

Management in Quran

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ABSTRACT: Today the importance of management, both at micro- and macro-level, is not denied by anyone, and all the people deal with the management somehow and feel its effects on their own lives. Nevertheless, few studies have been conducted in the field of management in the The Quran and Islam- hence extensive ground for research in this area. The Quran is the word and inspiration of God presented by the holy prophet (PBUH) to all humanity, and is under the protection of God, and is the best criterion for true understanding. This study attempts to first discuss the importance and necessity of management in the current era as well as the managers' mission in establishment of an Islamic government; then the features of a manager will be extracted from the precious verses of the Quran; and finally the exact verses on the four primary tasks of management are provided

Keywords: Management, Quran, Manager, Islamic Government

Introduction

The passion of Islamic ruling for administration of human societies is the way that Almighty God puts before the righteous to establish His management and will on all aspects of social life through their powerful hands and wisdom. Management is considered as one of the most effective and key issues in the world today, and its increasing role in promoting and improving the administration is undeniable and tangible. Within the light of Islamic illumination in the recent decades, the development of a managing system emanating from Islamic principles and values as well as deep comparative studies is inevitably necessary. In his book Leadership of Islamic Jurisprudence, Imam Khomeini says: "Legal code alone not enough for reforming the society and an executive power is also required so that the law could be the source of reform and human prosperity." (P.26) So God established an executive and managing system and government in addition to sending a collection of law – the religious orders.

Among Islamic texts and resources, The Quran is a book that makes people think right, and keeps them away from wrongs. This scripture is the best and greatest Islamic source, and the leader of all human beings. In fact, certainly it can be said that the most basic source of Islam is the Quran from which dignified management concepts can be extracted through pondering.

The Importance and Necessity of Management in Islamic Society

Human being is naturally a social creature and his social life results from his nature, and an important part of human prosperity depends on fulfilling his social and natural needs. One of the pillars of social life is the management which settles the shared and different interests of human beings. The difference between the world of humanity and animalism clarifies the necessity of management in the social life of human beings (berenji, 1993).

Study and research in human life also proves the necessity of the management.

Because from the beginning till now, wherever some people gather, the need for management is at the top of their agenda. We can find this meaning in the words of the Prophet (PBUH) who stated: "Nothing is permissible for three people who are together unless they make one of themselves chief." (Sarmadi, p.10).

Islamic industry for the science of management means that management issues are investigated using a religious method, i.e. using the divine verses and narrations and the ideas obtained from the religious texts about different scientific issues are the answers to the questions of these sciences through religion. A regular and consistent set of these answers can be considered a special science with religious quality. Thus, Islamic management is considered an ideological management, not just a management because religion expresses the approach to solving the issues properly. However, it does not mention the change of relationship between this issue and other issues, and the relationship among other phenomena. When we speak of Islamic management, we mean ideological management; however, when we speak of management and its principles, we mean the rules or changes in the relation among the principles which dominate the management of organizations as well as the scientific management. (Afjehee, 1993, p.9). The writers and thinkers who have written in the realm of Islamic management as well as Islamic perspectives on management based on their mentality and perception of Islam, have presented directly or indirectly the definitions and explanations about the foundations of ethics, manner of the Prophet (PBUH) and the infallibles (AS) from which a kind of Islamic management concept is extracted.

Considering the wide range of these perceptions and definitions as well as the variety of views (in spite of their convergence), some of the definitions provided for Islamic management are mentioned below: Afjehee considers Islamic management a religious issue, and in his opinion the religion's responsibility is to offer solutions which are compatible with the concept of justice (Alvani). Mosharaf Javadi [] believes that in Islamic management the first step is the relationship with God and the move toward Him while considering Him omnipotent and testifying to his uniqueness, thereby seeking assistance only from him. Ayatollah Mesbah Yazdi also considers three definitions for Islamic management: to study the manner of Muslim leaders throughout the history of Islamic nation, to analyze Muslim's way of management and to show the characters which originate from their Islam. The third meaning is to investigate the Islamic management issues from Islamic resources (The Quran and Sunnah) and to consider the manner of infallible managers (AS) as the scientific tradition.

