

Mechanisms for Effectuation of Islamic Ethics by Managers based on Nahj al-Balagha

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ABSTRACT

Paying attention to ethical values constitutes the basis of management. Ethics is a system of values and regulations; thus, a manager would fail to express categorical actions in his/her responsibilities such as decision-making, evaluation, supervision, appreciation, and chastisement without taking resort to an Islamic system of ethics and moralities. Management is a technique of managing an organization, and guidance and leadership of human and material facilities call for numerous intricacies. One of the factors which contributed to the Holy Prophet's success in management lies in his Islamic morality: "Your good-temperedness and affection toward people are a mercy from God, and if you had been quick-tempered and hard-hearted, people would have been scattered from around you." Countless are the managers who are top-ranking in such characteristics as determination, expertise, awareness, and authority, but have failed to achieve desirable accomplishment in the management area due to non-compliance to ethical issues. Islamic ethics management includes identification and prioritization of values aimed at guidance of people.

On account of the importance of Islamic management and leadership in Nahj al-Balagha, this is to firstly address the necessity of ethics in managerial moralities and, then, shed light on the viewpoint of management ethics in Nahj al-Balagha. Finally, the chief discussion of the present article, i.e., mechanisms for effectuation of Islamic ethics by managers, is elaborated.

KEY WORDS: Ethics; management ethics; ethical responsibilities; Nahj al-Balagha

INTRODUCTION

One of the advantages of the monotheistic religion of Islam is comprehensiveness of its rules and regulations so that its plans are not confined to a certain time or geographical location. Commands of Islamic leaders are so advanced and sophisticated that passage of years not only has failed to force their rules into a corner, but also the rules are presently taken advantage by other religions and nations as a powerful intellectual bolster. Imam Ali (pbuh)'s letter to Malik al-Ashtar on leadership is a unique evidence of justice all throughout the history which is registered by the United Nation and has left the men therein open-mouthed. It has been evaluated as the secret of justice and a perfect exemplar of human rights. This article is intended to address, as far as it lies within its slender capacities, one of the most important social affairs as regarded by Imam Ali (pbuh). Hopes are brightened that this can be served as a major key to us and our Islamic society.

Imam Ali (pbuh)'s irreplaceable words and comments are not limited to Nahj al-Balagha; however, it, as suggested by Seyyed Razi, encompasses sermons and speeches which are high-ranking in their fluency and eloquence and stick out both literally and stylishly from among other Imam Ali's discourses. Nahj al-Balagha is teemed with guiding admonitions for felicity of human societies. Of special attention such monitions can be for managers.

Peoples' attitudes are of different ramifications: some theorists are on the belief that religion is limited to the relationships between God and people and socio-political issues are beyond the religion's scope. Others, although, believe that religion focuses on both ethical codes and religion-based governance, while it entrusts some agents with choosing the way governance is applied. There is a third way of thinking that holds that religion has disregard neither social, political, and liturgical affairs, nor the manner the values and principles are to be put into practice in the societies. A reference to Sharia and guidelines expressed by religious leaders and Imams will authenticate this third theory.

Manager in Locution and Terminology

Literally speaking, *manager* is derived from the verb *scirculate*, *rotate*, and *move*. Manager is a subject which means the one who circulates and moves. Managing is, therefore, interpreted as *wielding* and *operating* (Azarnoush, 2003: 67).

Terminologically putting, management is "The process for making effective and efficient use of human and material resources in planning, organizing, mobilizing resources and facilities, guiding, and controlling that are out into practice based on an accepted value system aimed at reaching organizational objectives" (Rezaeyan, 1977: 17).

Management and leadership have, with their present-day several expansions, failed to come with a fixed definition. This is essential to note that in Islamic terminology, management and leadership are used to mean guidance, authority, influence to exert proper governance, and competence to maintain and utilize existing equipment and facilities.

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Manager's Duties

Four central duties are expressed by theorists for a typical manager (Hosseini, 2004: 20):

1. Organizing
2. Planning
3. Supervising
4. Motivating

This is impossible to offer an inclusive definition of *management* and, therefore, this article is going to have a limited view toward the issue. One of the important characteristics needed by a manager is possession of justice.

Manager's Justice

In management, justice constitutes one of the basic dimensions thereof. When justice, as the lost ring of humanity, is fulfilled, security and health of the communities is procured (Entezar, 1935: 189).

Shahid Motahari indicates: "Justice, when it is related to monotheism and resurrection, gives a certain meaning to creation; it is a worldview: justice is a criterion when it is associated with prophecy and the ruling system; it is a competence when it is associated with leadership and Imamah; it is a human ideal when it is associated with ethics and morality; and it is a responsibility when it is associated with the society" (Motahari, 2007).

Since justice means putting everything in its own place, rejecting discrimination, and adhering to social equality, just is the one who gives rights of right-holders to them and does not violate them. Such a person would be balanced in his/her behaviors, would not revolve around sins, establishes equality in the society, and observes advantages and corruptions. That is why it is said that "By justice Heavens and the Earth are raised" (بِالْعَدْلِ قَامَتِ السَّمَاوَاتُ وَالْأَرْضُ) (Ebn abi-Jomhour Hesaei, 1496: 132). Shiites are, moreover, called justice-wielders—which shows that justice appears to be a distinguisher of Shiism from non-Shiism.

On execution of justice by Imam Mahdi (pbuh), Imam Ali (pbuh) states: "Imam Mahdi dispatches his commanders to towns to decree according to justice. Sheep and wolf will be residing in the same domicile. Children will be busy playing with snakes and scorpions without being hurt by them. Badness will be gone and goodness prevailing. Economic growth will be copious. Drinking wine will be removed. People display attention to worshipping and religiousness. Mass prayers will be on the rise. People will live longer. Trusts will be given back. Trees will be abounding in fruits. Blessings will be overflowed. Villains will be eliminated and benefactors remained. Enemies of the Ahl al-Bayt are wiped out" (Safi Golpaigani, 2001: 539). The narration is full of justice. Of the same nature is the narration: "The earth will be filled with justice" (يَمَلَأُ الْأَرْضَ بِعَدْلٍ).

