

A Survey on the Specialty and Value Specifications of Urban Managers on the Base of Imam Ali's View

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ABSTRACT: Surveying on the specifications of urban managers on the base of Imam Ali's management thoughts, gained from the content of letters, sermons and Nahjolbalagheh is the target of this research. To gather the information, we used the library method then the content analyze. The result of research showed that: Totally the moral and specialty specifications of urban managers were emphasized in the speeches of Imam Ali and they consist on these cases: Specialty specifications such as: knowledge and science, job experience, tact, equanimity, competence, discipline, good background, to have perseverance and to avoid indolence, to have sharp mind and strong memory, nobility, providence, assiduity, authority and potency, resistance against hardships, decisiveness, courage. Moral specifications and criterions: piety, hope of god rewards and fear of divine punishment, obedience to commandments and fulfillment of them, be able to self-control, to trust in God, to accomplish the duty, lien, responsiveness to society, kindness to poor people and decisiveness to despots, generosity, to have an ideal, to emphasize on prayer, to learn from the foretime, not to aid despots, not to privilege to relatives, to retrench in public properties, not to be complicity in a crime, to avoid abusing the post.

Key words: Managers' specifications, Imam Ali's Thoughts, Urban Management

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INTRODUCTION

In the recent decades, management has been counted as one of the most facts of development and the probing of the methods and models of management has been noticed. The vast changes happened in the governments' roles, has fronted the governments with the new approaches, whose certain results was the comparative change in the governments' position. Totally, administrative system of every government is indicator of government's approach system in the economic, political, and cultural structures and its effect on achieving the goals of macro systems of society is so determinant that without an effective and adequate administrative system, achieving above goals is not practicable. Hence, different countries follow the amendment of administrative system and improvement of management as the major prerequisite development and as a basic goal. In shieh thought, we should search the management necessity in pontificate. Because on the view of shieh, pontificate is nothing but comprehensive and complete management.

'Pontificate is a public presidency in the world and religion affairs (Hakimi, 2007, p 365)

The roots of holly tree of pontificate are in the inspiration land, it is irrigated by innocence and purity and it is nourished by prophet's existential light. And its green branches shade on Islamic nation and humanitarian society. Management is one of this sturdy tree's branches. "God aroused his prophets among people to have latent treasuries of talents extracted by their management." Imam Ali says (Nahjolbalagheh, Sermon 1). In Islamic social and administrative system, managements originate from

pontificate. Management legitimation is the result of its link with pontificate, and whenever it is cut off all the movements lose their effects and legitimation. The point should be mentioned is that our society's problem is not the shortages, but problem is the weakness of some management, if it is amended by inspiration of spiritual principles of Islam, we can overcome the problems. Aiming and applying Imam Ali's guidance's can help the managers administrate the society well and precisely.

Due to depth and value of Imam Ali's speeches, Nahjolbalagheh is so noticed by scholars that it is surnamed as "brother of Koran". Because of his innocence, this holiness's speech is infallible. Also this holiness had valuable experience as Muslims' caliph and commander of wars and he had governed the extensive emperor of Islam. But what is more important is his innate knowledge that is specific advantages of shieh's primates. The criterions of Islamic society's Managers elicited from honorable book of Nahjolbalagheh, has been categorized in three sets of specialty, value and moral criterions. Above all, this little endeavor is a drop of the interminable ocean of shieh's primates' knowledge.

The importance of qualifications and specifications of managers on the base of Imam Ali's view can be described such as: In thought of Imam Ali there is no danger for Islamic society like the danger of employment of inert and insufficient people. If the sensitivity of people about the statesmen's qualifications is reduced or it pales, then every inert people could stand on the management ranks and he could cause destructions.

"Certainly people will perish when they equate lead and misleading primates, It is necessitous to obey

everyone, righteous or evil, who surrogates prophet's position, They said. Due to this they will perish." Imam Ali has warned (Delshad Tehrani, 1998, p.99-100). Specifications and the criterions of managers in Nahjolbalagheh can be categorized in three sets:

I) Specialty Criterions: This set of criterions is necessary to do the job successfully. These criterions are often common between Islamic management and western management. Criterions such as: education, experience, job precedencey.

II) Value Criterions: This set of criterions consists of a complex of acceptable societies and they are known as global values such as observe other's rights, complaisance.

III) Moral Criterions: Moral criterions form on the basis of Islam school. The position and concept of human in the both worldly and divine schools form the criterions of selecting people for posts and managements.

