



Management and Competency based in Religious doctrine

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Abstract. The basic element of reform and development of all states is management technic in organizational system and national scope. Management technics are appropriate if they provide competency selection of practitioners and competently managing the issues. Selection of such competent staffs requires some indexes as basis of selection. In this research, we used descriptive and attributive method aiming to provide competency selection criteria from Islamic doctrine perspective. And we provide conditions and criteria of personality characteristic, and scientific and operational capabilities for assigning occupations in order to attract researchers for comparative studies in management science.

Keywords: Management, moral capabilities, scientific and operative capabilities, Islamic doctrine

1. INTRODUCTION

Competency based selection in management system is the main factor of reformation and it is considered as important moral and professional issues. Employers and environments deserve just and competent managers. Shareholders and processors are also deserved their benefits be maintained through institutionalization of competency based system. By competency based system, organization growth and social justice will be accomplished, and public trust into political system will be increased, and society reformation comprehensively will be provided. In order to achieve mentioned aims, we attempted to provide clear vision of competent manager's characteristics from religious doctrine perspective. Conditions and indexes however are idealistic; they can be regarded as selection indexes for assigning competent managers and as measurement and evaluation basis in their practice.

Implications:

Management:

There are different definitions of management however we state two best definitions: "management is the science and the art of efficient and effective utilizing human resource and material through planning, organizing, leading and controlling in a dynamic environment in order to achieve organization or society aims based on current value system, (Ahmadi, 2012:19). "Islamic management is the management that provides background for human being and it is based on Quran and tradition of prophet Mohammad and Imams and obeys sciences and technics and experience of human being in accomplishing the aim of a system in different dimensions (Taghavi, 1990: 20)

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Competency and adequacy

Competency and adequacy is for characteristics related to spiritual, scientific, physical and operative capabilities that a person needs to have in order to be admitted in management.

Competency based selection:

Competency based selection means attention to capability of people for assigning for posts and responsibilities in a way that there is significant and rational coordination between selection indexes and intellectual, physical, and operative capabilities and with type of responsibility.

Characteristics of competent managers:

Virtue

Virtue is a valuable characteristic that all believers must be concerned about. But virtue is more important for leaders, managers, executors due to their social responsibilities of theirs. Imam Bagher quoted Rasoulallah statement about virtue:” statesmanship belongs to a man with two qualification: self-restraint that help him to avoiding from sin forbidden by god, and patience that help him to avoid anger ...” (Kulaiyni 1994: 407)

Imam Ali said to Malik (his commander officer):

“Select wise and continence men for the supervisors of yours”

These quotations imply that if managers are selected by their virtue and if selected men be continence in their statements and behaviors, society and public will benefit from their leading and they are being blessed.”

“If virtue governs to the society, the root of yours will not be extinct and your land will not be thirsty and all people achieve their dreams, and justice will be as water for your land. (Jafari, 1995: 225).

“Assign piety on peasant, because he is architecture of the state

Presidency is full of problems, for men who are cruel to people”

2.1. Forbearance and patience

Forbearance means patience and abstinence and a man who has great bearing for difficulties and obstacles is called forbearing. This characteristic causes managers and executors to have patience, and can control their anger when they encounter difficulties and dilemmas and they provide an environment appropriate for personal and organizational success. This qualification is vital to the extent that it is one condition of manager selection in prophet narrations and in view of descendant of Imam Ali it is counted as basis of presidency and its ornament (Amadi 2005: 28).

“Patience is as a knife sharper than sword “

good behavior and devotion

Prophet Mohammad stated that:” after believing in god, good behavior toward people is epigraph of wideness,” (Arabani, 1997: 75).

In charter of management and governing, Imam Ali said to Malik that:

“Kindness to peasants must be main principle for you and being friend with every one, don’t be like a vicious animal that just think of eating and lacerating. They belong just into two groups they or either your religious brother of human being similar to you (Nahj al-Balagha: 53th letter).

Imam Sadegh stated that:” human being’s hearts is created in a way that they love someone who is kind to them and they avoid people that they are enemies to them. (Ameli: 2003: 445).