Elsewhere, Imam Ali (pbuh) indicates: "Reclamation of God's religion and towns, securing God's oppressed people, and operating God's orders are all Imam Mahdi (pbuh)'s purposes, as they were the Holy Prophet (pbuh)'s and Imam Ali (pbuh)'s (Nahj al-Balagha, Sermon: 131). This is comprehended that if people and commanders (managers) pursue the Holy Prophet (pbuh)'s objectives, a complete security would be prevailing in Islamic communities:

"God will change the apprehension into security for the believers and benefactors" (The Holy Quran, Maedeh: 8).

These are objectives of Imam Ali (pbuh)'s governance: evilness is disappeared and generations are corrected. Poverty, as a negative equity, is prevented from being distributed. And, where there is no room for the Devil, cultural invasion is disappeared.

Organizing

Definition: organization includes activities which arrange affairs and divides duties and onuses in terms of peoples' abilities. Organizing is application of peoples' abilities and capabilities that paves the way for methodology and coordination of facilities.

Planning

Planning is a bridge to arrive post-organization objectives. It is, according to all theorists, one of the most crucial responsibilities of managers.

Definitions of planning are diverse: selection of missions, objectives, and actions whose achievement calls for decision-making and selection from among available alternatives for the future of the organization.

All objectives are pursued thus in the planning process and a series of effective actions are selected and operated. In Islamic governments, there is a plan to reach superior purposes. Imam Ali (pbuh)'s governance charter has also paid special attention to this issue aimed at arriving at a certain objective: operation and implementation of justice at all political, social, economic, etc., levels.

Time management is one of management planning types aimed at making optimized use of time. In Imam Mahdi (pbuh)'s government, time is longer than ever: superior management in using time and prevention from wasting it.

Supervising

Next, a manager is responsible for supervising as one of his/her controlling duties. Supervision means comparison between what is and what should be.

Types of supervision

- A. Self-supervision or internal supervision
- B. External and organizational supervision

According to Islam, internal supervision is grounded upon two bases of justice and piety: "Be just: that is nearer to piety" (اغْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى) (The Holy Quran, Maedeh: 8). That is to say, justice impels people to piety. Belief and piety are internal supervision, in which imposed supervision is prevented. Adherence of piety onto the minds emanates justice as an agent of sin avoidance and ethical/professional balance.

Moderate should be all supervisions: excessive supervision leads to obstinacy and non-creditable information; on the other hand, however, lean supervision cause inflation of expenses.

All, even if the most sincere, people need to be overseen and are not self-contained from external supervision, as an exemplar of enjoining the good and forbidding the wrong.

Even Imam Ali (pbuh) did not consider himself needless from supervision, inviting people to admonish him (Nahj al-Balagha, Letter 50), even if there is nothing to rectify.

There are times when differences in assessment criteria cause evaluation differences—the issue which needs to be modified. Assessment can thus be defined as: “fundamental mechanism of feedbacks that help improve, modify, and enhance the performance levels” (Hesham al-Taleb, 2002: 148).

Processes of performance include:

- Precisely identifying of the fellows and awareness from their emotional and social needs;
- Motivating people in terms of organizational purpose and types of their needs;
- Guiding subordinates through their objectives;
- Making mutual relationships with people (understanding the problems existing in the area of work);
- Manipulating work conditions to enhance working spirit.

Motivating

Motivating is also interpreted as commandship, guidance, and leadership that are in direct involvement with human beings. The fourth duty of a manager is to provoke motivation. This can be known to be the easiest responsibility of a manager as individuals tend to pursue behaviors which are followed by compensations. A manager is expected to recognize what individuals tend to achieve as rewards. Additional consideration is to be taken here, since what is an incentive for someone may be insignificant for the other.

If a manager is unsuccessful in motivation, he/she will be doomed to failure. Incentives make individuals to hold up indefatigably all their power in order to secure their needs.

When proper and just-based supervisions and arrangements are operated by a manager, everything would be placed in its position and all would be motivated (Jabbari, 2004: 14).

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنْ الَّذِي كَانَ مِنَّا مُنَافِسَةً فِي سُلْطَانٍ، وَلَا أَلِ تَمَاسَ شَيْءٍ مِنْ فَضُولِ الْخَطَامِ، وَلَكِنْ لِنَرِدَ الْمَعَالِمَ مِنْ دِينِكَ، وَنُظْهِرَ الْإِصْلَاحَ فِي “بِلَادِكَ، فَيَأْمَنَ الْمَظْلُومُونَ مِنْ عِبَادِكَ، وَتُقَامَ الْمَعْتَلَّةُ مِنْ خُدُوكَ”.

Imam Ali (pbuh): “O my God! Thou knows that what we did was not to seek power nor to acquire anything from the vanities of the world. We rather wanted to restore the signs of Thy religion and to usher prosperity into Thy cities so that the oppressed among Thy creatures might be safe and Thy forsaken commands might be established” (Nahj al-Balagha, Sermon 131).

To arrive at the utopia, therefore, mechanisms for effectuation of Islamic ethics by managers based on Nahj al-Balagha are as follows:

1. Cultural development

Culture and knowledge are necessary to be gained by people of a society, otherwise ignorance and deviation would be lurking around. Culture is expected to eliminate ignorance and aberration aimed at reaching at the thresholds of cultivation and refinement of spirits.

The Holy Quran says: “He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Quran, Islamic laws, and Islamic jurisprudence) and the Wisdom. And verily, they had been before in manifest error (هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (Jumua: 2).

This verse mentions purification as the basis and purpose of dispatching prophets, who desired to save communities from ignorance and get them at spiritual purification. Becoming *God's khalifah* and seeker of perfection constitute objectives of this utopia.

2. Capacity acknowledging and observance of differences

Paying attention to existential stages and observance of differences are chief managerial principles. Dissimilarity of capacities, needs, and tastes—that is the effect of differences between natures, cultures, beliefs, and peripheral impacts—serves as the cause of human societies’ sustainability and growth, without which humanity was unable to achieve perfection. In this regard, Imam Ali (pbuh)’s narration goes: “Peoples’ wellbeing lies in their differences; if they had been all equal, they would have perished” (لا يزال الناس بخير ما تفاوتوا فإذا استووا هلكوا) (Koleini, 2008: 377-83).

