

## The Principles of Management and Characteristics of Managers from the Perspective of Imam Ali (P.B.U.H)

Mohammad reza Afroogh<sup>1</sup>, Ali reza Khajegir<sup>2\*</sup>, Ali reza Fahim<sup>1</sup>

<sup>1</sup>Department of law and theology, Najaf Abad Branch, Islamic Azad university, Najaf Abad, Iran

<sup>2</sup>Faculty of literature and human sciences, Shahrekord University, Iran

\*Corresponding Author: Ali reza Khajegir, Faculty of literature and human sciences, Shahrekord University, Iran. Email:

### ABSTRACT

order to make the top choice, there must be criteria for managers and employees to weigh and evaluate those criteria. In the light of the acceptance of the words of the infallibles (P.B.U.H), in this article it is attempted to present the criteria of the leaders of Islamic society in the view of **Imam Ali**<sup>1</sup> (P.B.U.H) extracted from the noble **book of Nahj al-Balaghah**<sup>2</sup>. The obtained criteria are classified into three categories: specialized, value and doctrine criteria. While specialized criteria imply successful job placement, value criteria address the normative dimensions of managers' performance and, ultimately, doctrinal criteria imply specific Islamic criteria for management. This classification is fundamentally different from the usual typology and from this point of view is included in the data for analyzing the Islamic model of management.

- **Imam Ali** (P.B.U.H) is the first Imam of Shia among Muslims. This great unique man has been praised by all religions and denominations because of his superiority in knowledge and virtue.
- The great unique book of Imam Ali (P.B.U.H)

**Keywords:** Management, Evaluation, Employees, Competency, Commitment

### INTRODUCTION

What is essential to the well-being of society is the competence and commitment of its managers and employees. In organizations, the success of an organization in achieving its organizational goals and missions depends on competent and competent managers. Therefore, the selection of top employees and managers deserves a lot of consideration and consideration should be given to criteria for evaluating individuals and their selection. Certainly the criteria of measurement in each society must be defined in accordance with the values and outlook of that society. The material worldview is unique to the material world, but in the Islamic worldview, both this world and the hereafter are of interest. In the Islamic worldview, the aim is not only to produce more, but to achieve the ultimate goal of human transcendence and attaining the position of the caliph of God on earth. This difference in worldview is due to the differences between Islamic management and Western management, each of which has its own measurement criteria. In Islamic management, the best reference for

finding the right criteria for assessing individuals is definitely the word of the infallible. The words of Imam Ali (P.B.U.H) are a valuable source for this purpose because its speech is glorious because of its innocence without error and slip. The great and thoughtful man himself also had valuable experiences in the field of Muslim caliphate as well as in command of the wars and ruled the vast Islamic land of that time. But what is more important is the knowledge of Imam Ali (P.B.U.H) which is one of the special privileges of the Imams. In this article, it is attempted to present the criteria of the leaders of Islamic society in the view of Imam Ali (P.B.U.H) extracted from the noble book of Nahj al-Balaghah. The obtained criteria are classified into three categories: specialized, value and school criteria. However, this trivial effort is a drop of the endless ocean of knowledge from the prophet Mohammad's Family (P.B.U.H).

The importance of describing the attributes and characteristics of managers from the point of view of Imam Ali (P.B.U.H) can be explained by the fact that in Imam Ali's thought there is no

danger to the Islamic society, such as the risk of disqualifying or disqualified people. Imam warned in a letter to the Egyptians sent with Malik Ashtar when he ruled over the land: "I fear that the unwise and the unjust will take over the affairs of this nation and take possession of God. Turn away, and take away his slaves, and make hostility to the righteous, and make the party of the wrongdoers their party". (Nahj al-Balagha: Letter 62)

If people's sensitivity to the attributes and conditions required for governors is reduced or discolored, then any incompetence and incompetence can fall into the ranks of management and bring about ruins. Imam Ali (P.B.U.H) warned: "Surely the people were destroyed when they considered the leaders of the guidance and the leaders of infidelity alike and said: Whoever sits in the place of the Prophet (peace be upon him), whether he is righteous or evil is obligatory on his obedience. So they were destroyed." (Delshad Tehrani, 1998, pp. 99-100)

The characteristics and criteria of managers in Nahj al-Balagha can be divided into the following **three categories**:

#### **Professional Criteria**

This set of criteria is required for a successful job. These criteria are usually shared between Islamic management and Western management. Criteria such as education, experience, work experience.

#### **Criteria of Value**

These include a set of acceptable human behavior behaviors that in most societies may be acceptable and are also known as universal values, like respecting the rights of others, openness.

#### **Critical Criteria**

Critical criteria are rooted in Islamic school and Islamic management. The position and concept of man in the two divine and material schools also shape the criteria and criteria for selecting individuals in office and management so that in the school of Taylorism the human being as (clever gorillas) and in the Islamic school as (caliphs) ) Looks. In Islamic management, the goal is not just production, but human excellence. The same differences that exist between Islamic management and scientific management lead to differences in the criteria for selecting and appointing individuals.

Therefore, in Islam the values and doctrinal criteria become increasingly important.