Specialty Specifications and Criterions:

Knowledge and Science: It is always emphasized in the Islamic anecdote that the scientific capacity and competence of people should be more noticed in selecting people, and those who are weaker of scientific standards and those who lack necessary knowledge never be hired, because such task is the greatest betrayal to the Islamic society. (Khosravi, 1999, ps 39-40).

Job Experience: One of the most effective factors in the manager's success in the organization is his/her experience and precedencey. Experienced manager regularizes the most of disorders of his organization. "Select experienced people as functionary." Imam Ali says to Malek Ashtar in a letter (Guchani, 1995, p82).

Good Tact: No manager can achieve anything without tact. "Four factors are the cause of destruction (zeitgeist and status of governments) senseless tact, evil act, and to learn lessons hardly and to become proud a lot." Imam Ali says. "Regularity and repentance of life is tact." Also he says (Delshad Tehrani, 1998, p255-256).

Equanimity: One of the most important specifications of the managements and correspondents is equanimity. Everybody who is dignified is opening minded and assiduous and thoughtful (Ahmadkhani, 2000, p 127-132).

Competency and Sufficiency: Imam Ali counts sufficiency as one of the factors to relegate. "Malek, to engage men who must work under your supervision, Don't accept any intermediacy, but the intermediacy

of the sufficiency." He says to Malek in a letter (Khosravi, 1999, p 41-42).

Discipline: Regularity, planning and scheduling are the most important factors to succeed in the management. Because, manager of organization has several duties and tasks, on the other hand his time is limited. "Do every day's task on the same day, because everyday has special tasks for itself." Imam Ali says in a part of his treaty to Malek Ashtar (Khedmat et al., 2002, p 33).

Favorable Background: Imam Ali took notice of people's job precedencey in selecting of managers carefully. Also this holiness didn't count suitable the people who once had had post in the tyrant government and were correspondent in a crime, for management incumbency (Nahjolbalagheh, Letter 53).

To Persevere and To Avoid Indolence:

Indolence in doing tasks causes spoil of rights and delay in doing tasks and disregarding people's rights. Cunctation in doing tasks spoils unreturnable and good opportunities and we should never allow indolence to accede in affairs and this should be accompaniment with enough care. "Don't rely on indolent and lazy people." Imam Ali has advised (Delshad Tehrani, 1998, p 372-375).

Sharp Mind and Strong Memory: Manager should have strong memory and powerful mind so that accomplishment of one task doesn't make him take little notice of other problems. and the complexity of work and work hours don't make him mistake and forget. "Select somebody who doesn't fail to deliver your subalterns 'litters to you or your replications to them and who doesn't be forgetful in applying them something for you or submitting from you to them." Imam Ali has said to Malek Ashtar in a letter.

Nobility: Nobility and familial gentility is one of the cases that Imam Ali has emphasized in selecting people and he mentioned it as a criterion among the other criterions. "Select the men who are genteel and they who have pious family as commander (Delshad Tehrani, 1998, p 294-295).

Having distinction and analysis power

Imam Ali took complete notice of cognition skill and distinction and analysis power to select country's managers. And he selected managers who can find suitable solution in the underhung crisis. Accordingly, in the presentation of Malek Ashtar to the other

warlords, he mentioned Malek Ashtar's cognition skill and distinction and analysis power:" Malek Ashtar, the son of Hareth, as commander of you and the troopers who are under your commands. Listen to what he says. And obey his commands. Pick him as armature and aegis, because he Malek doesn't idle and he doesn't mistake. He doesn't idle when the expediency is needed, and he doesn't haste when deceleration is favorable (Khosravi, 1999, p 105).

Providence and Forethoughtfulness

'Providence' and 'forethoughtfulness' is one of the qualifications of advised and logical management. And directorship is not able to achieve the organization' goals without advertence on this factor (Khedmati et al., 20002)." Perspicacious and wise man behold his futurity and he knows the ups and downs of his life." This holiness says in sermon 154 (Nahjolbalagheh, sermon 154).

Intense endeavor

The more everyone has intense endeavor and enthusiasm ,the more he can do tasks and activities. And an assiduous functionary is more successful than the idle one in his responsibilities. And primarily the man's value is dependent on his endeavor. Join with diligent people (Goochani, 1995, p137).

Authority and Competence

One of the specifications of competent manager is to have authority and competence. Because the powerful can proceed in the direction of achieving organization goals .And he can remove every obstacle on his way. Imam Ali in 61 Letter, to his inert subaltern, minding his inexistence of power and potency, blamed him.