Throughout this path, differences among capacities and needs should be taken into vigilant account, otherwise serious damages are incurred with pressing effects on both individual and society (Delshad, 2000: 228). Imam Ali (pbuh) has advised al-Malek: “Avoid haste in matters before their time, slowness at their proper time, insistence on them when the propriety of action is not known or weakens when it becomes clear. Assign every matter its proper place and do every job at the appropriate time (إِيَّاكَ وَالْعَجَلَةَ بِالْأُمُورِ قَبْلَ أَوَانِهَا أَوْ التَّسْفُطَ فِيهَا عِنْدَ إِمْكَانِهَا أَوْ اللَّجَاجَةَ فِيهَا إِذَا تَنَكَّرَتْ أَوْ أَلُوهُنَّ عَنْهَا إِذَا اسْتَوْضَحَتْ فَضَحَّ كُلُّ (أَمْرٍ مَوْضَعُهُ وَ أَوْقَعُ كُلِّ أَمْرٍ مَوْقِعَهُ) (Nahj al-Balagha, Letter 53). Therefore, differences among natures call for certain considerations and are necessary to be regarded by managers in their plans and actions.

3. Simplification and facilitation

Simplification and facilitation occupy a particular position in Imam Ali (pbuh)’s thought, whereby duties are to be assigned to individuals in a streamlined manner. In the Holy Quran, God says: “Allah intends for you ease, and He does not want to make things difficult for you” (يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ) (Al-Baqarah: 185).

The Holy Prophet has stated: “God has sent me to easy and mild Sharia and religion” (بَعَثْتَنِي بِالْحَنِيفَةِ السَّهْلَةِ السَّمْحَةِ) (Koleini, 2008: 494-5). The Holy Prophet’s path and tradition is centered on simplification and malleability. In another

narration, the rest of above hadith goes: “Anyone who spurns my tradition is not of me” (وَمَنْ خَالَفَ سُنَّتِي فَلَيْسَ مِنِّي) (Baghdadi, 29/7).

Easiness and leniency are thus important matters in advancing societies. In case managers fail to permit such attributes, the path to growth and progress will be blocked and possibility of individuals’ guidance limited. In Imam Ali (pbuh)’s patience-oriented tradition, the path to guidance and perfection is specified as “Best things are those whose principles are facilitated, whose closing improved, and whose consequences commended (خَيْرُ الْأُمُورِ مَا سَهِّلَتْ مَبَادِيئَهُ، وَحَسَّنَتْ عَوَاقِبَهُ) (Al-Amadi, 2010: 437/3). Elsewhere, Imam Ali (pbuh) recommends: “Accustom yourself to gallantry and avoid severity for goodness and prudence to be your companions (عَوِّدْ نَفْسَكَ السَّمَّاحَ، وَتَجَنَّبِ الْإِلْحَاحَ يَلْزِمَكَ الصَّلَاحَ) (ibid, 379/1). Yet elsewhere: “Believers are mold, merciful, and reliable” (المؤمن هينٌ لينٌ سهلٌ مؤتمنٌ) (Nahj al-Balagha, Letter 27).

4. Tolerance

Tolerance means gentleness and softness, on which Imam Ali (pbuh)’s tradition and method of governance have a special emphasis. A wise man expresses wisdom-based behaviors and Imam Ali (pbuh) is certainly the leader of all wise men. He says: “You are recommended to leniency, as it is the key to righteousness and a practice of the wise” (عليك بالرفق) (فإنه مفتاح الصواب وسجية أولى الألباب). And, the tolerance-oriented religion of Islam has strictly prevented from narrow-mindedness and obduracy. This is Imam Ali (pbuh) who says:

“Tolerance is the apex of policy” (رَأْسُ السِّيَاسَةِ الرَّفْقُ) and “Many are the difficulties that are possibly eased by toleration and endurance” (كَمْ مِنْ صَعَبٍ تَسَهَّلَ بِالرَّفْقِ) (Al-Amadi, 2010, 20/2). This is what makes relationships healthy and vigorous.

In His recommendation to Abdullah ibn Abbas upon his appointment to His position, Imam Ali (pbuh) indicates: “Be cordial to people when you visit them, judge about them, and attend their house” (سِعِ النَّاسَ بِوَجْهِكَ وَمَجْلِسِكَ وَحُكْمِكَ).

Once al-Mobtani was returning from the Grand Mosque where the Friday Prayer was being held. He visited a blind man there, saying to him: “This is great misfortune to be obliged to befriend and tolerate one who is your enemy” (وَمِنْ وَتَكْدِ الدُّنْيَا عَلَى الْمَرْءِ أَنْ يَرِي/عَدُوًّا لَهُ مَا مِنْ صَدَاقَتِهِ بَدَأَ) (تَكْدِ الدُّنْيَا عَلَى الْمَرْءِ أَنْ يَرِي/عَدُوًّا لَهُ مَا مِنْ صَدَاقَتِهِ بَدَأَ). The blind man replied: “Enemies are to be tolerated rather than friends” (وَمِنْ خَيْرِ مَنْ خَبَّرَ الْفُجَّارَ أَنْ يَصْبِحَ الْبَقِيَّةَ) (al-Mobtani, page: 155).

On moderation, Imam Ali (pbuh) indicates: “Blend together tenderness and cruelty in your treatments with people; your behaviors should be a mixture of amiability and intensity; you should stick to moderation in both moving toward/outward people” (دَاوُلْ لَهُمْ بَيْنَ الْقَسْوَةِ وَالرَّافَةِ وَ أَمْزِجْ لَهُمْ بَيْنَ التَّقْرِيْبِ وَالْإِدْنَاءِ وَالْإِبْعَادِ وَالْإِقْصَاءِ إِنْ شَاءَ اللَّهُ) (Al-Madani, 2004: 344/3).

5. Necessity of compassionate treatments

God’s blessings and disasters are all divine appraisals. The positions to which individuals are appointed are used to specify the genuine way they use the blessings and behave thereto. In his statements to Malik, Imam Ali (pbuh) recounts responsibility as among such appraisals:

“Habituate your heart to mercy for the subjects and to affection and kindness for them. Do not stand over them like greedy beasts who feel it is enough to devour them, since they are of two kinds, either your brother in religion or one like you in creation. They will commit slips and encounter mistakes. They may act wrongly, willfully or by neglect. So, extend to them your forgiveness and pardon, in the same way as you would like Allah to extend His forgiveness and pardon to you, because you are over them and your responsible Imam is over you while Allah is over him who has appointed you. He (Allah) has sought you to manage their affairs and has tried you through them” (Nahj al-Balagha, Letter 53).

وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ وَالْمَحَبَّةَ لَهُمْ وَاللِّطْفَ بِهِمْ وَلَا تَكُونَنَّ عَلَيْهِمْ سَبْعًا صَارِيًا تَعْتَنِمُ أَكْلَهُمْ فَإِنَّهُمْ صَفْهَانُ إِمَّا أَحَدٌ لَكَ فِي الدِّينِ وَإِمَّا نَظِيرٌ لَكَ فِي الْخَلْقِ يَفْرَطُ مِنْهُمْ الرَّأْلُ وَتَعْرِضُ لَهُمُ الْعِلَالُ وَيُؤْتِي عَلَى أَيْدِيهِمْ فِي الْعَمْدِ وَالْأَخْطَا فَأَعْطِهِمْ مِنْ عَفْوِكَ وَصَفْحِكَ مِثْلَ الَّذِي تُحِبُّ وَتَرْضَى أَنْ يُعْطِيكَ اللَّهُ مِنْ عَفْوِهِ (وَصَفْحِهِ فَإِنَّكَ فَوْقَهُمْ وَ إِلَى الْأَمْرِ عَلَيْكَ فَوْقَكَ وَ اللَّهُ فَوْقَ مَنْ وَلَاكَ وَ قَدْ اسْتَكْفَاكَ أَمْرُهُمْ وَ ابْتِلَاكَ بِهِمْ).

Therefore, worldly affairs and managerial positions are apt instruments to elevate one to perfection if they are well seen and received; otherwise, they are there to make preparations for one’s downfall and destruction. So well-made is Imam Ali (pbuh)’s declaration:

“There are three things whereby human minds are examined: affluence, statesmanship, and disaster” (ثَلَاثٌ يُمْتَحَنُ بِهَا عُقُولُ) (الرجال: هُنَّ الْمَالُ وَالْوَلَايَةُ وَالْمُصِيبَةُ) (Delshad, 2000: 421).

6. Impact of statesmanship on individuals

“A statesman is similar to a great river from which rivulets flow: in case the great river is salubrious, the rivulets would also be wholesome; but if the great river is saline, the small rivers would much similarly be briny” (المَلِكُ كَالنَّهْرِ الْعَظِيمِ) (تَسْتَمِدُّ مِنْهُ الْجَدَاوِلُ فَإِنْ كَانَ عَذْبًا عَذِبَتْ وَ إِنْ كَانَ مِلْحًا مَلَحَتْ) (Delshad, 2000: 77). This is an extraordinary analogy which expresses outstanding impact of statesmen on their subordinates and workmen. Nature of a statesman indicates types of works and governance (Ibn Abi al-Hadid, 2006, Wisdom 998) and their roles are undeniably significant.

7. Betterment of oneself before others

Imam Ali (pbuh) utters: “One who is selected as a guardian over a congregation is better to firstly modify himself/herself and then others; otherwise, this would be like putting the cart before the horse, where one decides to accommodate people under a shelter before establishing a tent” (يُنْبَغِي لِمَنْ وَلِيَ أَمْرَ قَوْمٍ أَنْ يَبْدَأَ بِتَقْوِيمِ نَفْسِهِ قَبْلَ أَنْ يَشْرَعَ فِي تَقْوِيمِ رَعِيَّتِهِ؛) (وَأِنْ كَانَ بِمَنْزِلَةِ مَنْ رَامَ اسْتِقَامَةَ ظِلِّ الْعُودِ قَبْلَ أَنْ يَسْتَقِيمَ ذَلِكَ الْعُودُ) (Ibn Abi al-Hadid, 2006, Wisdom 998). This is, also, another extraordinary analogy which indicates that managers should be first to be improved.

Imam Ali (pbuh) dispatched to Egypt Malik al-Ashtar, who was martyred by Moawiyah’s agents before reaching there. Accompanied by Malik was a letter which, then, fell into the hands of the Umayyad who, attributing it as their own, positioned the letter as the foundation of their governance. This occurrence was later revealed in the West (Andalusia) where by the Umayyad was dominant for more than two centuries (in the east, the Umayyad was removed by the Abbasid Dynasty).

This letter is, as suggested by a great sage, like the prayers and food whose saying and eating should be repeated every day. Every time that one reads the letter, a new effect is gained.

Presidency overshadows individuals little by little, just like a wind that blows and takes gradually things to itself without one's informed of its effect. When a manager, after a while of presidency, becomes arrogant and opinionated, he/she will have no remedy but to have recourse to this letter (Hosseini Tehrani, 1997, 93-4).

Preventing from procrastination

"Then there are certain matters which you cannot avoid performing yourself, like, for example, disposing of the complaints of the people when your assistants shirk them. Finish every day the work meant for it, because every day has its own work" (و مِنْهَا إِسْتِدَارُ حَاجَاتِ النَّاسِ يَوْمَ وَرُودِهَا عَلَيْكَ بِمَا تَخْرُجُ بِهِ صُدُورُ أَعْوَانِكَ؛ وَ أَمُضْ لِكُلِّ يَوْمٍ عَمَلَهُ فَإِنَّ لِكُلِّ يَوْمٍ مَا فِيهِ) (Nahj al-Balagha, Letter 53).

8. Cordiality to people

Among the important issues in mutual relationships, especially those high-level contacts, are mental and spiritual relations. Imam Ali (pbuh) has been attentive to emphasize on cordiality and affection along with mental security and serenity, asserting: "Prevent wrath-contaminated behaviors to people." Cordiality sparks off mental security, and wrath is a sign of ineptitude that is provoked by the Satan.

Being driven off the God has been mentioned to be an effect of being irate to people. What gets us to God drives us off the Hell, and what drives us off the God gets us to the Hell.

9. Decisiveness and prudence

"You should avoid what you may have to explain. Do not be exultant and assume superiority in riches nor lose courage in distress" (فَأَقِمْ عَلَى مَا فِي يَدَيْكَ قِيَامَ الْحَازِمِ الصَّالِبِ وَ النَّاصِحِ اللَّيِّبِ النَّاصِعِ السُّلْطَانِيهِ الْمُطِيعِ لِإِمَامِهِ وَ إِيَّاهُ وَ مَا يُعْتَذِرُ مِنْهُ وَ لَا تُكُنْ عِنْدَ النَّعْمَاءِ (نَطْرًا وَ لَا عِنْدَ الْبِئْسَاءِ قَشِيلاً) (Nahj al-Balagha, Letter 33).