### **PROFESSIONAL CHARACTERISTICS AND CRITERIA**

#### **Science and Knowledge**

In Islamic traditions, it has always been emphasized that people should be more careful in their scientific competence and ability and never employs those who are scientifically weak and lack the necessary knowledge, because such work is the greatest betrayal to Islamic society. Is. Prophet Ali (P.B.U.H) in Nahj al-Balagha, sermon 172 states: "O people, the most deserving of this work (the caliphate and ruler) is the one who is most capable of carrying out affairs and knowledgeable by the command of God" (Khosravi, 1999). , Pp. 39-40)

#### **Work Experience**

One of the most effective factors for the success of employees and managers in organizations and offices is his experience and experience. The experienced manager and manager will handle many of the disruptions of his organization, and the inexperienced manager and manager will inevitably disintegrate the organization. Imam Ali (P.B.U.H) wrote in a letter to Malek Ashtar: "Make experienced people as employees and managers" (Quchani, 1995, p. 82)

#### **Right Thinking**

Right thinking is an essential criterion for employees and managers. No management can do without the right thinking, and wherever disruption and corruption is to be found there must be a search for some form of ruthlessness, essentially one of the most important causes of the collapse of organizations and governments. In the words of Imam Ali (P.B.U.H): "Four things are the reason for the deterioration of the state and government, the bad contraption and the hypocrisy and the bitterness of the rulers." Also Imam Ali (P.B.U.H) has said: "The organization of life is thoughtful" (Delshad Tehrani, 1998, pp. 255-256)

#### **Being Patient**

One of the most important attributes of officials and managers is patience, one who has the patience to have the spirit of excellence and great thought. Patience will lead to the foresight and pragmatism of officials and managers, and if governments lack this character, they will not face many problems and failures. An Islamic

## **The Principles of Management and Characteristics of Managers from the Perspective of Imam Ali (P.B.U.H)**

manager must know that he or she has many ups and downs in the workplace, and that he or she has many difficulties in achieving the goals of the organization and that if he / she does not tolerate his or her longevity due to adverse pressures and unfortunate consequences of self-inflicted movements.

It shows that he sometimes questions the credibility of his management and responsibility. Patience is so important that Prophet Ali (P.B.U.H) regards it as a tool of government, Imam Ali (P.B.U.H) said: "Patience is one of the most important principles of management." (Ahmadkhani, 2000, pp. 131-127)

### **Competence and Ability**

In Islam, the position of good management is one who has the power to exercise faith and expertise in practice. In a letter to Malik Ashtar, Imam Ali (P.B.U.H) considers one of the conditions for the assignment of responsibilities as "sufficient" and says: "O Malik, do not accept any intermediary or protection in employing employees and managers who must work under your supervision, except the index of "adequacy" and loyalty ". (Khosravi, 1999, pp. 41-42)

### **Discipline**

Order, scheduling, and scheduling are one of the factors contributing to a manager's success, as the manager of the organization performs many tasks and duties and on the other hand his time is limited. Imam Ali (AS), in part of his treaty, says to Malek Ashtar: "Do the work of each day on the same day, for each day has its own task" (Khatami, 2002, p. 33) Also, in his will before their martyrdom, the Prophet said: "I command you to be orderly and orderly in matters".

### **Good Track Record**

Imam Ali (P.B.U.H) paid particular attention to the work experience of people in selecting managers. Also, Imam (as), those who were formerly appointed to the rule of oppression and who were complicit in their sinfulness, do not consider themselves suitable to hold managerial positions and have stated in letter 53 to Malik Ashtar:

"Your worst ministers are those who were the ministers of the wicked rulers before you, and cooperated with them in sins lest they be your secret, for they are the helpers of the wicked and the wicked brothers, you can find better than

them, Who have their views and influence but have not been the help of the transgressors and sinners. These pure men impose less cost on you, are more kind to you and are not friendly with strangers; they are friends and associates of secret meetings and open societies. Put yourself down. "

### **Being Persistent and Lazy**

Failure to do things can violate the right to do things in a timely manner and to destroy the rights of the people. Laziness at work eliminates good and irreversible opportunities. There should be no laziness in getting things done, and this should be met with precision. Imam Ali (P.B.U.H) has commanded: "Do not rely on lazy people in your work" (Delshad Tehrani, 1998, pp. 372-375)

### **Having Strong Memory**

The manager and responsible person must have a strong and mentally strong memory so that he or she does not neglect other issues while dealing with an issue and the complexity and amount of work do not make him or her forgetful. Imam Ali (P.B.U.H) said in a letter to Malik Ashtar: "Choose someone who will not hesitate in delivering your letter to the administrator or delivering your answers to them and will deliver to you what he or she receives from you. Don't forget. "

### **Family Cleanliness and Competence**

The purity and authenticity of the family are among the general issues that Imam Ali (P.B.U.H) has emphasized in his selection and selection as a criterion among other important issues. The Prophet advised Malik Ashtar: "And of those who are of a pure and good spirit, of a righteous and righteous family, and of a good record, choose commanders" (Delshad Tehrani, 1998, pp. 294-295)

### **Having the Power of Detection and Analysis**

Imam Ali (P.B.U.H) paid great attention to the perception and analysis of their problems and selected managers who were able to find the right solution to problems in the country. So, in introducing Malek Ashtar to other military commanders, he mentions Malek Ashtar's perceptual ability to recognize and experience and analyze issues: "I have commanded Malek Ashtar, the son of Harith, over you and the troops under your command," he said. And obey his command, and choose him as your guardian's armor and shield, for the owner shall

not slip nor slip, neither shall he accelerate where the acceleration is necessary, nor where the contemplation is favorable. (Nahj al-Balagha: Letter 53) (Khosravi, 1999, p. 108)

### **Looking ahead**

"Predictability" and "foresight" is one of the requirements of rational and rational management, and management, without regard to this important point, cannot achieve the desired goal of the organization. Managers who, before taking action, foresee different angles of the issue and anticipate the possibilities and arrangements needed, make smarter decisions and increase their success rate and effectiveness. (Service, 2002, p. 30)

Imam Ali (P.B.U.H) said in sermon 154: "The wise man sees the end of his work and knows the problems of the work he wants to do."

