

Hierarchy of Management in Islam's Point of View

¹Mohammad Bagher Babaei Tala Tapeh and ²Mehran Saeidi Aghdam

¹Department of Defense, University of Imam Hussein, Tehran Iran

²Department of Entrepreneurship, Islamic Azad University, Qazvin Branch, Qazvin, Iran

Abstract: Substantive differences between humans and other creatures and his scientific and competency limits require adherence to the divine source to build individual and social identity and guarantee happiness. Management in hierarchy of Islam provides a framework that arose from divine sovereignty and Amir-al-momenin's practices and ensures human's happiness in this world and the hereafter. Management and leadership's methods are functions of the values of society or civilization. So, the nature of the constituent elements of the society demands a particular style of management.

Key words: Management hierarchy, islamic management, entrepreneur, unique, demands

INTRODUCTION

As a religion, Islam has an important effect on Muslims as human beings. It helps them improve their self-purification which leads them to work and perform better. A spiritual power derived from religion has a great effect on the spiritual part of Muslims which makes their lives, habits, customs, traditions and behaviors more pleasing to Allah by obeying His orders and following His guidance through the application of religious principles (Fath, 1986).

From the appearance, man has had a group and collective life which leads to a division of labor and responsibilities and grading the role of individuals in the group and if we accept the concept of leadership and management relatively, any division of duties between a group of people represents a dissection of importance within the group and thus, signifies a classification of management or leadership. In the developing world today, the issue of being or not of a leader or director is not important but the matter is the degree of its impact as management is the influence of a person in a group on the other people, so in that collection, depending on the effect of everyone on the others and the he accepts, he plays the manager role as well. In Islam management and leadership are considered as a necessary and indispensable principle for the survival of man. The emergence of social organizations and their increasing spread is one of the striking characteristics of human civilization. Therefore and due to various local and temporal factors and specific characteristics and needs of each society, each day something is added to the evolution and development of these organizations.

Obviously, for achieving designed goals, any social organization, considering its structure, requires a kind of

management. It should be noted that the emergence of "management" phenomenon is not related to recent days as long time ago man has realized that for reaching a "goal", it is necessary to mobilize resources and lead them toward that goal. Today, however, anthropological studies arrest some Western scholars, attention to this matter that in the analysis of "human engineering", man is not just an agent; unfortunately, the voice of passing off the man's innate value is resonated among the cycles of Eastern and Western Machinism. One of the important consequences of the Western value system's spilling is the dominance of Utilitarianism on economic activities and production; for believers of this doctrine, an act is true as far as it brings joy and comfort for person or people. In other words, the criterion of truth is the results of that action not the mode of its action; in fact, the proponents of this idea show off the real face of each action that is its motivation as priceless. Clearly in this school, the degree of the result's accuracy depends on the profitability. Thus, this postIndustrial revolution civilization has become Utilitarian civilization and as a result, human life in the West is converted to a profit-driven competition (Rezaeian, 2003). Evidently, the management principles governing such societies cannot be perceived as absolute or allowed the application of all those principles in different societies. Although, the practice of Western management theories that do not conflict with divine teachings and are suitable for resolving country's scientific requirements is not a problem, essential matter is the codification of management principles based on divine values that are called science of Islamic management. What is important in Islamic management is ruling of Islamic values and divine criteria on management and moreover benefiting from scientific and management frameworks and structures; in fact, it seems that Islamic

management based on the values of Islamic theology provides human's flourishing and excellence. This issue is factual both at the social level (management and leadership in Islamic society) and the organization level (organizational management and leadership) and its samples can be found in the change of attitude toward humans in the organization, regarding human as a resource beside other resources and asset him as a valuable recourse whose breeding will provide creativity and innovation for organization. At the same time, it is also necessary to note that it is not in conflict with the principles presented in management science by Western scholars. But, if organizations want to define their goals and mission just in achieving material interests, over time and after relative acquisition of them, they will be skeptical about continuing their organizational activity and their existential philosophy. So, in this study seeks to provide a model for the hierarchy of Islamic management and its relation to entrepreneurship.

Literature review

Management in Islam: Management in humans societies is so important that God has never left people without administrator, guide and leader and several times has mentioned in Quran: "O Prophet convey what is sent down from your God".