Decisiveness is among the vital matters on which Imam Ali (pbuh) emphasizes. After admonishing to breaking off with the inwardly-blind people, Imam Ali (pbuh) emphasizes on prudence, mindfulness, faithfulness, and religious staunchness.

Prudence builds the first and most important requisite in management: a manager, prior to being a prescriber and forbinder, is a tender preacher and admonitor. A leader should avoid frivolousness and remain a steadfast follower of his/her Imam and government. Fruit of a wisdom-cantered treatment is prevention from conducting deeds which end in apology.

A judicious man, in addition, is characterized by taking a special position toward blessings: he/she never gets too happy to forget everything. Such a man displays no drooping treatment to problems.

10. Attendance to one's spirituality

"Keep for yourself the better and greater portion of these periods for the worship of Allah, although all these items are for Allah provided the intention is pure and the subjects prosper thereby" (و اجْعَلْ لِنَفْسِكَ فِيمَا بَيْنَكَ وَ بَيْنَ اللَّهِ أَفْضَلَ تِلْكَ الْمَوَاقِيتِ وَ) (Nahj al-Balagha, Letter 53).

Woe to the ones who are prevented from worshipping God as a result of attention to people. Imam Ali (pbuh) admonishes managers to purify their intentions and work for God's sake while they're attending people. In Imam Ali (pbuh)'s opinion, if governors allocate their best times to God, all people will be blessing; otherwise, both they themselves and people are spoiled. The Holy Quran says: "So weak are (both) the seeker and the sought" (ضَعُفَ الطَّالِبِ وَ) (Al-Hajj: 73). Gandhi believed that the Europeans identified the world and nature, but they failed to recognize themselves; for this, they spoiled both they themselves and the world (Tehrani, 1997: 97/4).

11. Avoidance of self-admiration and selfishness

"You should avoid self-admiration, having reliance in what appears good in yourself and love of exaggerated praise because this is one of the most reliable opportunities for Satan to obliterate the good deeds of the virtuous" (إِيَّاكَ وَ الْإِعْجَابَ) (Nahj al-Balagha, Letter 53). Imam Ali (pbuh) continues to state the pharmacology thereof:

"Have control over (your) sense of prestige, any outburst of anger, the might of your arm and the sharpness of your tongue. Guard against all these by avoiding haste and by delaying severe action till your anger subsides and you regain your self-control. You cannot withhold yourself from this unless you bear in mind that you have to return to Allah" (حَمِيَّةَ أَنْفِكَ وَ سُورَةَ حَدِّكَ وَ سَطْوَةَ يَدِكَ وَ غَرَبَ لِسَانِكَ وَ احْتِرْسْ مِنْ كُلِّ ذَلِكَ بِكَفِّ الْبَابِرَةِ وَ تَأْخِيرِ السُّطْوَةِ حَتَّى يَسْكُنَ غَضَبُكَ فَتَمَلِّكَ الْإِخْتِيَارَ وَ لَنْ تُحْكَمَ ذَلِكَ مِنْ نَفْسِكَ حَتَّى تُكْتَبَ هُمُومَكَ بِذِكْرِ الْمَعَادِ إِلَى رَبِّكَ).

12. Managerial order

"The believer's time has three periods: the period when he is in communion with Allah, the period when he manages for his livelihood, and the period when he is free to enjoy what is lawful and pleasant. A wise man should not be but a wayfarer of three paths: kosher procurement for his/her livelihood, endeavoring for the Hereafter, and attempting to obtain kosher pleasures" (لِلْمُؤْمِنِ ثَلَاثُ سَاعَاتٍ سَاعَةٌ يَتَأَجَّى فِيهَا رَبَّهُ وَ سَاعَةٌ يَرْمُ مَعَاشَهُ وَ سَاعَةٌ يُحَلِّي بَيْنَ نَفْسِهِ وَ بَيْنَ لَدُنِّيهِمَا جِلْدٌ وَ يَجْمَلُ وَ لَيْسَ لِلْعَاقِلِ أَنْ) (Nahj al-Balagha, Aphorisms, no. 390).

In Sahife Sajjadiya, Prayer 20, Imam Sajjad (pbuh) says: "Do not lay me open to sloth in your praying and blindness in your way" («و لا تَبْتَلِيَنِي بِالكَسَلِ عَنْ عِبَادَتِكَ وَ لا الْعَمَى عَنْ سَبِيلِكَ») (Al-Madani, 2004: 363/3). Slothful is the one whose fleshliness-caused indolence and dullness prevent him/her from elevation to higher stages of the universe (Firouz Abadi, 2007: 44/4).

13. Avoidance from illegal affairs

"Certainly, your assignment is not a morsel for you, but it is a trust round your neck, and you have been charged with the protection (of the people) on behalf of your superiors. It is not for you to be oppressive towards the ruled, nor to risk yourself save on strong grounds. You have in your hands the funds which are the property of Allah, to Whom belongs Might and Majesty, and you hold its charge till you pass it on to me. Probably, I will not be one of the bad rulers for you, and that is an end to the matter" (وَ إِنَّ عَمَلَكَ لَيْسَ لَكَ بِطَعْمَةٍ، وَ لَكِنَّهُ فِي عُنُقِكَ إِعْمَانَةٌ وَ اعْنَتِ مُسْتَرْعَى لِمَنْ فَوْقَكَ لَيْسَ لَكَ اعْنُ فَتَقَاتَ فِي رَعِيَّتِهِ، وَ لَا)

(Nahj al-Balagha, Letter 5). (تَخَاطِرٌ إِلَّا بَوَيْفِيَّةً وَ فِي يَدَيْكَ مَالٌ مِنْ مَالِ اللَّهِ عَزَّ وَ جَلَّ، وَ اعْنَتِ مِنْ خُرَائِهِ حَتَّى تُسَلِّمَهُ إِلَيَّ وَ لَعَلِّي أَعْنُ لَا أَعْكُونَ شَرُّ وَ لَا تَيْكَ لَكَ، وَ السَّلَامُ

14. Avoidance from pressure and coercion

“I cannot coerce you into the way you have an aversion to” (و لَيْسَ لِي أَنْ أُحْمِلَكُمْ عَلَى مَا تَكْرَهُونَ) (Nahj al-Balagha, Sermon 208). Provoking motivation and inspiration in performing orders is one of the managers' responsibilities, as discussed hereinabove. If education is regarded to be a *responsibility* of the government and Imam, it would then be a *right* for people (Mohammadi Reishahri, 2000: 315/4).