On the necessity of management and leadership in the society, Imam Ali (AS) states: "without the chief, people will fight with each other." By a careful study of verses and narrations (Hadith), we would find that according to God's commands and Islam's emphasis, it is obligatory on the Muslims not to do anything without the permission of the leader and manager. This manager should possess some traits such as virtue and knowledge and abstention and command of law and the Prophet's tradition. He should also collect the tributes and perform Hajj and Friday prayer and collect donations and taxes. The management who is responsible for implementing and operating the rules and acts as the guardian and custodians for them on the one hand, prevents corruptions and evil deeds and on the other hand, makes sets the borders of rules among people. Thus, the necessity for government is one of the most obvious things in order to promote justice and education and to maintain the social system and to prevent oppression and protect the borders of a country. The Almighty God says in Sura Anbia, Verse 73: "we made them leaders who guided people by our order and we have inspired them to do good deeds."

The objectives of establishment of an Islamic government from the perspective of Quran

The necessity for establishment of government and administration of the society is not hidden to anybody. Each government, based on its particular school, follows the goals which match with principles governing that school. The Islamic government also possesses some targets which are in coordination with its methodical principles. Government is derived from the word "govern", and in Arabic language "govern" means to prevent and prohibit tyranny.

The Quran has used terms such as "order" and "king" and "caliph" and "master" to express the meaning of government. Islam does not summarize the goals of a government in establishment of welfare and security; however, it puts issues related to the prosperity and spirituality of the society in the agenda of the government. Quranic Government should prepare the society ground for appropriate religious and moral life; and in addition to providing the general welfare, especially for people in need, it should explain the religious culture and divine signs. Among the objectives of faithful rulers are mental promotion and spiritual growth as well as welfare and solving economic problems, poverty removal and reform. A divine government is the one in which security, industry; management and natural facilities are in line with spiritual status. Those who say prayers, pay Zakat, direct others to what is lawful and guard against what is unlawful, when they are given power on the earth. This verse points to one of the most important goals of government i.e. performing acts.

Another objective of the Islamic government is "to expand justice".

In Quran, God considers the efforts to establish justice, the religious duty of monotheists and gives the Prophet the command to tell people: "I am appointed to do justice among you." (Shora, 15). Moreover, God knows the performance of justice as well as the responsibilities of the rulers and states: order with justice, if you issue orders among people (Nesa, 58). One of the other objectives of the Islamic government is the establishment of "Security". As The Quran says in the Noor Chapter, verse 55: the goal of victory and governorship of people of faith is the establishment of a divine religion on the earth and achieving monotheism as well as perfect security; and should God be obeyed, the result shall be peace and safety". God promises those of you who believe in God and have done good deeds to appoint them as caliph on the earth surely as gave the predecessors the caliphate on the ground, and God will make perennial the religion selected for man and will change their fear into security and peace" (Noor,55). Another objective of the government from the perspective of The Quran is strengthening the defensive power and protecting the borders of the Islamic land. As The Quran says:

Use all your powers to deal with them (enemies) as well as the trained horses (for battle) in order to frighten God's enemies as well as yours and another group who you do not know, but God knows them and whatever you donate for the sake of God (and for strengthening Islam's defensive power), will be paid back to you thoroughly and you will not be oppressed. Among other objectives of the government we can mention "establishment of welfare" and development, protection of public properties and their fair distribution in the society, expansion of education and social security, and supporting the oppressed classes. Late martyr Motahari ,defining the government, mentions "In fact, state and government means the source of comprehensive power against foreign invasions, and the source of justice and internal security, and the rule for the country, as well as the source of social decisions in foreign relations".

Characteristics of a manager from the perspective of the Quran

Generally, the management is the most difficult and at the same time finest affairs of human beings, and has the required features for itself. Lay people consider management a simple task while the experts of management believe that the reality is something else and some features of management are the gifts endowed by God in the human nature and are never achieved by education. The Holy Quran is the basic framework of Islamic government and society. The criteria and model of the manager's characteristics in Islam are the same as the ethical and behavioral features and standards. The mission of this moral innate aspect or the tendency toward the good moral is to distinguish between good and evil which would be in effect independent of the personal physical benefits or disadvantages. One should say that truth and lies must be avoided. One should avoid oppression and be loyal. Covenant should not be defeated. This is an innate aspect of a faithful and honest prophet ruling truly on behalf of God and if they disobey his commands, he will protest and will inflict his protest in the form of body pain. This aspect, like other innate aspects, is susceptible to stupefaction and harmful habits.