### **Ambition**

The higher a person's ambition, the more he or she performs and performs, and the more senior the manager in the tasks and responsibilities he / she undertakes, the more successful he or she is, and the greater the value of the individual depending on his or her intention. In the letter 53, Prophet Ali (as) said to Malek Ashtar: "" Join in loud "(Quchani, 1995, p. 137).

### **Power and Ability**

One of the qualities of a good manager is having the power and ability, it is because a strong and capable manager can move toward the goals of the organization and remove any obstacles. Imam Ali (P.B.U.H) in a letter to his helpless employees, 61, warns him of his inability and inability to blame him.

### **Endurance against Problems**

The managers in the key tasks must be firm and resilient to the pressures of the job and its difficulties and hardships. Imam Ali (P.B.U.H) stated in this regard in the letter of 53 to Malik Ashtar: "So choose one of the key tasks of your troops and armies who will stand firm against the hardships and difficulties and defeat his great calamities. Don't give responsibility to those who are not patient and firm, don't choose those are incapacitated, weak and indifferent to the carelessness of others. " (Quchani, 1995, p. 136)

### **Decisiveness**

Certainty and predominating are the key components of a manager's success, and after

discussing various aspects of the issue and consulting with experts, decisiveness is needed to implement the decision and execute it.

The uncertainty of the manager causes the ambiguity to spread throughout the organization and the tasks are not done in a timely manner and the organization does not achieve the desired goals. Imam Ali (P.B.U.H) avoids uncertainty and says: "Do not turn your science into ignorance and uncertainty, when you know how to act and when you are certain to act" (Nahj al-Balagha: Wisdom 274) (Service, 2002, p. 32)

### **Courage**

Courage is one of the most important traits for managers to defend the right and fight against wrongdoing. Imam Ali (P.B.U.H) in a letter to Malik Ashtar tells him to join the brave people and elect them as managers and employees. (Quchani, 1995, p. 137)

## **CHARACTERISTICS AND VALUE CRITERIA**

### **Generosity**

Generosity is one of the factors of human popularity in the society and it certainly contributes to the progress and success of the manager. So Imam Ali (P.B.U.H) has considered generosity to be the criterion for selecting managers, although this trait is not only summarized in financial matters, and generosity in work also includes ethics, cooperation and counseling. (Nahj al-Balagha: Letter 53) (Quchani, 1995, p. 139)

### **Loyalty**

Loyalty is one of the ethical virtues that the general public must foster in them. In particular, managers and staff need to be committed to the organization and make every effort to achieve the organization's goals. Imam Ali (P.B.U.H) wrote to Malik Ashtar in Letter 53: "Then, by sending truthful and loyal secret agents, oversee the work of your managers and employees" (Khatami, 2002, pp. 133-134)

### **Modesty and Humility**

A manager and a person who considers himself a servant of the people, he is modest in his dealings with the people, and there will be no dominance in them. In a letter written to one of his governors, Imam Ali (P.B.U.H) said: "Be humble in your observance" (Delshad Tehrani, 1998, p. 134)

### **Anger Control**

Those in positions of authority may at any time overwhelm their anger, disengage from temperance and temper, and treat employees with anger and resentment which leads to unfortunate consequences for both the individual and the organization and also it is harmful to society. Therefore, it is imperative that business owners and managers have the power to control anger. Imam Ali (P.B.U.H) wrote in a letter to Malik Ashtar: "Make him the commander of the army, who is above all in knowledge and tolerance, and of those who do not become angry soon."

### **Justice and Fairness**

Imam Ali (PBUH) in Nahj al-Balagha advises his people and administrators to administer justice. Letter 53 addressed to Malek Ashtar: "The loveliest things to you should be the most moderate, try to satisfy people to just certain class of society because people satisfaction is more crucial than certain class of them."

Imam Ali (P.B.U.H) elsewhere in his historical commandment says to Malik Ashtar: "Establish justice between God and the people, and if you do not establish such justice, you have committed oppression and anyone who oppresses God's servants is an enemy of God." Imam (P.B.U.H) wrote in a letter to the ruler of Halvan, Aswad bin Qotb: "All peoples should be equal with you and avoid oppression because justice is the great, permanent enemy of oppression" (Ahmadkhani, 2000, pp. 101-109)

### **Openness**

Openness is one of the factors that draw people's affection and create peace and friendship between people and managers must be open to confrontations in order to establish a relationship of friendship and empathy in the organization. Imam (P.B.U.H) in a letter 46 to one of his political executives says: "Receive people with open arms, be open and humble with people and be equal in the eyes and gestures, salute everyone so that the powerful in oppression. Let them not covet, and the infirm shall not despair of thy righteousness."

### **Moderation**

Imam Ali (P.B.U.H) has the highest guidance in explaining the ethics of management and the way managers deal with people so that managers can attract people and have a genuine relationship with people. In letter 19, he said to

one of the executives: "Indeed, the farmers of your governing center complained about the violence and humiliation of some people, I thought about them, they don't deserve cruelty because they are your brother or at least your biotype, so treat them softly and brilliantly."