The word "manager" is not in Islamic texts but the word "contriver" is mentioned. The need of management is planning since if someone is not a contriver, he cannot be a manager. In Quran, "contrive" means directing, guiding, managing, administrating, planning Contrive is mentioned in fourteen verse of Quran. In Akbar (1998)'s point of view, Islamic management is a school and its task is providing some solutions that are compatible with the concept of justice. Hamidizadeh (1999) also believes that the management system in Islamic thought originates from belief principles and therefore, managing of a humane community in an organization is in parallel with the management of the creation. With this feature, he introduces management as a vision in which the manager is also a member of creation's members who should be along and accorded with its rules and general provision as the aim of the organization that is entrusted to him is corresponded with general order of the world and is advancing human activities in order to achieve ideal levels. Mahdi (1991) thinks that management in Islam's point of view is in the direction of getting closer to God. This means that at all levels of it, piety and virtue is practiced, forgiveness and guidance are enhanced and satisfying the vast majority is raised. Javadi and Hamedan (1999) believes that in Islamic management, the purpose is relationship with God, moving toward Him,

knowing His omnipotence, being witness of his oneness, and just seeking His assistance "Management in Islam", regardless of belief in resurrection or the other world, is incomplete. In fact, issues of management in Islam, apart from the other world is similar to the Western management. When, we speaking about leadership in Islam, first we should pay attention to administration and proper utilization of divine blessings based on monotheistic worldview, that is all actions of humans or managers should be based on monotheistic worldview and philosophy of monotheism requires the deeds of a manager, in addition to compliance with the monotheistic worldview, be in parallel with principles and goals of the Islamic community Mojtaba (2000) akavandi considers management in Islam is based on theological and ideological principles inspired from Quran and Prophet's tradition. Damghani and Reza (1999) without providing a definition for Islamic management explains the quiddity of management and mentions its being deposit, duty, service and such a things. Nabavi (2001) has described Islamic management as managing art and science of applying proper people and resources toward the attainment of organizational goals, in a way that does not conflict with religious law. Ghobadi (1991) clarifies that Islamic management is part of the "management" and its process that is based on divine revelation and Islamic sources and its distinction from other managements is based on the revelation, the lack of exploitation of man by man, noble values, absolute and consistent excellence of the dignity of human being.

Management in the words of the Prophet (PBUH): The person who is in charge of ten persons should have thought about forty ones and the person who takes over responsibility of forty people should have the wisdom and thought of four hundred men the best managers and governors are those who gather various capabilities under management umbrella and the worst managers are the ones who set coordinating away.

MATERIALS AND METHODS

The necessity and importance of managing in Islam: From the perspective of monotheistic worldview, God is the first creator and architecture of the World and the owner of the land and sky and contriver of night and day and the changer of circumstances. The Holy Quran contains heavenly messages and is the only healer of humanity which arrests most attention to the management of the society's affairs and people's issues and in the 25th verse of Hadid Sura says:

“Verily, we have sent Messengers with proofs and wonders to the people and send in a book and justice to them in order to call them for the truth and justice”

As can be inferred from the above verse, the best measure of assessing government performance is settlement of justice and the more can a government be successful in establishing social justice, and removing inequality, the much more will it be Islamic and of God’s attention.

The chief points expressing the importance of managing in Islam:

- Leading people in achieving the noble objectives
- Establishment of justice and prevention of tyrants, aggression
- Establishment of social, political, cultural and economic security
- Emphasis on the dignity of human freedom and promotion of his status
- Preservation and protection of Islamic society’s borders
- Elimination of polytheism and paganism and creating a perfect backdrop for all-round development of society
- Directing community toward growth in various aspects and trying to get to utopia
- Mobilization of all facilities and the desirable usage of national and granted by God capital
- Broadcasting of convergence culture, purity, sincerity and love to fellow human beings
- Strengthening the foundations of unity and avoiding division and insecurity
- Helping people know God and worship Him and struggling with manifestations of ignorance and superstition
- Creating the perfect backdrop for the all-round development and promotion of man

Determinants of the management structure in Islam: If we want to manage building an Islamic approach, it is necessary to consider the factors that affect the management structure, so, we will not suffer from different problems. Those points that have significant impacts on Islamic management structure are:

- The right of God
- The right of self
- Rights of human’s worshiping acts
- Rights of leaders
- Rights of subordinates
- Rights of neighboring
- Rights of people

Structure and hierarchy of management in Islam and its relationship to entrepreneurship: Management structure in Islam has a special hierarchy that starts from God and then is the turn of Prophet, Imam, Faqih Province and finally, it reaches to the manager who has worked in the organization.