Prophets are appointed by the Almighty God to eliminate these risks and to remove the barriers of natural evolution (Elahi Ghomshehee, 1980, p.5). So, in order to have a better understanding of a manager's features, one should refer to the life story of the prophets and the infallibles as narrated in Quran. The most issues mentioned by the Almighty God in the holy Quran are as follows:

1. Having Faith

The Prophet has faith to what God revealed to him (Baghareh, verse 285).

Faith means to believe that the world has got a creator called God, and nobody and nothing can be praised and worshiped, and we must bow to him and must ask for his help. Prophets are the general manager of the society and they have begun their tasks by guiding people, and have achieved success in the toughest situations. One of the reasons of their success, even limited, was the faith they have got in the value of their deeds. It is stated in a hadith from the Islamic Prophet (PBUH) that one of the major and important mistakes of Bani-Israel was to give the leadership of the country, religion, and the world to those people who were neither entitled to nor deserved it.

The leaders of the believers should not be someone other than themselves.

God never dominates infidels on the believers.

In Islamic society, having faith is the main requirement for selecting the manager.

Islam, as a rule, does not accept the management of those who have no similarity of thought and belief with Muslims. O Prophet! Do not stay in doubt because of infidels (Hood, verse 109). The manager must trust God in all circumstances, and must not lose his faith. When human trusts God in his affairs while using His blessings, this trust in divine power causes more success in tasks, and human doubles his powers by removing the existing obstacles and the difficulties will become easy. Believers are those whose hearts will be scared when God's name is mentioned and their faith strengthens when his verses are read for them and they trust their God.

2. Trustee and Commitment

Certainly, God commands that things in trust be returned to their owners.

Management is in trust, and the manager and the agent are the trustees.

The governmental positions in the Islamic government are sensitive and valuable trusts. Management can be successful when manager would enter the operation field with high spirit and clean ego, which is characteristic of those people who grew up in religious families. Unfortunately in the physical system, specialty is of more interest, while commitment must be accompanied with it so that the two great pillars of management can be effective hand in hand. Ministers and advisors told Pharaoh: invite witches and wizards from all over Egypt to fight with Moses. If the experts are not committed, they will be at Pharaoh's service. Today, you will be faithful and will possess dignity equal status as us, Joseph told the king: appoint me as the country's treasury and assets keeper, as I am wise and sage. Joseph refers to an important issue in his answer which says there are two pillars of management in his nature: the first is the trust which is also accepted by Egypt's Aziz, and the second is the knowledge.

It is stated in interpretation of Kashaf Zamakhshiri and the book entitled "The Quran Realization" that Joseph's suggestion to Egypt's king was not due to his love toward power or his greediness, but there was an opportunity for him to perform God's orders. Prophet Joseph (AS) himself took the responsibility of economic management in order to manage the society especially for crisis management and transition from retardation and drought and the serious threats which threaten both the political and social system of Egypt. Providing some patterns in production and distribution and consumption of country resources and participating in the management section practically as the government trustee and treasury keeper, he tried to introduce a distinguished society in ancient Egypt. The individual task of everyone who deals with public funds requires imposing utmost accuracy and integrity of public funds, no matter how small; and does not allow wastefulness, remembering that he must be responsive against the divine justice on the Last day and betrayal of public funds causes social chaos, denial of national security, poverty, spiritual limitations and hell's fire. Thus, integrity and truthfulness must be pursued in the features of Islamic government managers, and the governmental positions must be assigned as precious trusts.