### **Trustee**

Everyone, in every management position, is trusted by the people and must protect their property and dignity. Imam Ali (P.B.U.H) orders Malik Ashtar to pay attention to the persons he chooses and to examine whether they have been trustees in the past. Imam Ali (P.B.U.H) wrote in a letter to some of his executives: "Whoever considers the trustee negligent and betrays himself and does not purify himself and his religion will open the doors of humiliation and scandal to himself. He will be more humiliating and disgraceful in the hereafter. And the greatest betrayal is the betrayal of the people, and the most heinous fraud is fraud against the Muslim leaders". (Delshad Tehrani, 1998, p. 279)

### **Moderateness and Tolerance**

No factor such as "moderateness and tolerance" can create a deep and genuine bond between managers and employees and guarantee their companionship. Executives can only smoothly bridge the gap between themselves and their employees, penetrating deeply into their hearts and accompanying them. Imam Ali (P.B.U.H) advised his executives to critique the principle of kindness in public affairs and to interact with the people and to avoid harsh treatment. In letter 46, he tells one of his executives:

"Where to tolerate is better try to tolerate, but where things do not go beyond the intensity of action, spend the intensity of action and spread your wings to the people and face them with open faces." The necessity and special place of tolerance and kindness in Imam Ali's (P.B.U.H) managerial view is so great that he considers the consideration of tolerance and kindness necessary even when severe encounters are involved and commands that kindness should not be restricted even at the time of intensity. He orders the same manager: "Combine intensity and toughness with a bit of softness and tolerance." (Khatami, 2002, pp. 34-35)

The use of tolerance in the affairs of the affairs is the true link between the rulers and the people, thereby opening the door to success in pursuit of the goals and plans. Imam Ali

## The Principles of Management and Characteristics of Managers from the Perspective of Imam Ali (P.B.U.H)

(P.B.U.H) is said to have said: "Whoever does good in his affairs shall attain to what he wants of the people" (Nahj al-Balagha: Letter 26). It is also stated that: "Whenever you become ruler you have to be comfy and gentle" (Nahj al-Balagha: Letter 53) (Delshad Tehrani, 1998, pp. 202-204)

### Pay Attention to Staff

A distinctive feature of managers and executives is that they do not neglect and overlook the personal and emotional problems of their employees. Imam Ali (P.B.U.H) said in a letter to Malik Ashtar 53: "Fully meet the needs of your staff, which will enable them to try to reform themselves and not take possession of the property that they have. It ends their duty for them to have no excuse for disobeying you or betraying your trust. "

Imam (P.B.U.H) elsewhere wrote in a letter to Malek Ashtar: "Have mercy on the people and show them kindness and mercy and never be a vampire lord for them to take their food as a spoil" (Ahmadkhani, 2000, Pp. 148-158)

### Patience

One of the hallmarks of successful people is patience and tolerance. Therefore, managers and executives who want to be successful should turn to this good trait. Imam Ali (P.B.U.H) has said: "A patient person does not lose victory as long as it lasts" (Wisdom 153)

In Sermon 190, they addressed the troops: "Stand firm and stand against calamity and trouble."

### Avoiding Tale-Bearing

One of the things that make managers slip away is Chinese talk and misconduct, and if a manager cares about these Chinese people and makes decisions without regard to their accuracy or accuracy, it can have irreparable consequences. Imam Ali (P.B.U.H) says:

"Do not be hasty in accepting the words of the wicked, that the tale-bearer word is deceptive, though it is in the clothing of benevolent men.

### Exclusion of Flattery

Imam Ali (P.B.U.H) wrote to Malik Ashtar in the 53rd letter: "Avoid selfishness and wonder in your own selves and for your attributes that pleases you. And beware of letting them go to great lengths in your praise, for this is the best opportunity of the devil to destroy the good deeds. The Imam (P.B.U.H) also stated

elsewhere in the same letter: "And there must be those chosen among you who utter the bitterest words against you and do not help you in what God does not like for his friends. Join the righteous and then nourish them so that they will not exceed in your praise, the exaggeration in many cases can be harmful"

### Optimism about Others

The optimism of the people makes the managers to treat the people with more affection and tenderness. Imam Ali (P.B.U.H) says in his 53rd letter to His Holiness Malik Ashtar: "There is nothing better and more powerful than doing well to people and reducing their costs so you must work to achieve optimism for the people.". Then, he goes on to say, "Because optimism takes away much suffering from you." When one is optimistic about others, one's nerves and thoughts are always at ease, despite the fact that if one is pessimistic and skeptical of others, his thoughts are regular it revolves around the negative and the inaccurate, and is constantly in a state of internal conflict, plagued by psychological and nervous problems. Imam Ali (P.B.U.H) said: "Be more optimistic to those you have treated more kindly and be careful about those you have mistreated" (Quchani, 1374, pp. 200-201)

### Connivance at Other's Faults

Imam Ali (P.B.U.H) wrote in a letter to Malik Ashtar: "And the most distant among you must be the one who is the most disadvantaged of the people.

Because there are flaws in people and the ruler deserves to be worn more than anyone else. From the disadvantages of the people, what is hidden from you is what is to be revealed, because what is in you is to cleanse what is manifest to you, and God is to judge what is hidden from you. To cover up the flaws of others, so that God may cover your flaws that you want to keep from the people. And unleash the hatred of the people, and go out of your heart, and open up all hatred, and ignore what they have hid from you, and do not accept the slaying of China.

### Direct Communication with Staff

Whenever a manager devotes part of his time to meeting and communicating directly with employees, there are two major benefits:

- The manager can be aware of the needs and problems of his staff and take action to solve

them as much as possible, there by enhancing the motivation and morale of the staff to strive.