Management of God: God is located on the top of the Islamic management’s pyramid because all beings and the universe are the products of God’s creation. God created this world based on a particular purpose and order which shows His power and greatness. As Quran says about the right of God’s management:

“Province and Kingdom is of God and is His right” (Kahf, Verse 44)

and also says:

“The kingdom of the heavens and the earth belongs to God and He has power over all things” (Al-Omran, Verse 189)

elsewhere it says:

“Army of heavens and the earth belongs to God” (Fath, Verse 7)

Management of the Prophet: God elects prophets from the best people as his successors on the land. The purpose of sending the prophets is stewardship and leading human societies. The prophets of God from Adam to the last of the prophets, have always guided and managed community and the Prophet Muhammad (PBUH) was introduced as the Prophet of the world. All the prophets, as the successors of God for implementing of God’s Law and rules, were responsible of community leadership. As the Holy Quran tells us about the globalization of Islam” “religion is nothing but an exhortation and a wake-up for the people of world” (Joseph, Verse 104) and also about the successor and caliph of God, it says:

“Correctly I will leave successor on Earth” (Albaqareh, Verse 30)

or in another verse it states that:

“O David, we make you caliph on Earth to rule rightly among people and never follow passion” (Saad, Verse 26)

Management of Imam: Imams are the successors to the Prophet’s management methods. Imams are the only ones who with their science and perfection can finish the incomplete way of the Prophet; as God says in the Quran:

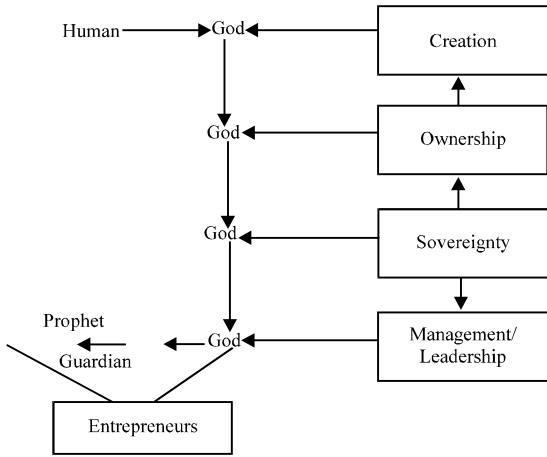


Fig. 1: The relation between the hierarchy of management and entrepreneurship

“O Prophet, what was revealed from God to thee, communicate to people and if you do not communicate your message, your mission is not done, be strong as God will protect you from malicious people” (Maida, Verse 67)

as well many narrations such as Ghadir indicate that the Prophet said, “Whoever I am his guardian, Ali will be his guardian” or Thaqalayn narration in which the Prophet said, “I left two precious things among you: the Book of Allah and my family”.

Management of Faqih Province: Management hierarchy in Islamic society lets religion’s specialists gain control of the society after Imams or at the time of innocent Imam’s absence, on the contrary, there will be a gap between God’s rules and people. God says in Quran” O Believers obey God and His messenger and guardians (saints).” As well, about rejection and avoiding anti-religious leaders and those who ridiculed religion, God says: “O you who believe, those who ridiculed and mocked your creed and religion are atheist and you should not choose them as your leaders; fear God if you are believers”.

If, we want to define the position of an organization’s manager in the hierarchy of management in Islam, we will find that there is a strong linear relationship between levels of management in Islam. Those levels include: management of God, management of Prophet, management of Imam, management of Faqih. From this time on the management of organizations contain: management of the organization on subset and in the home includes the management of husband over family and wife and the management of father over child. These hierarchies are in line with the management of God, Prophet and Imam and therefore, the management of father, husband and organization is in line with the management of Faqih (Fig. 1).