3. Justice

Justice is one of the features which can complement the manager's trust and commitment and is one of the main objectives and the basis of management in Islam. The holy term of "Justice", which is mentioned widely in The Holy Quran and the narrative texts of Islam and its comprehensiveness is emphasized, and has a rich, inspiring, and pleasant concept. Emphasizing greatly the expansion of political and social justice in various layers of society, the Almighty God commands the believers:

O' Believers, be stable in the way toward God, be the proof of justice and truth; of course the group hostility should not take you out of the justice path. Do justice as it is closer to piety and be afraid of God as he knows whatever you do. (Maedah, verse 8). The goal of the prophets' appointments is to guide humans to achieve growth and perfection. Justice is important because oppression and its consequences in different economic, cultural, and political aspects is the bandit of human growth. (Ayatollah Ali Khamenei, 2009, p.178)

Justice is considered as the foundation stone for political and administrative establishment of governmental organizations. Overall, justice is considered as one of the administrative and judicial features, and when the followers dispute, it is obligatory for the judge to stand between the parties such that the weak party would not consider him inferior and the strong party would not be satisfied and this attitude would not be inspired to them. O' wives of the Prophet! If one of you commits a sin, his punishment will be doubled (Ahzab, verse 30). This verse refers to the fact that the positions and assignments of employees should not be considered at the time of their promotion or punishment and any violator must be punished and justice must be performed about him even though he is close to the manager. The Almighty God commands Moses: hit this stone with anger, then twelve springs emerged from that stone and each tribe used one of them (Aaraf, verse 160). This verse refers to the fair distribution of facilities and resources.

4. Kindness to Subordinates

Due to the mercy of God, you turned kind to people and if you were ill-tempered and stone-hearted, they would get away from you, so should they do wrong to you, forgive them and ask forgiveness for them (Al Emran, Verse 159). As we can find from the content of this verse, the success of the holy Prophet of Islam, considering all the proofs and remarks revealed to him from God, was subject to his kind and

sympathetic behavior toward people. This it indicated the high position of excellent human behavior when the manager encountered others.

Generally, no indication of difficulty was seen in the life and behavior of the holy Prophet.

His temper was mild; he was sociable and was not far from anyone and was friendly. He accepted the apology of apologizers and didn't have an aggressive or violent behavior. Thus, the Muslim manager must be very kind to his subordinates, acquaintances and patrons, and must behave friendly toward them; he must consider them as his children and brothers and sisters, and should care about their comfort and welfare as much as possible; he must be like a kind and careful father for them and should take the control of their hearts and penetrate in their souls and give them hopes so that he can create an atmosphere of intimacy, cooperation and brotherhood at work and..... With his subordinates. Encountering a fault in their work and duty, he must first warn them emotionally and if they were not corrected, he shall have a firm and legal treatment.

God's management in the universe is based on his general and special compassion. As in Sura Hamd, which we read every day in prayers, we describe God as merciful and compassionate after describing him as the Lord of Universe i.e. universe is the scene of these two divine feature "generosity and kindness". Our management should be, in all areas, based on general kindness (kindness toward friends and foes) and special kindness (special kindness towards good friends). So, what links the managers with the employees is friendship, pleasure, intimacy and love, which can promote a system with full power and knowledge. General and special kindness of God does not mean ignoring violations. His description as the Lord of Day of Judgment after describing his kindness in Sura Hamd is the proof of this claim.

5. Humility and Modesty

O' Prophet, be humble with the believers who are following you (Shoara, verse 215)

It can be said in explaining the verse that the manager must treat the subordinates humbly and work in publicity and speak to subordinates with the most humility. Of course, humility does not mean abandonment of firmness; however one should have a humble and polite attitude along with firmness in decision making. Imam Ali (AS) told one of the rulers who had been appointed for Egypt: "set a time for your clients, handle their need personally, hold general and public assembly for them, do not close the door to anybody, and be humble for the sake of God who created you. (Nahjolbalagheh, letter no.53)

O you believers, whoever bounces from his religion, God will bring a group who love them and they love God too; they are humble with believers and stubborn and strong against unbelievers. Humbleness as a moral trait means that someone considers himself in lower social status, while arrogance means tyranny and placing oneself higher than one's personal and social position vice versa.

6. Knowledge and Power

Knowledge and Power are two general features which are accepted by all management schools as infrastructures. Science and knowledge show the way; power brings objectivity to the plan. Knowledge means that the science related to the subject is handled by management and power is the strength and is the body which moves the machinery.

