

Principles and indicators of islamic management in Alavi government

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ABSTRACT: One of the most basic human concerns in technology century is proper enjoyment of human resources and strategic management. This principles explain management infrastructure of the target population and would reach the peak of perfection and unique ideas. In this article reviews some principles and indicators of Islamic management that Imam Ali ibn Abi Talib (AS) under his 4-year regin do good to bring to fruition. The findings of the paper reflect the fear of God, God-centered, self-purification and the world aversion in the vast ocean of clear Alavi idea that is the main factor of strategic management and realization of political, cultural, economic, military, social, programs with focus on Islam. Finally, in this article we will reach the conclusion that the realization and the rise of Islamic civilization , need to implement a genuine insight Alawite by managers.

Keywords: Management - Islam - Imam Ali (AS) - Government Principles - Governor

Introduction

One of the major concerns of today's society is management of social life, a society in which separation of Muslim and non-Muslim is meaningless and rational insight in society dictates that save society from chaos. The definition of Islamic management is the foundation of the Alavi management and can be noted that "Islamic management includes Islamic teachings such as beliefs, morals and judgments that comes from Ahkam law and is not limited to jurisprudence circle.¹

According to the definition, Islamic management such a vast territory that in all areas to provide solutions, management strategy and management development. The correct method of Islamic management can be considered as a model for global governance.

If we become aware of the definition of management and understand the Islamic management includes Islamic teachings, commandments and training firm faith in God, So the question arises why the leader of Islamic republics has very weak and unusual performance? Do they not know the style and tactics of management strategies? Do they not sufficient knowledge to his specialization in the field of management science? Is their choice as efficient manager, is wrong? Do regulatory agencies are silent? The output of the above leads to the question of what measures could resolve the Islamic management vacuum and it gives divine nature?

The major characteristics of the brilliant government of Imam Ali (PBUH) includes Consolidated and insightful look with foresight and successful planning of the Islamic management. According to the historical documents of the government after the death of the Prophet (peace be upon him and his progeny), Islamic government has a lot of managerial ups and downs. Imam Ali with Islamic proper management of the community were able to manage, that we pointed to examples of measures slightly adapted.

Dealing with innovations

One of the inevitable tasks of the Islamic community leader, peace and security for large or small collection under its management. The major issue with tolerance and make the right decisions towards deconstruction and innovation done.

According to analysts, scholars and Imams (PBUH), more than ever, give attention to the decisive word in career management². if we come with the political history of Islam and observed the depth of political and social life of the spiritual leaders, especially the unique management of Imam Ali (PBUH), accordingly, we acknowledge this, Imam Ali after the Holy Prophet was the most prominent pattern in the rise of Islamic management, That by making the right decisions with complex heresies of his time fought and

¹ - Management from the perspective of Quran and Sunnah, P 41

² -Abbas Ali Amid Janzani, Islam and coexistence , P 83-94
Maghazi Vaghedi, P 821
Ibn Hashem Sireh, Vo 4, P 49

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paved Islamic management approach for brokers and managers of the Islamic community. Because he based his decision on the basis of reason and wisdom, not delusion and lust. The obvious sample, which reflects the way management is their divine, his encounter with the heresies of his time. For example, among the Companions and the caliphs in spite of the Qur'an and Sunnah, those provisions as proposed innovation that Imam seriously dealt with these heresies.

In the sermon, of different categories expressed surprise errors and said:

I wonder why I'm not surprised because of errors scattered groups with different causes, each in their own religion, not step over step the Prophet and, and not follow the behavior of his successor, Not believe in the unseen and not their fault they are removed, to act doubts and drowned in the whirlpool of lust, and goodness in their eyes, is what they believe. And evil is that which they deny. In their problems refuge, and the ambiguities only rely on your vote, if each of them, are their imam and that are sure to handles and believe his solid grasp tools.¹

The first component of the upper management having dealt with heretics is light and when to return to Islamic principles were considered.

If the rebellion continued to practice their false, under the Employer Quran, fought with them to return to the religion of Allah. In upper management, regardless of individual position, is evident.

Imam Ali in keeping with the provisions, high content of the Qur'an and the Sunnah of Prophet Muhammad tried and with companions heretic, fought². Serious internal conflict with heretics in every time has a great importance because they targeted their religion and culture, that victory in this struggle, provided that the director has social and religious status and has a divine character, divine with flavor devotion to the goals of the course in order to keep alive the true religion is to bring the rise. And certainly according the history of Islam and the religious teachings and traditions of the prophets, Imam Ali Ibn Abi Talib (AS) in his 4-year government; where was the love of God did not compromise with falsehood and with adherence to tight rope of God with courage blocked all the way of schism in religion.