5.1. Trusteeship and commitment

In religious doctrine, management and responsibility are both trusteeships that are given to people, thus, in his governmental guide, Imam Ali has highlighted considering people records and concerning about their trusteeship for practicing job commitments. He states that: “Malik, don’t be enticed by any proposals for employing your executors and managers, unless they are competent and trusteeship (Nahj al-Balagha: 53h letter) and”... whoever underestimates commitment to government and his responsibility and someone who betrays his promise, and betrays his being and religion, he would be dishonorable in this world and he will be more dishonorable afterlife. (Nahj al-Balagha: 26th letter)

6.1. Justice

Management scope is settings that all people must get what they deserve while discrimination and tyranny causes dissemination of the system and organization. So people must be assigned for responsibility if they have justice and concerns justice as the most bases of their affairs. Prophet Mohammad stated that: “one hour justice is more valuable than seventy years worshipping. If someone prays whole night and be fast all day, by one hour cruelty he will punished as much as sixty year sinning out.” (Majlesi, 2005: 1353). Based on guidance and recommendations of Imam Ali, if managers and executors have justice and be just in their deeds, their commands is effective, his authority will be stable and god will help them (Ahmadi, 2005: 283).

7.1. avoiding ambitious of position

A man stated that: I met Prophet Mohammad while my friend said that: hallo prophet, god made you guardian of people in some issues, ask him to select me for some positions, prophet stated that: swear to god, we will not give position of presidency to ambitious man.”

In another story, Prophet Mohammad said to Abdorahman Samereh that: “ hallo Abdorahman, don’t request for the presidency position and governing, because it will help you if it is not your ambition, but if you requested that position, there is not any help from god for you “ (Mavardi:

1460 71). In Imam Ali' governance time, he avoided from assigning government position to greedy and ambitious men, because when Ibn Abbas proposed him to assign an ambitious man, but Imam Ali stated negative consequence of this assignment and said: " woe, if these two man become governors, they attract ignorant people by alluring and ingrate weak and poor people and repress competent people by their power, if I was not sure about their ambitions I would take into account your proposals" (Akhtari, 1989: 161). Imam Reza explained maleficent effect of assigning these people and stated that:" ... their governing on religion and Muslims beliefs is more harmful than two hungry wolf attack on a herd sheep without shepherd (Taghavi, 1989: 36).

2. SCIENTIFIC AND APPLICATORY CAPABILITIES

2.1. Science and wiseness (profession)

Wiseness is knowledge of subjects that are aiming to be managed and people are responsible for. In the light of wiseness and profession, the path of mess earing issues is cleared and problems are resolved.

Prophet Mohammad has emphasized on wiseness role in administrative issues and said:

"If the authority assign someone as a manager or executor in Islamic state, while he knows that there is some one more competent and knowledgeable of god' book Quran and prophet tradition, he betrayed all Muslims and prophet and god (Sharif Ghoreyshi, 1999:352)

Imam Ali explain the consequences of inattention to science and profession in management selection states that: "no nation must assign a man for a managing while there is someone wiser than him, because they would be increasingly declined, until they learn what the mistake they had, so they would select the most competent man for governing"

2.2. Experience and capabilities

Imam Ali said: "select your agents from whom that have experience and gravity (53th letter).

According to statements of interpreter of Imam Ali commands to Malik Ashtar: "experience is the most important qualification and principle that must be considered in selecting competent executors and managers because it makes the manager to be more capable of performing his duties and accomplishing his responsibilities. On the other hand, the experience is the reason of knowledge and wiseness and it is indicative of his cognizance of the related issues (Alfakiki, 1989: 143)

One day, one of the fellowship of the prophet asked him:" why don't you give me a responsibility, and the prophet touched his arm kindly and answered that: you are not capable, because governance is divine custody and it is reason of regret and disgrace in the Judgment day, unless someone has the best capability for accomplishing it (Sahihi al-Moslem, Alamare, chapter 4).

2.3. Good reputation

Good reputation or clean record provides appropriate tenure, in addition to creating trust for managers and applicants of managing positions, so it makes reasonable to be selected by decision makers and make them defensible and confident.

In one part of management and commanding guidance, Imam Ali remind the necessity of trusteeship, honesty in selection of executors and state that:

“The worst minister of you are men who were criminal minister before your presidency, it means that they were partner in crimes of previous commanders, so they cannot be confident. So be serious about assigning men with good reputation, (Nahj al-Balagha, 53th letter).

2.4. Intelligence and insight

Imam Ali said: “a sage man is whom that he is listening, thinking, and watching carefully and use lessons (Amadi, 2005, third cover: 85)

“One reason for survival of the states is awareness of people in maintaining of affairs (Ahmadi, 2005, second cover: 254)

“Select employers that are careful about the consequence of their jobs.” (Nahj al-Balagha, 53th letter).

“No one is manager unless he has insight and is patient and capable of cognizance of god.”(Ameli 1963: 18th cover: 16)

Imam Bagher quoted prophet statements:” if you initiated the job, be concerned about its consequences first. Thus if you find it as a good job peruse it and if you find that it will misdirect you so leave it. (Arabani, 1997: 80)

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