When The Quran introduces Taloot as the commander, Bani Israel tribe protests and says: he is poor and powerless, as if richness and wealth are among management requirements. The Quran, in response, emphasizes Taloot's knowledge and physical strength which will work for Jihad and struggle. Moreover, it can be understood from this verse that scientific ability is more important than physical ability because the word knowledge has come before the word physics. Your God is cognizant and wise (Anam, verse 83). In interpretation of this verse it can be said that knowledge and wisdom and power are two necessary conditions for tact and management. Imam Ali (AS) says: the most deserving people to run the country are the most powerful ones, and those who know most of God's commands in matters of state. (Nahjolbalagheh, sermon of 172).

7. Patience

Another feature of an Islamic manager is patience and avoidance of anger.

Little management can be found without stressful situations, in these circumstances it is essential to have patience and to overcome the odds, and it is actually the key to success. The Almighty God says in Sura of Asr: and the time that man is lost except those who believe and work righteous deeds and exhort one another to truth and patience. Stating the situations of fighting and diligent and faithful people and tribes, the Almighty God says in the holy Sura of Sajdeh: those who created two features and privileges in themselves were honored by this great gift that the Almighty God entrusted upon them the guidance of human collections.

These two characteristics are patience and certainty. Patience is a characteristic that allows a great man not to lose the way and not to forget his goals and not to give up while encountering problems in the way of his objectives which are chosen consciously. (Ayatollah Khamenei, A. 2009, p. 227). In Islam, a top manager is a patient person because patience is one of the pillars of the religion. There are always some moments in decision making, planning and administrative affairs that lead humans to defeat and despair. Disappointment and loss of patience and tolerance disturbs the physical, intellectual and psychological abilities of the manager and will neutralize his energy.

Be patient against the tragedies you face.

God states in the verse 109 of Sura of Yunes: O' Prophet, follow what is revealed to you and be stable. Moreover, God talks in verse 1 of Sura of Ensherah about tolerance: O' Prophet, didn't we grant you tolerance. Tolerance (patience against odds and criticisms) is the requirement for accepting managerial responsibilities. Peace, tolerance and reliability are the requirements of right reasoning because the confusion and anxiety will prevent accuracy and creative thinking; as the Almighty God says in verse 12 of Sura of Tobeh: then the Almighty God sent down his peace upon his prophets and the believers.

8. Simple life

One of the strategies of the managers is to follow the religious leaders, so simple life is an obvious principle. The managers must also follow it. The secret of success of the holy Prophet of Islam and the Guiding Imams (AS) in attracting eager hearts was their simple lives and their humbleness in dealing with people. Interest in the world not only prevents human perfection and causes public distrust, but also immerses a manager in transient pleasure of the world such that he becomes ignorant of deprivation of the different classes of indigent people. The agents who follow Ahle Beyt, would never forget this precious word of Imam Sadeqh (AS) who states: if you like to be God's companion in the kingdom of God and to be settled next to the Almighty God in paradise, consider the world and its intriguing aspects degraded and feel death near you and do not save anything for yourself in the world, and be aware that whatever of good deeds you have saved in this world for the Hereafter, would be beneficial to you and you will lose if delaying doing good deeds. (Tahtolghool, p. 304)

On the necessity of simple life for governmental officials, Imam Khomeini states "do not think that if you come out with several cars, your reputation will be greater in front of people. What people pay attention to and is in agreement with the public's interest is your simple life, as the lives of the Muslim leaders and Islamic Prophet and Imam Ali and other Imams were simple and ordinary, even below ordinary" (Delshad tehrani, volume 19, p. 318).

Manager's Responsibilities from the Perspective of the Quran

The main responsibilities of a manager are: planning, organizing, guiding, and supervision. Now we explain each of these responsibilities from the perspective of the Quran.

1. Planning: Planning which is the foundation of management means target setting and finding and paving the way for achieving them. Many verses are seen in the Book of God on this task. For example it is stated about plan in verse 52 of Sura of Hadj that: all divine prophets had some dreams in their minds in order to advance their goals. The manager must also have a plan for implementing their goals and performing their tasks.