- In addition to familiarizing with the problems of the employees, the manager can also be aware of the problems of the Organization and by ensuring that they are resolved, ensure the success and progress of the Organization.

Imam Ali (P.B.U.H) instructed Malik Ashtar to be in direct contact with the people and to listen closely to their point of view and avoid distancing themselves: "Do not keep you away from the people for a long time." (Khatami, 2002, pp. 38-39)

### **Avoid Pride and Prejudice**

Man is haunted by pride and self-denial as a result of being ignorant of the truth and reaching the position. The problem is that the person does not consider himself worthy and gives all the value to the position, but what is worth is the man, and the responsibilities are entirely apparently. Responsibilities must certainly be valued by virtuous people. The knowledgeable people are those who do not capture themselves, but rather capture them. Imam Ali (P.B.U.H) in two parts of his historical decree to Malik Ashtar warns him of pride and warns him and teaches him the method of avoiding pride: There is arrogance in you and a feeling of self-esteem, remember immediately the greatness and power of God that is much greater than you. And pay attention to the power and dominion of God and your weakness, it is the attentiveness and attitude that takes away your pride and rebellion and quenches your anger and returns the intellect that went out of your mind. Avoid equality with the majesty of God the Almighty and avoid self-loathing because the great God humiliates every oppressor and humiliates every arrogant. " It also states: "Avoiding self-esteem and and relying on something that draws you closer to self-esteem, and that you love people very much, because these filthy traits are one of Satan's most important traps. It is to destroy the good of the good-doers therein". (Quchani, 1995, pp. 160-161)

### **Forgiveness**

One of the good and positive traits of a worthy manager is that if someone comes to him apologizing, accepting his apology and not insisting on violating it will have a good effect on attracting more forces and capability to the

system and organization. In the letter of Malik Ashtar, Ali (P.B.U.H) advised him to select people for key and important works to accept the apology of the other side with apostasy and magnanimity when apologizing. Elsewhere they have also said the same covenant to join with forgotten people and to elect them as managers. (Quchani, 1995, pp. 137-138)

### **Be Loyal and Faithful**

One of the weakening factors in the relationship between staff and the manager is the failure to deliver on the promises the manager makes. Good relationship with other institutions and organizations is also important and leverages trust. Imam Ali (P.B.U.H) said in sermon 41 of Nahj al-Balagha: "O people, faithfulness is with the truth, which I do not know something stronger than loyalty life; one who is aware of his return to the Resurrection has no betrayal and deceit."

### **Attractive Force and Repulsive Force**

The manager or leader must be able to attract a lot of people and keep them out of the organization when needed. Granted, the manager's attractiveness must be greater than his repulsive power. People who are discouraged and dispersed by people for various reasons, such as coldness, inattention, inability to control their emotions, are not good managers and leaders, while recruiting should be easier and should not be taken lightly.. Imam Ali (P.B.U.H) said: "The most incapable person is the one who is unable to find a friend, and the most incapable of him is the one who loses the friends he has gained."

On the other hand, the manager must be repulsive because he must remove the manifestations of idolatry, hypocrisy, corruption and sin from himself and his workplace and from society at large. If the person in charge agrees with these elements, they will be resolved so that they will no longer have the power to decide.

It is natural that reconciliation with all groups weakens the relationship of true friends with human beings, and false friends accompanying human beings for profit and pursuit of their own evil ends, and when they feel they are no longer useful or endangered, they immediately leave human beings and go to another. Imam Ali (P.B.U.H) wrote in a letter to Malik Ashtar: "They must be the farthest from you who seek the ugliness of the people." In this statement, the

## The Principles of Management and Characteristics of Managers from the Perspective of Imam Ali (P.B.U.H)

Prophet (PBUH) stated a criterion for eliminating bad forces and emphasized the necessity of having a manager (Ahmadkhani, 2000, pp. 134-138)

### Integrity

Honesty in management is one of the best success factors in maintaining a good reputation and fulfilling a social status. If the manager is honest in the workplace and on the social scene, his success is certain to succeed, even if he is not scandalized at the outset and deceived by others, but one day his lies will eventually be revealed. Other than honesty, no other method can guarantee success, and a manager must be truthful. Imam Ali (AS) in a letter to Malik Ashtar tells him to join the people of truth and give them key responsibilities (Quchani, 1995, p. 134). The Imam (as) also said: "The leader of the people should speak truthfully with his people".

### Confidence

Confidence is very different from pride. Proud people, very rarely listen to others, because pride causes separation. Imam Ali (P.B.U.H), in his Nahj al-Balagha and other valuable words, condemns self-esteem and pride and says that avoiding pride and self-esteem is one of the values in social relations, but honoring good and valuable relatives have endorsed their ethics in a positive way.

In response to the claims of the enemy, Imam Ali (P.B.U.H) in the letter 28 refers to some of his honors and remembers them with honor. (Khosravi, 1999, pp. 133-136)

### Consultation

Consulting in managing affairs and avoiding self-ratings is one of the most important tasks in the way of his management. Imam Ali (P.B.U.H), like the last Prophet of God Mohammad (P.B.U.H), despite having the status of infallibility and purity and being in a position of science and wisdom, discipline, and politician that made him needless of the opinions and ideas of others, he constantly consulted and taught his staff to do so.