15. Power for social management

“You should know that Basra is the place where Satan descends and mischiefs happen. Keep the people of this place pleased with good treatment and remove the knots of fear from their hearts” (وَاعْلَمْ أَنَّ الْبَصْرَةَ مَهْبُطٌ لِلشَّيْطَانِ وَمَعْرِسٌ لِلْفِتَنِ فَحَادِثٌ أَهْلِهَا) (بالإحسان إليهم و أخلَّ عَفْدَةَ الْخَوْفِ عَنْ قُلُوبِهِمْ) (Nahj al-Balagha, Letter 18).

16. Quelling anger

“Kill your anger and forgive when you have power (to punish). Show forbearance in the moment of rage, and pardon in spite of authority; the eventual end will then be in your favor” (وَاعْلَمْ أَنَّ الْمَقْدَرَةَ وَ أَحْلَمْ عِنْدَ الْغَضَبِ وَ اصْفُخْ مَعَ الدَّوَلَةِ) (تَكُنْ لَكَ الْعَاقِبَةُ) (Nahj al-Balagha, Letter 69).

17. Appointments

In 38 A.H. when Mohammad ibn Abi Bakr was disposed of the Egyptian authority and replaced by Malik al-Ashtar, Imam Ali (pbuh) penned a letter to Abi Bakr:

“I have come to know of your anger at the posting of al-Ashtar in your place, but I did not do so because of any shortcoming on your part or to get you to increase your efforts, but when I had taken away what was under your authority, I would have placed you at a position which would have been less exacting and more attractive to you. The man whom I have made Governor of Egypt was my well-wisher, and very severe and vengeful towards our enemies... Seek Allah's help exceedingly. If Allah wills He will assist you in what worries you and help you with what befalls you” (Nahj al-Balagha, Letter 34).

Imam Ali (pbuh), however, did not hesitate to reprimand the unqualified governor:

“I have come to know concerning you a matter which if you have done it you have displeased your Allah and disobeyed your Imam. Then, haste to send me the record of properties and know that Allah is more stringent than me in auditing” (Nahj al-Balagha, Letter 43).

Imam Ali (pbuh) was austere to Masqalah ibn Hubayrah Shaybani, the Governor of Ardashir (Firouz Abad, Iran), when he said:

“If this account is true, you will be humbled in my view and you will become light in weight” (Nahj al-Balagha, Letter 43).

In his 36 A.H. letter to Umar ibn Abi Salamah al-Makhzumi, governor of Bahrain, Imam Ali (pbuh) indicates:

“Now, I have posted al-Nu'man ibn 'Ajlan Zuraqi at Bahrain and have released you from that position without any blame or reproach on you, because you managed the governorship well and discharged the obligations. Therefore, proceed to me while you are neither suspected nor rebuked, neither blamed nor guilty. I have just intended to proceed towards the recalcitrant of Syria and desired that you should be with me because you are among those on whom I rely in fighting the enemy and erecting the pillars of religion, if Allah wills” (Nahj al-Balagha, Letter 42)¹.

Attention to economic affairs

In his 36 A.H. letter, Imam Ali (pbuh) advises Ziyad ibn-Umayyah, deputy to the Basra's governor, on economic issues: “Give up lavishness and be moderate. Every day remember the coming day. Hold back from the funds what you need and send forward the rest for the day of your need (Hereafter)... Certainly, a man is awarded according as he acts...” (فَدَعَ الْأَسْرَافَ مُقْتَصِدًا، وَادْتَكُرَ فِي الْيَوْمِ غَدًا، وَأَمْسَكَ مِنَ الْمَالِ بِقَدْرِ ضَرُورَتِكَ، وَقَدَّمَ الْفَضْلَ لِيَوْمِ حَاجَتِكَ... وَإِنَّمَا الْمَرْءُ مُجْزِيٌّ بِمَا [أ]سَلَفَتْ...) (Nahj al-Balagha, Letter 21).

Imam Ali (pbuh) was cautious about all pillars of the right when, for instance, he ordered tax collectors. Imam was a commander of justice, even in insignificant and minor issues:

“Move on with the fear of Allah Who is One and has no partner. Do not frighten any Muslim. Do not pass over his lands so as to make him feel unhappy. Do not take from him more than Allah's share in his property. When you go to a tribe, you should get down at their watering place instead of entering their houses... Then salute them and do not be remiss in greeting them... Do not scare any animal, do not tease anyone and do not let the owner feel grieved about anyone... Do not take an old, decrepit, broken-limbed, sick or unsound animal... When your trustee takes over (the animal) tell him that he should not separate the she-camel from its young and should not milk all its milk because that would affect its young, and also that he should not exert it in riding... Certainly, this will be a great source of reward for you and a means to secure guidance, if Allah so wills” (Nahj al-Balagha, Letter 25).

Imam Ali (pbuh) wrote to his collectors of (land) tax:

“So now, he who does not fear where he is going does not send forward for himself that which could protect him... Do not deprive anyone of his needs and do not prevent him from (securing) his requirements... Do not whip anyone for the sake of one Dirham. Do not touch the property of any person whether he be one who prays (a Muslim) or a protected unbeliever, unless you find a horse or weapons used for attack against Muslims” (Nahj al-Balagha, Letter 51).

¹Umar ibn Abi Salamah was a son of Omm-e Salamah, the Holy Prophet's wife, who sent him to assist Imam. Omm-e Salamah wrote in a letter saying that she would attend the war if it was incumbent on women, too. A noted poet, Nu'man ibn 'Ajlan married Koule, Malik's wife and Matin's daughter after Malik's martyrdom.

On self-admonishing, Imam Ali (pbuh) has narrated:

“Do not deny good counsel to yourself, good behavior to the army, succor to the subjects and strength to the religion of Allah” (Nahj al-Balagha, Letter 51).

Following is the Letter 22 of the Nahj al-Balagha, on which Ibn Abbas stated that he has found this only second to the Holy Prophet’s sayings:

“Let it be known to you that sometimes a man gets pleased at securing a thing which he was not going to miss at all and gets displeased at missing a thing which he would not in any case get. Your pleasure should be about what you secure in respect of your next life and your grief should be for what you miss in respect thereof. Do not be much pleased on what you secure from this world, nor get extremely grieved over what you miss out of it. Your worry should be about what is to come after death” (Nahj al-Balagha, Letter 22).