Resistance against Hardships

Manager and incumbent of the key occupations should be consistent against job pressure, and ups and downs and hardships and hardship and virulence of job life like a mountain. And he should have a steely volition and will. "Then, choice somebody among your troopers for key occupations, who is consistent against hardships and the bitterly occurrences and the great disasters can't spoil him. He should be somebody who at the infirmity time, the other men's weakness can't overcome his infirmity. And other men's incuriosity doesn't make him apathetic (Goochani, 1995, p 136).

Decisiveness

Decisiveness and avoiding doubt is one of the major qualifications of management. And after probing the several aspects of the case and consult

with the experts, it is necessary to be decisive in decision fulfillment. "Don't convert your knowledge into the ignorance and your certainty into the doubt. Act when you cognize and enterprise when you are certain." Imam Ali interdicts superfluous doubts and says (Nahjolbalagheh, doctrine 274) (Khedmati, 20002, p 32).

Courage

Courage is an important adjective of manager, so that he can defend the rights and he can combat against unjust attitudes. Holiness Imam Ali, in a letter to Malek Ashtar, Advised him to join brave men and to choice them as functionary (Goochani, 1995, p137).

Moral Specifications and Criterions

Piety: "Dread God, whom you will meet inevitably. And there is no futurity for you but attendance in his presence (Ahmadkhani, 2000, p150). Piety means: To save the self from what is detriment to it. And the complete meaning of (Be pious) is not to be afraid of God, But this means: Save yourself from Divine punishment and 'pious' means: self-controlled and virtuous.

Hope to God's reward and to be Fearful of Divine Punishment: "Devout yourself on the task whom God has necessitated it for you, Be hopeful about it, and be fearful his punishment." Holiness Ali says in the letter to his generalissimo Helwan. To obey God's rules and to aid him. Imam Ali in a letter to Malek Ashtar, commands him to be pious in the god's presence and to prefer his obedience the following of rules and Divine legs that exist in Koran. Then, nobody will become blessed but following them, and he won't be ill favored but by denying and destroying it. And he commands him to help God with his heart, hands and tongue .Because if someone helps the great God, he will guarantee helping him, and if someone accounts God's honor, God will be acting of his honor.

To be able to control self: Holiness Ali in a letter to Malek Ashtar, commands him to control self from obeying the desires and to domesticate when it gets contumacious, because (the self always persuades you to be evil, but when God pities). "Dread God, every day and every night, and be fearful of being your-self-deluded by the worldliness, and never be confident of worldliness, Be aware that If you don't control yourself for things you desire, and you don't keep yourself from what is unpleasant for you, the caprices draws you into the forfeiture, So control yourself and govern it when you get irate (Ahmadkhani, 2000, p 158-164).

To trust in God: The real trust means that to accept this Divine theorem that tells the helm of all

things is in the hand of God .And all the creatures need his aim. In the position of responsibility, trust means that in the determination and volition and making decision, nobody doesn't intervene but God." Everybody who wants to be the most powerful one among people, he should trust in God, and if he wants to be the richest one, he should be more confident about what is in the hands of God than what is in his hands." Says Prophet Mohammad. The holiness in the letter to one of his subalterns recommends him to appeal to God for aid: "Then, whenever you want to do anything, appeal God for aid" (Ahmadkhani, 2000, p 98-100).

To accomplish the duty: "And there is a position for each of these classes (society's people) in the presence of God, that consists of welfare facilities and there are some dues for each of them such as social security that should be entitled to them by the statesmen. Statesman can't afford what God has made correspondent him for it, but by effort and to appeal to great God for aid and preparing the self to defend justice and patience with the hardships and whatever happens (Ahmadkhani, 2000, p 114-118).

Lien: One of them most important goals that Islamic government follows and put up its programs on it, is to observe the justice, which Imam Ali nominated government as a tool to set justice and to repulse the inequity in a speech with Ebne Abbas. So to set justice is a basic axis in the affair governing so that each management should refer to it and be established on it. And it should be as a scientific principle navigating all programs and proceedings. "By accompaniment of justice, the strong advocating will be obtained." Imam Ali has said herein. "Everybody who acts according to other people's rights people will admire him" (Nahjolbalagheh, letter 62).

To be responsible for society: One of the specifications of competent managers is to notice to whole the society and to emprise the public service. This feature that is the same meaning of social responsibility is mentioned in the speech of Imam Ali: "You are responsible for human beings, and cities and homes and animals. Obey God and don't be irrepressible about his commands" (Nahjolbalagheh, sermon 167).