Or we can read in verse 23 of Sura of Dokhan that: O' Moses move my servants to the land of Egypt overnight. Considering this verse we can find that involvement of time in planning is a key factor in success or failure. In the verse 47 of Sura of Joseph we can read about crisis management and strategic planning as follows: Joseph said: plant for seven successive years, and put aside what you reap except the small part you eat. It can be understood from the above mentioned verse that anatomy of a crisis situation and planning and providing solution to getting out of the crisis are among the tasks of managers. Planning in production as well as saving are considered a necessity in providing support for developing countries (Rezaeeyan, P.212)

We can read in verse 145 of Sura of Aaraf: we advised Moses in the tablets of Torah about every case, and we told him to execute them with strength and to order his tribe to choose the best and implement it. Considering the verse we can find that the best method should be used in planning, and it must be done with all power, although contingency management explains the concept of the best practice; as it is mentioned in verse 66 of Sura of Enfal: "the Almighty God gave you concession in Jihad." Therefore, sometimes the regulations must be changed in management due to the change in circumstances and requirements, and this is not in contrast with stability in management. We also read about planning and implementation in verse 96 of Sura of Anaam: God rips off the dawn and makes night the source of comfort and has put the sun and the moon the means of counting days and this is the measurement and

planning of the powerful Almighty God. This verse is interpreted as careful planning, and the full implementation of programs requires knowledge and power; knowledge for planning and power for its proper implementation.

2. Organizations: The second responsibility of a manager is organization. When managers combine physical resources with people's efforts in order to achieve the goals, organization is done.

Organization is defining the use of all available resources in the management system regularly. In fact, organization includes the tasks which should be implemented, identifying those who must implement the tasks, the method of task classification, and appointing those who must give or take report. In this regard, the Almighty God states the system organization and hierarchy in verse 59 of Sura of Nesa: "O' Believers, obey the Almighty God and accept the command of the Prophet and his successors." This verse can be interpreted as the appropriate organization. Accordingly, a hierarchy must be defined in order to accomplish organizational goals; and in implementation of orders, the hierarchy must be respected. Organizing people: In organizing, it is sometimes essential that the manager boycott unfit individuals and groups and leave them.

The verse 10 of Sura of Mozmal can be the proof of this point.

The verse 54 of Sura of Joseph says: the king said bring Joseph to me to appoint him as my special adviser, so negotiating with him, the king said that today you are a great and faithful person with us. Thus, considering the concept of this verse, sometime for giving the very important tasks, it is necessary that a high rank manager make the selection himself. In giving responsibilities to people, their experience must be considered.

It is stated in verse 64 of Sura of Joseph: when Jacob's sons asked their father to take Joseph's brother with them to Egypt, Jacob told them "shall I trust you with him just as I trusted you with his brother Joseph". The instant confidence in giving responsibilities to the people with bad background is not permissible. Individuals who are appointed to key and critical positions must be selected to have the necessary qualifications. Anybody in any level can not be in a position to decide, as it is stated in the verse 155 of Sura of Aaraf: Moses selected seventy people for meeting God (Feyzi,P205,2008).

The principle of qualification must be obeyed in appointing and organizing people in different positions. And according to the verse 196 of Sura of Aaraf: "the Prophet commanded that his guardian is the one who sent this scripture and he oversees and directs all the righteous." It is essential to obey the principle of deservingness even about the subordinates. Generally, it should be noted in organizing that organizational procedures should have such a consistency that even in the absence of the manager or leader in a period of time, the organization and the current affairs would not be disturbed.

This point can be noticed from the verse 144 of Sura of Ale Emran.

It is stated in this verse that: explaining the weakness of Ohod war and reprimanding those who spread the rumor of the Prophet's martyrdom, God commanded that Mohammad is the Prophet who some prophets have come and gone before; so dead or alive, you shall get back to your previous status!