Imam Ali (P.B.U.H) wrote in a letter to Najj al-Balagha No: 40, he wrote to his army commanders: "Be aware that I do not conceal anything from you except the secrets of war, I will not do anything without your consultation." Imam (P.B.U.H) did not know any support in running the affairs like consultation and said:

"There is no supporter more solid than consulting" (Nahj al-Balagha: Letter 53) "No wisdom is not free of consultation" (Nahj al-Balagha) : Letter 53)

Imam also mentioned that "The Wise One deserves to increase his wisdom and accept the vote of his noble scientists." (Nahj al-Balagha: Wisdom 347)

In order to consult in any matter, one must have good and knowledgeable consultants and not everyone can vote. In general, the manager should consult with those who fear of God, and have good wisdom and rich experience, and don't deal with cowards, greedy, liars, fools. Imam Ali (P.B.U.H) wrote to his commander, Malik Ashtar: "Do not interfere with jealous, because he discourages you from the good deeds and fears you from your problems, and you do not consult cowards, because they try to weaken you. Also do not consult the greedy who adorns the greed with oppression. " In the orders of the Imam Ali (P.B.U.H), the best advisers to the faithful and experienced, wise and foreseeable individuals are introduced (Delshad Tehrani, 1998, pp. 247-251)

### Discreet Judgment

The governor should not judge or prejudice until the matter is fully clear to him, and he should exercise caution and not rule in cases where he is averse. Imam Ali (P.B.U.H) said in a letter to Malik Ashtar 53: "Then choose someone to judge the people who act more cautiously than anyone else." Also in the same letter, Imam said: "Don't follow what is not clear to you."

## CHARACTERISTICS AND CRITICAL CRITERIA

### Piety

In the letter 12 of Nahj al-Balagha, Imam Ali (P.B.U.H) said: "Fear the god whom you will meet and have no choice but to appear before him" (Ahmad Khan, 1379, p. 150)

Virtue means to protect one's self from what is harmful to it, and "to do so" does not mean to fear God but to protect oneself from the wrath and suffering of God, and to mean "keep and beware." Each person needs two forms of virtue to accept responsibility, and the condition for accepting responsibility is to have these two types of virtue:

### Personal Virtues (Piety in Personal Affairs)

**Personal virtues:** One has many selfish desires and desires that want them to be saturated



without any limitation, and on the other hand the unconditional realization of these selfish desires contradicts the perfection of his nature and the perfection of society. It is 'piety' to restrain these selfish desires with the two forces of right and justice and to remove the barriers of human perfection. In other words, "piety" is the preservation of the evolutionary essence of man. The virtue of a person who is the guardian of the evolutionary essence of the ruler and other political officials keeps him from falling into the trap of selfish desires and selfish desires. A manager or a person who does not maintain his / herself with piety is considered a pest to him / her. For the soul, when it is not restrained by piety, will certainly serve the air, and such a man, if he reaches a position, will ignite the fire of him and add to his sins and errors by rebellion.

### **Political Virtues (Piety in Social and Political Affairs)**

**Political virtue:** Political virtue is the full readiness of politicians to obtain and fully utilize the knowledge and experience and exploit the talents available to bring society to the desired level with divine virtue at all stages of thought and practice. Such reinforcement enables one to use all his talents and experiences and all his efforts to reform the affairs of society and to avoid any thought, decision, or work that would be at the expense of Islamic society (Khosravi, 1999, p. 33-34)

Imam also mentioned that hope to have a divine reward and to fear his doom. Imam Ali (P.B.U.H) wrote in a letter to the commander of the city of Halvan: "try hard in your life and whatever God has commanded you, hope for its reward and fear its punishment."Certainly, a manager who hopes for divine reward will try to do good and godly deeds, and if he is fearful of divine retribution, he will not do the wrong and wrong things that will displease the glorified God.

### **Obedying God's Commandments and Helping Him**

Imam Ali (P.B.U.H) wrote in a letter to Malik Ashtar: "He commands him to be righteous in the sight of God and to preach his obedience and follow the traditions and traditions which he has commanded in the Qur'an that no one will be blessed. Unless it follows fortune and passion except to deny it and to ruin it, and commands him to help God with his heart, hand, and

tongue, for whosoever may help God in the sight of God, God has helped him. And whosoever considered him to be dear shall receive the honorable God.

### **Ability to Control the Self**

For those who want to manage the organization with all its complexities and fulfill their many different roles, they must first learn and manage their self-management and self-control and have been able to perform tasks such as planning, organizing, Supervise, evaluate and coordinate life affairs and make the best use of opportunities in their development and contribute to a successful life. A man who sees himself in the presence of God has a duty in the name of care and a task in the name of computation; such a man is both his own rival and his own companion, he is careful about his work, and the auditor of his works, and does not forget a moment. Imam Ali (P.B.U.H) wrote in a letter to Malik Ashtar: "He commands him to refrain from pursuing his desires and to give himself up to rebellion while the soul is always doing evil except for Allah." Imam Ali (P.B.U.H) wrote in a letter to the Judge 56: "Fear God every morning and evening and beware of deceiving the world with your soul and never be secure with the world, if you do what you love, Or do not refrain from what is not pleasing to you, the cravings will cause you great harm, so hold your breath and guard it, and be brutal in your anger when you are angry." A letter written to Muhammad ibn Abi Bakr during the reign of Egypt instructs him: "So you are obliged to oppose yourself and defend your religion" (Ahmad Khan, 1379, pp. 158-164)