To be kind to poor people and decisive to despot: It is apropos that the manager be kind to poor people (poverty of finance or social or other affairs) and he should like to obviate their problems. And to meet the rich people (enrichment of prestige or personality or finance or political power or other things) decisively and spot their orders with perseverance and without flexibility .Because the poor is always bereaved and heartbroken and he needs the support of loving kindness. And the call of justice

advocates him and the humanitarian power saves him from gradual death. "Then, for the key and major occupations choice somebody among your troopers who is kind and affectionate to the poor people and to be stable and resistant against rich" (Guchani, 1995, p 138).

Benevolence: One of the essential specifications of managers is the benevolence, because if a key post, doesn't be occupied with a benevolent person it will be detriment to society and individual. "For the commander of army, choice somebody whose benevolence for God and prophet and imam is more" Imam Ali has said to Malek Ashtar in a letter (Nahjolbalagheh, letter 53).

To have an ideal: Ideal differs from target. Target has the start and the end point. But ideal is a dynamic subject and it is more general than target. "the best thing for you in the life, shouldn't be to get the enjoyment, or to avenge, but it should be to spoil the inequity and to revive the justice. Only be pleased about the provision that you have sent before, And be regretful about what is being wasted and place your endeavor for postmortem" (Khosravi, 1999, p 132-133).

To take notice to prayer: "Pray at the time when has been appointed for it. Don't project it for an earlier time because of leisure, and don't postpone it because of being busy. And be aware that all your affairs are depending on prayer." Imam Ali says to Mohammad Ebne Abubakr in letter 27.

To learn lessons from foretime: To learn lesson and to get admonishment from foretime, is one of the informative factors in the administration of affairs. And we can act more successfully by reviewing the antecedent people's actions and complications, today. "Then, Malek, Be aware, I have sent you to a land where has been under the oppression currently before you, and people will review on your tasks such as you review on the tasks of your former functionaries. And they will say about you such as what you say about them. Certainly you can know the benefactors from what God makes people say about them." Imam Ali says to Malek ashtar in a letter (Nahjolbalagheh, letter 53).

Not to assist tyrants: This was correspondent of their sins. Then he shouldn't be your relative. Because they are the associates of felons and brothers of tyrants. Whereas, you can find the best minister among people who have good thoughts and usages like them and haven't committed their sins. And they haven't assisted the despot in oppression and not the evildoer in doing sin." Says Imam Ali to Malek Ashtar in letter 53.

Not to privilege the relatives: "Certainly, every statesman has the relatives who covet other people's properties and they want to depredate them, and they are inequitable in transaction. So spoil their belligerency tools to cut the vice chain, and to short their arms." Imam Ali says to Malek Ashtar in letter 53.

To retrench in the public properties: Imam Ali recommended his functionaries to observe the extreme retrenchment and care in the public properties and to avoid squander strictly. We mention one example of his orders about retrenchment of paper at writing of letter: "Sharpen your pens, and write the lines close together, Avoid prorogation"

Not to cooperate in a crime: Since everybody is preoccupied by self, and following the self makes man get distant from God and it cause to spoils man's sacred and spiritual entity, Whenever the managers and assistants' superior commits a crime, it is competent that they interdict them or not to cooperate with them. So, they make God pleased of their selves. "And among your functionaries, appoint somebody as your closest assistant who is explicit and hones and who avoids assisting you in tasks that God doesn't like for his friends. Whether it makes you pleased or not" (Goochani, 1995, p141).

To avoid abusing the post: The managers and administrators of organizations access to the profuse facilities and properties and naturally the diverse finance and credit resources of organization are in their dominance. This facility can create the context for corruption and privilege and the abusing of public resources. So the managers should be aware of being involved of the corruption. Imam Ali always reminded this point to his functionaries and interdicted them of bribery. "Avoid the privilege in whatever that all people have equal portion in it." Imam Ali says to Malek Ashtar in a part of his bond to him.

CONCLUSION

Human is called 'Caliph of God' in Nahjolbalagheh. And the management is a responsibility and Imam's approach to the society as an open system. And in appointing and selecting of managers meritocratism is important. The presented pattern in Nahjolbalagheh is general and humanitarian. And the value of human is because of his munificence. But the western patterns regard human of his material aspects. And the art of Islamic manager is that regarding the positions and terms of the organization, he selects a mixture of the western suitable laws with the Islamic rules, and applies it to precede his organization. There is no contrast inconsistency between Nahjolbalagheh and scientific principles. It is complement of scientific principles on

the basis of moral and value context. And in Nahjolbalagheh specialty and commitment is introduced as the necessary and sufficient qualifications to accept responsibility.

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