Organizing facilities: Regarding organization of the facilities, we read in verse 7 of the Sura of Hashr: "O' Prophet, divide the properties between the poor and orphans and the needy so that these properties would not be circulated only among the rich." Lack of focus of facilities in one area and fair allocation of them to different parts of the organization are among the issues which managers should pay attention to in budget and resource allocation. Or we can read in the verse 59 of Sura of Tobeh:" In Hanin war, somebody complained to the Prophet about division of trophies, a verse was descended saying that if people are satisfied by what was given to them by God and his Prophet, God would grant them his favor. Considering this verse, policy making and funding decisions are among the principles of high ranking management.

Organizing Information: We can read in the verses 26 and 27 of Sura of Jen:"God is aware of all the unseen but he does not reveal the unseen to anybody except one He is satisfied with." The organizational information must be classified and its availability must be subject to special conditions. In fact, this verse commands that: The information must be confidential and only available to deserving people.

3. Leadership: After planning and organizing, leadership is the third task of a manager. Some management experts believe that the secret of a manager's success is his ability to lead the human force under his supervision; on the other hand, the method of direction and management in any culture are considered the face of the cultural structure of that civilization.

And this cultural structure of a complex includes religious, philosophical, artistic and political values which are manifested in the form of manager's individual behavior and social net of society. The task of leadership contains three roles of motivation, direction, and guidance. Motivation: The Almighty God describes his honest and faithful servants in the verses 58 and 59 of Sura of Ankabout: Those who have faith and have done good deeds, and were patient and have resisted against problems and trusted their God. The secrets of success in works are 4 items:

1. Faith in goal and motivation

2. Correct and constructive activity 3. Continuity and perseverance 4. Faith in God.

Thus, in leadership the first thing that is worthy to be done by a manager is to create a sense of commitment and motivation in people to reach their goals. It is stated in verse 27 of Sura of Anka about regarding God's gift to Abraham: We gave him Isaac and Jacob. The interpretation of this verse is: effective and constructive reward must be set for the staff to increase motivation. And it is stated in the verse 65 of Sura of Enfal: "O' Prophet, encourage all believers to fight the infidels."

Considering this verse, it can be understood that one of the tasks of the managers is to encourage their subordinates with their words and actions to achieve goals. It is stated in the verse 68 of Sura of Alrahman: There are fruits like dates and pomegranates in the paradise gardens. We can understand from this verse that people must be encouraged by things that they are interested in to have a high motivation effect. Leadership: The second phase of guidance is leadership (Borumand, P.143, 2007).

We can read in the verse 101 of Sura of Alemlran: "God commands people of Medina: How can you focus on blasphemy while the verses of God are recited for you and the God's Prophet is among you." This verse means that the existence of law and the presence of leader are two essential principles to prevent diversion. If there are comprehensive regulations and an informed and observing leader, it would be strange to deviate from the objectives as the Almighty God states: How can you disbelieve while the complete divine regulations and an innocent leader is among you. The managers and leaders must be stable enough in their goals and ideals so that the deviation of people can not make them suffer from instability and feebleness. This can be inferred from the verse 109 of Sura of Hood which says: O' Prophet, do not be in doubt due to the people's blasphemy.

Manager and guide must boost the morales and consider the causes of failure. Temporary failure in a period of time is not the sign of ultimate failure, but it is an experience to achieve success and victory.

Verse 139 of Sura of Alemlran is the reason for this point, which says: "After the defeat at the battle of Ohod, God commanded to Muslims: do not be passive and sad as you are superior." According to the verse 45 of Sura of Saad: Learn from the previous prophets like Abraham, Isaac, and Jacob who possessed power and insight, we can find that the managers and guides must have power (for doing the tasks), and insight (for knowing the tasks). According to verse 18 of Sura of Dokhan: O' people, I was a faithful Prophet to you. The managers must attract the trust of the organization's staff because mutual trust causes more obedience. Communication: The third phase of leadership is communication. The most effective managers and guides are those who understand communication.