Upon the last moments of his treasured life, Imam Ali (pbuh) proclaimed:

“I enjoin upon you as my dying wish not to regard anything by way of partner with Allah, not to disregard the sunnah of Muhammad (may Allah bless him and his descendants), establish these two pillars and light these two lamps. You will then be free from evil” (Nahj al-Balagha, Letter 23).

In his 37 A.H. letter to Muhammad ibn Abi Bakr² aimed at dispatching him to Egypt, Imam Ali (pbuh) wrote in a very eloquent and persuasive language:

“Behave humbly with the people, keep yourself lenient, meet them large-heartedly, accord them equal treatment so that the senior should not expect injustice from you in their favor and the minor should not be despondent of your justice to them...Therefore, O creatures of Allah, be afraid of death and its nearness and keep ready all that is needed for it. It will come as a big event and a great affair, either as a good in which there will never be any evil, or an evil in which there will never be any good. Who is nearer to Paradise than he who works towards it, and who is nearer to Hell than he who works for it? You are being chased by death. If you stop, it will catch you, and if you run away from it, it will grip you. It is more close to you than your shadow. Death is tied to your fore-locks while the world is being wrapped up from behind you” (Nahj al-Balagha, Letter 27).

Attention to piety and spirituality

In his 36 A.H. letter to Abdullah ibn Abbas upon his Basra governorship, Imam Ali (pbuh) penned:

“Meet people with a broad face, allow them free audience and pass generous orders. Avoid anger because it is an augury of Satan. Remember that whatever takes you near Allah takes you away from the Fire (of Hell), and whatever takes you away from Allah takes you near the Fire” (سَمِعَ النَّاسَ يَوْجَهُكَ وَ مَجْلِسِكَ وَ حُكْمِكَ وَ إِيَّاكَ وَ الْغَضَبَ فَإِنَّهُ طَيْرَةٌ مِنَ الشَّيْطَانِ وَ اعْلَمْ أَنَّ) (Nahj al-Balagha, Letter 76). Imam Ali (pbuh) so advised Muhammad ibn Abi Bakr: “I advise you to God’s piety and what you would be asked about and what you would be attracted to” (أوصيكم بتقوى الله. فيما أنتم عنه مسؤولون و إليه تصيبون).

Necessity of self-improvement was one of the most outstanding axes of Imam Ali (pbuh) upon his commands to his governors. By piety, humanity achieves appropriate speech and behavior, is driven off deviation, and is saved from mundane captivations. Justice would, then, be his/her ultimate destination. Therefore, piety is the best reservoir at the day of resurrection.

Imam Ali (pbuh) indicates: “Divine piety is the key to righteousness, salvation, reservoir of the Last Day, and freedom from the bondage of corruption” (فإن تقوى الله مفتاح سداد، وذخيرة معاد، وعشق من كل ملكة ونجاة من كل هلكة) (Nahj al-Balagha, Sermon 211). Thus, Imam has extremely focused on piety by governors whereby they could be able to pass healthily the defiles of governance and reach at mental safety and security.

Piety and self-control are powerful spiritual powers that are signs of having faith to God and the Last Day. According to Islam, piety is the criterion by which human beings are evaluated: “Verily, the most honorable of you with Allah is that (believer) who is pious” (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ) (Al-Hujuraat: 13) (Al-Razi, 1994: 62/1).

“O creatures of Allah! I advise you to have fear of Allah (i.e., piety) which is the provision (for the next world) and with it is (your) return. The provision would take you (to your destination) and the return would be successful” (أصيكم) (Nahj al-Balagha, Sermon 114) (Al-Harani, 2009: 208).

Managers and governors should give priority to God’s obedience, followed by submission to the Holy Prophet’s tradition, observance of incumbencies, staying away from illegalities and avarice, and passage of the equality route. The orders ordained by Imam Ali (pbuh) to his agents are divided into social, governmental, military, and economic areas.

Social aspect and popular relationships are among the most important aspects of governing a community. In his 36 A.H. letter to Abdullah ibn Abbas upon his Basra governorship, Imam Ali (pbuh) admonishes him about social treatments: “Keep the people of this place pleased with good treatment and remove the knots of fear from their hearts,” adding that “Basra is the place where Satan descends and mischiefs happen.” Imam Ali (pbuh) so finishes the letter: “Prove yourself according to my good impressions about you, and do not prove my opinion (about you) wrong” (كُنْ عِنْدَ) (صالح ظني بك، ولا يغفل رأيي فيك) (Nahj al-Balagha, Letter 18).

In another letter to the Persian governor, Umar ibn Salameh Erje’ei, Imam Ali (pbuh) penned: “Now, the cultivators of your city have complained of your strictness, hard heartedness, humiliating treatment, and harshness. I thought over it and found that since they are unbelievers they cannot be brought near nor kept away or treated severely

²Muhammad ibn Abi Bakr was responsible to collect all Imam Ali (pbuh)’s letters and instructions. He used them in political governance of Egypt. When Amroas attacked Egypt and Abi Bakr was martyred, all letters were sent to Moawiyah in Syria. Valid ibn Aghabeh said to Moawiyah to burn the letters, who replied: “Woe to you! Do you want to burn such valuable scientific instructions?” The letters were kept at Umayyad treasury until the time of Umar ibn Abdolaziz, who provided them with the scholars (Al-Gharat, page: 251).

because of the pledge with them. Behave with them in between strictness and softness and adopt for them a mingling or remoteness and aloofness with nearness and closeness if Allah so wills” (Nahj al-Balagha, Letter 19).

18. Necessity of leading a simple life

In his 36 A.H. letter to Uthman ibn Hunayf al-Ansari, Basra’s governor who had attended a luxurious party, Imam Ali (pbuh) authored: “O Ibn Hunayf, I have come to know that a young man of Basra invited you to a feast and you leapt towards it. Foods of different colors were being chosen for you and big bowls were being given to you. I never thought that you would accept the feast of a man who turn out the beggars and invite the rich. Look at the morsels you take, leave out that about which you are in doubt and take that about which you are sure that it has been secured lawfully” (فَأَنْظُرْ إِلَى مَا (تَقْضِمُهُ مِنْ هَذَا الْمُقْضَمِ، فَمَا اسْتَبْتَهُ عَلَيْكَ عِلْمُهُ فَالْقَطْعُ، وَ مَا أَعْيَقَتْ بِطَيْبٍ وَجْهَهُ قَتْلٌ مِنْهُ Nahj al-Balagha, Letter 45).