RESULTS AND DISCUSSION

In the religious culture, contentment in consumption is recommended not in income so that the spirit of creative and thoughtful entrepreneurs which is the product of being wise and generous continues its effort. In different religions and Islam, job is the base of income because from value viewpoint and analysis of musts and don'ts about economic activities, this humane element is the main factor, of production. In fact, the other factors of production are in the service of this main factor since worthiness of income raises from Islamic worldview toward human and his reality. As it is obvious from Quran and narrations, Islam invites people to have job and asks them to benefit others from their own job and directly or indirectly encourages them to entrepreneurship and making jobs to prevent poverty and hunger in an Islamic society. As a result, religious thoughts of a person can affect his entrepreneurship. With an overall view of the characteristics of an entrepreneur and characteristics of a piteous person that is expected in Islam, it can be understood that the believer in every sense can be an entrepreneur because, accountability, achi eving higher social levels and failure tolerance, hope and being active that are characteristic of an entrepreneur is recommended in Islam to people so they can achieve success and prosperity, spiritual and worldly. The importance of job and entrepreneurship in Islam's point of view, value system, heavenly religions and thought and value schools is not hidden and the most clear-cut verses of Quran are about this including:” God created you from the Earth and made it a colony and wanted to improve it by work and try” (Hud, Verse 61). Job and effort are the crucial elements in human’s role playing in his life, and this important issue is emphasized by leaders in value and religious system and creative and innovative people are always the cause of making job for the others and are blessed. Entrepreneurs and useful individuals are regarded as a “virtue” and “learned”. Quran, explicitly, believes that the fate of individuals and humane communities depends on their will, decision and action (Raad: 11). Thus, in Islam, the rule of laws that are above human’s will over his behavior is not acceptable. Human has unlimited creative and entrepreneurship characteristics and accepting society’s atmosphere and flow must be according his choice, will and decision and then action should be accomplish and social determination must not ruling over him. According to Islam, this man is responsible and does not have the right to accept dominant thought indubitably. Quran has condemned following the ancestors and elders of the community unconsciously and without thinking and

searching truth (Ahzab, Verse 6). On the other hand, in Islam's point of view, management hierarchy which includes creation, ownership, governance and management-leadership, belongs to God completely and He has given it to the Prophet and Imam of Muslims in the current era.

Now the Islamic Republic of Iran for following the path of development and compensation of backwardness for long years and in line with the guidelines of the Supreme Leader (Allah preserve him) and playing scientific and cultural role and promoting the level of knowledge and production and limiting the gap in the world's arena, regarding the dignity of sacred Islamic system, more than ever, needs capable and committed managers and entrepreneurs. Those managers and entrepreneurs who in addition to have requisite piety and commitment, have capabilities in various fields considering up to date science, finding skills and recognizing the complexity of the work will require education, thought and work experience. Hence, the agents and officials of this arena should more than before identify and train capable and worthy managers and entrepreneurs and cause promoting and progressing of Islamic country.

CONCLUSION

With regard to the rule of divine values in Islamic organizations, it is also necessary to implement a certain style of Islamic management hierarchy in them to achieve their own unique success which is human excellence. In order to attain this goal and find a model, a

comprehensive pattern for understanding the hierarchy of Islamic management and its relationship with the entrepreneur is offered.

REFERENCES

- Akbar, A., 1998. Islamic administration, Afgehi, Tehran, SID, pp: 3, 4.
- Damghani T. and S. Reza, 1999. The attitude of management, Taghavi, Tehran, Islamic Propaganda Organization, pp: 61, 68.
- Fath, A.A., 1986. Toward an Islamic Managerial Alternative: An Analysis of Faisal Islamic Bank of Egypt, Michigan: University Microfilm International, pp: 7, 8.
- Ghobadi, I., 1991. Principles of Management, Qom, Islamic Publications.
- Hamidzadeh, M.R., 1999. The importance of anticipation and foresight of the management system, J. of Manage. Studies, 20: 15, 20.
- Javadi, M. and M. Hamedan, 1999. The principles and management literature on Islam, Science and Consumer Publications.
- Mahdi, A., 1991. Islamic administration, Tehran, University of Tarbiat Moallem University.
- Mojtaba, H.R., 2000. Human relations and organizational leadership in Iran is Islam and the West, Baten Publishing, pp: 93, 97.
- Nabavi, H.M., 2001. Islamic administration, Qom, Islamic Propagation Office of Qom Seminary, pp: 16.
- Rezaeian, A., 2003. Principles of Management, Tehran, Samt Publisher, pp: 18, 28.