Communication is the process of mutual exchange of information with other people. Information is also any kind of thought or idea which the managers are eager to exchange with others mutually. Generally, communication is a process through which the tasks of planning, organizing, leadership, guidance and supervision are done. In this regard, it is mentioned in verse 18 of Sura of Loghman: Loghman advised his son: Don't turn your face from people in arrogance. According to this verse, we can find that managers must treat all the people whether staff or client with cheerfulness and humbleness. Regarding the communication, the leaders and guides must have informal communication with their subordinates in addition to the formal and working relations, in a way that they can understand the subordinates' problems and try to solve them. This important fact can be inferred from verse 6 of Sura of Zoha: O' Prophet, weren't you orphan and God put you. The first verse of Sura of Hojarat says: "O' Believers, do not outrun God and his Prophet in anything." and emphasizes that manager's respect to subordinates paves the way for implementation of orders. It means that before any order, the psychological ground of acceptance must be created in the audience.

The phrase "O' Believers" distinguishes believers and strengthens their relation with God and then gives orders. Regarding respecting the clients, it is mentioned in verse 54 of Sura of Anaam: "God commands the Prophet: when the believers come to you, say hello to them." Managers must distinguish the staff and clients with kindness to increase motivation and respect.

4. Supervision: Supervision as the final link in the chain of management tasks is important.

Supervision is a process for ensuring whether the implemented activities are in compliance with the planned activities or not. In fact supervision is more comprehensive than planning, and it helps the managers to take care of effectiveness of planning, organizing and leadership. In general, supervision or control is a regular effort toward reaching standard goals, designing information feedback system and comparing its real components with the predetermined standards, and finally defining the social deviations and measuring their value on the trend of the components which include maximum efficiency. Many verses can be seen in the divine scripture about supervision. For example verse 143 of Sura of Baghareh says: "God told the Prophet (PBUH): We made you a moderate nation so that you can observe people's deeds." The above mentioned verse emphasizes that managers and supervisors must monitor the works

and performances of their subordinates. And in verse 104 of Sura of Alemlran, we can read about supervision: there must be a group among you to invite you to welfare and to deter from evil. Thus, there must be a group in organizations to supervise the affair, know the organizational goals and pay attention to individual and organizational behaviors in order to mention any contradiction with the objectives. It is stated in verse 17 of Sura of Ghaf: "There are two angles on human's right and left shoulders to record their activities."

So the supervision must be comprehensive and should be fully and accurately implemented so that one can invoke them. If deviation is observed in the process of supervision, the manager must attempt to correct the deviation. According to verse 45 and 46 of Sura of Momenoon, which says: "We sent Moses and his brother, Aaron, to Pharaoh and his courtiers to invite him to divine religion.", the sources of corruption must be defined in order to reform the affairs. The manager must separate the effective staff from ineffective ones in order to be able to repel the non-beneficial forces among them because they weaken others. Moreover, in supervision, the small and unwanted errors of the staff with good performance must be forgiven because forgiveness would have very positive effects on future activities of the staffs. This point can be inferred from verse 32 of Sura of Najm which says: avoid the great and ugly sins, God will forgive the unwanted and small sins as his forgiveness is extensive.

Conclusion

It is obvious that in the current era the society needs powerful, creative, and innovative management because in this competitive where most of the management is done by the private sector, every institution or complex needs professional and concerned managers in order to survive in the competitive atmosphere. But in the meantime, in addition to considering some objectives like profit, survival etc., the senior Islamic managers must not ignore their Islamic goals; however, they must have long term planning against the concepts and paradigms of west in management, and must operate with strategy and objectives and plan against all these issues. Although in management experts' opinion, part of management faculty in humans is god-given and is granted in the human nature, and is never achievable by education, the fact is that a major part of culture and character of our youths is taken from family training. In other words, family management, and in greater scale, society management, whose custodians are the governmental administrations, have the very crucial task of delivering trustworthy, compassionate, and committed managers and experts to the society. Muslim children must be trained so that when they are appointed as managers, they should consider it a God's trust, as Joseph (AS) mentions two major principles of management are trustworthiness and knowledge. If we refer to the life story of prophets in Quran, we can see that they are all full of very important managerial points, and our managers must use the Holy Scripture not only for finding the religious points, but also for using its interpretations to get ready in different crises. We read in Sura of Joseph that he took the responsibility of the society's economic management himself in the worst situation and rescued a country by presenting some practical patterns of production, distribution, and consumption. No management can be found that is free from stressful situations; in such situations, patience, and overcoming the problems are necessary and in fact the secrets to success.

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