Freedom of parties

Always activities in the different political groups has been of interest to politicians and scholars and often it is a kind of healthy and targeted competition in order to the promotion of cultural and

political understanding of people. By examining the history of Islam, the era of Prophet Muhammad saw as the founder of the Islamic state was discussed. According to history, at the time of the Prophet, groups were active within the Islamic State³. And prescription of those activities were subject to the time that they are dangerous to the security of the Islamic Republic. Due to this, the Prophet (PBUH) in Medina fought with several political parties.⁴ This ruling and flow during the time of Imam Ali (AS) was repeated with the exception that the different religious parties, had extensive activities that represent security of thought and language among them, For example, it can be noted that there is two categories ,the first group accepted Imam Ali (AS) and was considered necessary to accept and obey him and the second group were followers of the Umayyad who is not willing to accept the legitimacy of the Imam Ali⁵. Imam Ali also according to prophetic tradition as long as national security and the government would not compromise arrived, they had no objection. For example, one of the characters who was a danger to Islam, was Muawiyah, who was one of the main instigators of Othman's death, Because after the death of Uthman as his vengeance, and refused to obey the rule of Ali (AS). And by stimulating companions Jamal, tried to blink of government of Ali, and then enter the enter the battlefield Safin and it was he that stimulates the formation of deviant group Khawarij and he Nehru riot war launched. And so he called himself Muslim Leader, and he founded the Umayyad rule.

Ali (AS), despite the insistence of counsel and his companions refused to Muawiyah maintain authorities of Sham Governor and in this regard stated: " والله لا ...استعمل معاويه يومين ابدا..."

I swear to God that even as much as two days I will not allow to Muawiyah remain in his post ..."⁶

Certainly according to Muawiyah character which is quoted in the books of Sunni and Shia, Imam Ali has such an authority that Sound management of Imam Ali shows. Imam Ali was never satisfied with the sword of disbelief and discord to win, but win by the sword Abu Sufya and Muawiyah cooperation, not only is the defeated of Ali (AS), but is the defeated religion and Desire of Islam.

Negotiation

¹- Date of Governors, second volume, P 245
Nahjolbalagheh, Sermon 78

²- Hojarat, verse 9

³- Philanthropy in Islam, Page 179

⁴- Al Futuh, vol. 1, p. 51.

⁵- Tarikh al Kholafa, Rasoul Jafarian , Vol 2, P 13

⁶- Al Kamel Tarikh, Ibn al-Athir, vol. 2, p. 11

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Having good relations with the community beyond tradition and efficient management is one of the important ways in the area of management.

Management focused on religious discourse and the maximum absorption of the ideals of the Islamic state. It is therefore in management insights, negotiation is one of the most important and essential basics, that terminated much of political, social and economical struggles and as a result, in order to improve relations and achieve social turning point is very important. In the wisdom of Imam Ali, negotiate has a special place. For example, after the accident Safin and disparity between Muslims and cutting off Khawarij of the army of Imam Ali, He sought to negotiate with the Khawarij that might keep them from their actions. Hence Ibn Abbas as the representative was sent to them, but some of them insisted on his opinions¹. Muslim leader must consider the interests of Muslim and the Islamic state's independence in dealing with elites and political parties and have Gentleness with them. In other words, negotiation in the Islamic state, meaning the intellectual politics and maximum absorption. Therefore, the negotiating history of mankind at the time of the Prophet (PBUH) refers to negotiations with the Christians of Najran,² and The verse Mbahlh³ was about negotiation. That the kind of dynamics was great.⁴

So use these indices led the management of the Prophet PBUH and Imam Ali (as) become universal and in the international arena, the Islamic State receive a special place and credit.

It should be noted, if did not measures of Prophet and Imam Ali in the use of the purest political, economic and social ways in the government, entrance in various fields was not easy.

Relationship with grandee

Interaction with the great intellectual and political, economic and social elites, and consulted the authorities and leaders of the State at different times was very useful and would have a significant impact on their performance. Imam Ali (AS) says in a sermon on the importance of this issue : Keep your relationship with gentlemen and original people and competent families with good history who are warmly focus and

are good branches.⁵ Imam of the above, mentioned important criteria for the adviser, including: personality, noble, righteous, good history.