### **Reliance on God**

True reliance is on accepting the divine question that all things are in the hands of God and all beings seek His power. Reliance in the sense of responsibility means that no one can interfere with the will of God except in the will and decision. In addition to external factors, even his personal feelings, emotions and tastes should not limit his decisions. The average human being, because he seeks the help of the absent, is strong and able to pass through all the bottlenecks. Here is what the Prophet (peace be upon him) said: "Whoever wants to be the most powerful people must rely on God, and whoever wants to be the most powerful of all people must trust in what is in God's power more than in his own hands. "In a letter to one of his agents, Imam Ali (P.B.U.H) recommends asking God

for help: "So asks God for help in everything you do" (Ahmad Khan, 1379, pp. 98-100)

### **Be aware of our Duty**

Every manager in dealing with various problems must consider his duty and act in such a way as to please God. Imam Ali (P, B.U.H) writes in a letter to Malik Ashtar:

"And with God there is a place for each of these classes (persons of the community) which comprises their welfare and facilities, and for each of them is the right of the ruler to the extent of providing and improving the standard of living. The ruler cannot do what God has put on his shoulder except by the effort of the great God and the preparation of his soul for the commitment to righteousness and forbearance from adversity and what is to come" (Ahmadkhani, 2000, Pp. 114-118)

### **Truthfulness**

One of the most important goals that the Islamic State pursues and builds on its plans is to establish the right that the Imam (P.B.U.H) in speaking with Ibn Abbas has introduced the government as a means of creating and emerging the right. Therefore, the remuneration is central to the management of affairs in such a way that any management must return to it and be based on the scientific and governing principles of its plans and actions. No government will be able to realize its reform plans without the participation and support of the people, and it will undoubtedly benefit from the divine successes and support of the people when the right manager bases his plans and actions. Imam Ali (P.B.U.H) has said in this case: "With the righteousness of the right, strong backing is obtained", "Anyone who does the right thing will have the desire of the people" (Nahj al-Balagha: Letter 62)

People are right in their own right and desire the right, and they like to act in the right, and as long as they are not in the thick veil of secularism, they are supporters of the rightist movement. Of course, the government that acts right and the rulers who exercise the right to govern their programs and actions are successful in any case, because acting is the right of success. In the words of Imam Ali (P.B.U.H): "Whoever strives for the cause of righteousness will succeed." People can have the right in their management to recognize it as the highest standard in politics and management, and to look to the right as such, to put it at the center of

everything, to refuse to deviate from the right and to move in another direction. Amir al-Mu'minin Ali (P.B.U.H) said in the 53rd letter to Malik Ashtar: "" The most popular and favorable deeds should be right with you in the middle "(Delshad Tehrani, 1998, pp. 208-210)

### **Responsibility towards the Community**

One of the characteristics of good managers and governors is the attention to the whole community and the orientation to serve the community. This characteristic of having social responsibility is stated in the words of Imam Ali (P.B.U.H): "You are in charge of God, the servants of God and the cities and houses and animals. Obey God and do not turn away from God's command"(Nahj al-Balagha: Sermon 167)

### **Kindness with the weak and Assertiveness with the Powerful**

The manager is kind and compassionate towards the weak (whether financial or social or other weaknesses) and is committed to resolving their troubles and dealing with the powerful whether in terms of credit or personality or financial or power strength. Political or other issues decisively and withstand their demands stubbornly and flexibly, because the weak is always deprived and desperate and needs the help of his kindness and the rights call to support him and the power of philanthropy to save him from gradual death. Imam Ali (P.B.U.H) wrote to Malik Ashtar in his 53rd letter: "So, for the important and key tasks of your army, choose someone who is kind and compassionate towards the weak and who will be hardened and persevered against the powerful. (Quchani, 1995, p. 138)

### **Benevolence**

One of the essential traits for managers is benevolence because in the key position, if there is no benevolent person, it acts to the detriment of society and the organization. Imam Ali (P.B.U.H) wrote in a letter to Malik Ashtar: "For the command of the Revolutionary Guards, choose someone whose benevolence will be greater for God and the Prophet and the Imam" (Nahj al-Balagha: Letter 53)

### **Having Ideals**

Ideals are different in purpose. The goal has a beginning and an end, but the ideal is dynamic and more complete than the goal. Imam Ali (P.B.U.H) wrote in his letter to Ibn 'Abbas, one of his political leaders, about the ideal of 66:

"The best thing in the world is not to get pleasure or to take revenge, but to shut it down or revive it. To be fair, just be content with the luggage that you sent in advance and put your regret and effort into what you are doing in vain" (Khosravi, 1999, pp. 132-133)

### **The Importance of Prayer**

Imam Ali (P.B.U.H) wrote in a letter to Muhammad ibn Abi Bakr when he handed over the Egyptian administration: **"Be aware of praying and don't forget the right time of prayer at all, and be aware that your work is dependent on prayer."**

### **A Lesson from the Past**

Anticipating the lessons of the past is one of the most instructive elements in running a business and by using the behaviors and consequences of ancestors we can be more successful today. Prophet Ali (P.B.U.H) wrote in a letter to Malik Ashtar: "Then, Malik, know that I have sent you to a land that has been ravaged before you, and people will think of you as you think about them. Try to lesson of past governors and know that those who share people in social affairs made a peaceful world. Indeed, the benefactors can be understood from the words that God makes about their slaves in the language of their servants. So do good deeds and consult with noble, wisdom people" (Nahj al-Balagha: Letter 53). Imam also in his will to Imam Hassan (P.B.U.H) to exemplify the work of the past: "And read in your heart the stories of the past and remember the stories of his ancestors and remember their cities and their works. So look at what they did and where they came from and where they went and where they stayed. You will then find yourself separated from your friends and taken to the world alone, just as you will be one of them after a short time" (Nahj al-Balagha: Letter 31)