19. Attention to lawfulness(Halal) and forbiddance(Haram) of provisions

Inattention to lawfulness and forbiddance of the things we gain leads to our soul to grow blind and reject rights. Just like a magnet which absorbs iron pieces, a non-kosher morsel attracts sins. When at the Ashura Day Imam Hossein received no reaction from his sermons, he discussed that: “Your tummies are filled with forbidden foods.”

20. Avoidance from greed

“If I wished, I could have taken the way leading towards (worldly pleasures like) pure honey, fine wheat, and silk clothes; but it cannot be that my passions lead me” (Nahj al-Balagha, Letter 45).

Imam Ali (pbuh) regards *leading simple life* and *preventing from avarice* among the ways to control the indomitable soul. In his 38 A.H. letter to Malik al-Ashtar, Imam Ali (pbuh) says: “Add a little harshness to the mixture of leniency and remain lenient where leniency is more appropriate. Adopt harshness when you cannot do without harshness. Bend your wings (in humbleness) before the subjects. Meet them with your face broad and keep yourself lenient (in behavior) with them. Treat them equally in looking at them with half eyes or full eyes, in signaling and in greeting so that the great should not expect transgression on your part and the weak should not lose hope in your justice” (وَإِخْلُطِ النَّيَّةَ بِضِغْتٍ مِنَ اللَّيْنِ؛) (Nahj al-Balagha, Letter 46).

21. Prevention from welfare-orientedness

One of the officers of Imam Ali (pbuh) built a stately house, about which Imam said: “This is silver coins showing forth their faces. Certainly, this house speaks of your riches” (أَطْلَعْتَ الْوَرِقَ رُؤُوسَهَا إِنَّ الْبِنَاءَ يَصِفُ لَكَ الْغِنَى) (Nahj al-Balagha, Aphorism 355).

22. Attention to the Judgment Day

Remembrance of death occupies a special place in Islam, since human negligence out of death and resurrection is the biggest agent for corruption and rebellion. Imam Ali (pbuh) has admonished this issue in his priceless sermons and sayings, as in: “Advise you of remembrance of death and reduction of unawareness thereof” (أَوْصِيكُمْ بِذِكْرِ الْمَوْتِ وَ إِفْلَالِ الْغَفْلَةِ) (Majlesi, 1991: 188/7). Reminiscence of death obstructs corruption and rebellion. Why should human beings be remiss in sheltering the body for which death is waiting in an ambush? Recollection of death avoids humanity from being sunk in worldly affairs.

Imam Ali (pbuh) states: “Remember that pleasures are ending and their unwelcome conclusion persistent” (أَذْكُرُوا) (Nahj al-Balagha, Aphorism 425). Recollection of death comes with some appreciated repercussions for those who have it stuck on their minds; for example, they find it easy to forget worldly dreams: “One who recalls death forgets aspirations and takes opportunities” (مَنْ ذَكَرَ الْمَنِيَّةَ نَسِيَ الْإِمْنِيَّةَ وَمَنْ رَاقِبَ أَجَلَهُ اغْتَمَّ مَهَلَهُ) (Al-Amadi, 2010, 146).

In a well-expressed address to one of his agents, Imam Ali (pbuh) penned:

“You are being chased by death. If you stop, it will catch you, and if you run away from it, it will grip you. It is more close to you than your shadow. Death is tied to your fore-locks while the world is being wrapped up from behind you” (أَنْتُمْ) (طَرْدَاءُ الْمَوْتِ إِنْ أَقَمْتُمْ لَهُ أَحْدَكُمْ وَ إِنْ فَرَرْتُمْ مِنْهُ أَدْرَكْتُمْ وَ هُوَ أَلَزَمَ لَكُمْ مِنْ طَلِكُمْ الْمَوْتُ مَعْفُودٌ بِتَوَاصِيكُمْ وَ الدُّنْيَا تَطْوَى مِنْ خَلْفِكُمْ Nahj al-Balagha, Letter 27).

Upon the last moments of his treasured life, Imam Ali (pbuh) proclaimed:

“I enjoin upon you as my dying wish not to regard anything by way of partner with Allah, not to disregard the sunnah of Muhammad (may Allah bless him and his descendants), establish these two pillars and light these two lamps. You will then be free from evil...By Allah, this sudden death is not an event that I dislike, nor is it an accident that I hate. I am just like a night traveler who reaches the spring (in the morning) or like a seeker who secures” (أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئاً، وَ مُحَمَّداً صَلَّى) (الله عَلَيْهِ وَ آلِهِ فَلَا تُضَيِّعُوا سُنَّتَهُ. أَقْبِمُوا هَذَيْنِ الْعُمُودَيْنِ... وَ اللهُ مَا فَجَأَنِي مِنَ الْمَوْتِ وَ أَرَدْتُ كَرَهُتُهُ، وَ لَا طَالِعَ أَنْكَرْتُهُ. وَ مَا كُنْتُ إِلَّا كَقَارِبٍ وَرَدٍ، وَ طَالِبٍ وَجَدَ Nahj al-Balagha, Letter 23).

Conclusions

Management and leadership have, with their present-day several expansions, failed to come with a fixed definition. This is essential to note that in Islamic terminology, management and leadership are used to mean guidance, authority, influence to exert proper governance, and competence to maintain and utilize existing equipment and facilities. Among the important issues in mutual relationships, especially those high-level contacts, are mental and spiritual relations. Imam Ali (pbuh) has been attentive to emphasize on cordiality and affection along with mental security and serenity, asserting that fruit of a wisdom-cantered treatment is prevention from conducting deeds which end in apology.

A manager is to organize, plan, supervise, and motivate. This is impossible to offer an all-inclusive definition of management and, therefore, this article presented a bird’s-eye perspective toward the issue and referred to the followings: justice, compassion, capacity acknowledging and observance of differences, simplification and facilitation, tolerance, necessity of compassionate treatments, attention to economic dimensions, priority of self-improvement over others’ improvement, emphasizing on piety, affability to governors, divine rights, remembrance of the Hereafter, and attention to

the Resurrection. Guidance and magnificent compensations will be the outcome of adhering to above-mentioned recommendations.

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