### **Not Being a Tyrant's Helper**

Imam Ali (P.B.U.H) said in a letter to Malik Ashtar 53: "The worst of your ministers is a minister who before you was the minister of evil and the wicked and their partner in sins. So they should not be among your properties and close ones, because they are sympathizers with the sinners and the brother of the oppressors, while you, instead of those who have good thoughts and usages like them, you can find the best minister who can hide their sins and their ugly deeds. He did not commit and oppress the oppressor and did not help the sinner to sin. "

### **Not Giving any Respect to Relatives and Friends**

Imam Ali (P.B.U.H) said in a letter to Malik Ashtar 53: "Every ruler has close and relatives who look down on others and who are less equitable in their dealings so that their means of control are removed. Cut their corruption and shorten their handshake. Do not let anyone around you, your relatives, or your neighbors to misuse your position at all. They try to benefit you and your governmental status, so by doing these things, it will be for their benefit, and the blame and the guilt of that work will be on you.

### **Saving on Public Property**

Imam Ali (P.B.U.H) ordered his staff to be careful and conservative in their consumption of al-house of property and to avoid excessive wastage. Here's an example of his instruction to save paper when writing a letter: "Sharpen your fonts and write your lines close together, avoid over-writing, say shorter. Do not overdo it, because it makes harm the property of the Muslims. "The Imam himself saved the Muslim property to such an extent that he refused to use the light of candles which are belong to Muslims at night. He turned off the light of government office when some people came to him for private work and turned on his personal light. Were used (Khatami, 2002, p. 29)

### **Non-Cooperation in Wrong Doing**

Since every human being is trapped in the evil deeds and these things may affect him to become far from God, it is advisable for the executives and deputies to not take an unlawful on the basis of their own self-righteousness. Imam Ali (P.B.U.H) wrote to Malik Ashtar in Letter 53: "Then bring one of your close ones who is closer to you, who has a clear dialect of truth and blame you in the deeds God has banned. He never move in bad and evil things, whether it fits with your ambition or not" (Quchani, 1995, p. 141)

### **Avoid Abuse of Power**

Managers and executives of organizations have access to many assets and facilities due to their position and of course they have various financial and credit resources. This could lead to corruption and privilege and unauthorized use of public resources. Therefore, managers should be careful not to get caught up in this corruption when it comes to their responsibility. Imam Ali (P.B.U.H) always reminded his staff of this

## The Principles of Management and Characteristics of Managers from the Perspective of Imam Ali (P.B.U.H)

point and in various ways kept them from "colonizing" and "seeking privilege". In a part of his treaty, the Prophet told Malek Ashtar: "Avoid seeking privileges and assigning something in which all people share the same."

When one of the staff of Imam (P.B.U.H) violated people's property, Imam (P.B.U.H) wrote in a letter to him: "Then fear Allah and return the property to them if you do not do so, I will do my duty before God to you, and by the sword I will strike no one with it unless it enters into hell, I will strike upon you "(Job, 2002, pp. 27- 28)

### CONCLUSION

The word and method of the infallible are the lessons of a blissful life in this world and a salvation for the hereafter. As can be seen in the criteria extracted from Nahj al-Balagha, the teachings of the Ahlul-Bayt<sup>1</sup> do not merely deal with one human attribute and grow human in all existential dimensions. It can be concluded, therefore, that in the Islamic approach, a comprehensive system is defined as defining the characteristics of managers that cover the internal structural dimensions of behavior simultaneously.

### SOURCES

- [1] The holy Quran
- [2] Nahjol- Blaghah (The great unique book of Imam Ali)

- [3] Ahmad Khani, Masood, Modeling the Behavior of Managers According to the Letters of Prophet Amir in Nahj al-Balagha, MSc Thesis, Department of Islamic Studies and Management, Tehran: Imam Sadegh University.2000
- [4] Ali ibn Abi Talib (P.B.U.H), the first Imam, 23 before Hijra 40 AH (2003), Nahj al-Balagha, translated by Mohammad Dashti, Qom: Amir al-Momenin Research Institute.2003
- [5] Ali ibn Abi Talib (P.B.U.H), the first Imam, 23 before the migration of 40 AH (1992), Nahj al-Balagha, translated by Asadollah Mobashari, Tehran: Islamic Culture Publication Office, Fifth Edition.1992
- [6] Delshad Tehrani, Mostafa, Aftab's Government, Political Thought and Ali's Regime, Tehran: Young Thought House.1998
- [7] Executive, Abdul Sattar, Alavi Charter (AS) in Command to Malik Ashtar Nakai, Qom: Navid Islam Publishing Office.2001
- [8] Ghuchani, Mahmood , Government Decree on Management, Description of the Treaty of Amir al-Momen Ali ibn Abi Talib (AS) to Malik Ashtar, Tehran: Training Center for Public Administration.1995
- [9] Khatami, Abutaleb et al., Alavi Management, Qom: Institute of Domain and University Research.2002
- [10] Khosravi, Mahmood , Criteria for Selection and Appointment of Human Resources in Islamic Management with Emphasis on Nahj al-Balagheh, M.Sc. in Islamic Studies and Management, Tehran: Imam Sadegh University.1999

**Citation:** Mohammad reza Afroogh, Ali reza Khajegir, Ali reza Fahim, "The Principles of Management and Characteristics of Managers from the Perspective of Imam Ali (P.B.U.H)", *Journal of Public Administration*, 1(3), 2019, pp. 37-48.

**Copyright:** ©2019 Ali reza Khajegir. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.