Imam Ali believed that communication with the elders has significant importance, that 216th sermon of Imam Ali refer to communication with elders and people. And said: The worst time and conditions in connection with the manager, when people thought that he is arrogant and conceited. This attribute is ugly and as a barrier to communicating with people in mind and effective agent and his leadership will be important factors in the decline territory. Imam Ali in their government advised authorities to blend in with the masses to be successful in Islamic management.

Attract elite

Attracting academics, political, economic elites and religious activists in different areas, including His thoughts on management. Third policy in order to satisfy and support the Islamic government was very important. For example, he initially went to Kufa tried to turned people' minds about these issues and provided them to support the leadership of the subsequent developments⁶. Taking a look at Alavi, his perspicacity and policy is obvious. However, the Imam world of the unseen and connects to the divine light but the law of cause and effect necessitated that such public management issues and solves problems.

Management Council

Advice on various matters means that strategic and efficient use of financial and human resources under Islamic leader. When this important issue in the management of Ali (AS) manifested itself that Mu'awiya for sending his letter to Imam one of Bani Abbas appointed and said: when you are inside Meddina raise the letter on your hand to people as a read. And when Imam opened the letter except "Name of God" did not see anything. Said the carrier of letter, what is your message? He said whatever happened at Sham was due to revenge the death of Osman. Then Imam consulted with the elders of Meddina and said Mu'awiya wants to go to war with us. Talha and Zubair stood up to go to Mecca, and finally Imam after the meeting, mobilized people to attack them before their attack⁷. This policy and formed the Management council for great satisfaction change the track decision and the majority of people align with Imam Ali and were ready to fight⁸.

¹- Political history of Islam, Ibrahim Hassan, P322

²- «Lessan Al Arab, vol. 1, p. 522 and Mu'jam Maghaes Al Logha, vol. 1, p. 310 / Mjma Al Bahrein, vol 5, p. 327.

³- Verse 61 of Sura Al-Imran

⁴-History of Habbib Al Seir, Vo1,P143 , Al Bedayah va Nahayah Vol 5, P64, Roh Al Bayan, Vol2,P43, Dalayel Al Nabovah, Vol5, P383

⁵- Nahjolbalagheh -Abbas Azizi, L 53 Page 219

⁶- Nahjolbalagheh sermon 160 P 159

⁷- Kholafa History, Rasoul Jafarian vol. 2, p. 29

⁸- Ali and his sons, doctor Taha Hussein

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Attention to the opinions of others in the management of the Prophet (Ditch on Ahzab war that the proposal of Salman Farsi).¹

And Imam Ali was quiet evident and reflects style of Islamic management based on the teachings of the Holy Quran.

Obey the law

One of the factors that prevent hardship and chaos in government and organizations within the enterprise is, subordination of human resources from the community leader. Imam Ali in his speech about the importance of obedience to the law, rely Prophet that said: "Listen to him and obey his command in each case in accordance with the truth."² However, it should at the first stage severly hit deconstructing people according to the law of the Islamic State. So obey the law in all human communities are inseparable principles that breaking it, violates human rights and citizenship.

Economic Justice

Bring economic justice is one of the important factor and sustainable of management and not saying it will undermine the government.

One of the basic steps in governance is healthy economic approach to the fair division of public funds between segments of society, in order to Poverty Eradication. Indexes of Imam Ali (AS) economic justice are revelation and the guidance of the Prophet (pbuh) who was inspired by them, and they performed for the benefit of the poor.

Imam Ali believed that justice is very important and said the purpose of the administration is justice³: God, you know what we intrusive (and over you've taken) was not because of the dominance people and not to gain wealth and is the true sign of your religion. Imam during his government commitment to economic justice management, and he was one of the in different ages because he acted like Prophet Muhammad "انى حاملكم على منهج نبيكم"⁴

And the other his standard acts, acting on God'Book and according to this, speak seriously and said:"Lest someone say tomorrow Ali deprived us of our rights."⁵

It should be noted, the leadership can speak to the people saying that otherwise be virtuous and

because of personal interests will be prevented from telling. In the life of Imam Ali could not find any defects and serve the world and this factor leads to economic justice.

According to the manager of Imam Ali, barriers to economic justice appears, briefly as the leader or manager who is not God-centered and piety of heart he will be in the abyss secularist. There are many economic corruption in Islamic countries and the lack of investigation into the causes and conservative adherence to the basic principles and laws indicate weakness in the Muslim community by the community leaders. If managers are only God-fearing, no evil is pervasive in society. promote economic corruption in the Islamic community from religious weakness , lack of awareness of lack of piety managers that actually undermine the foundations of society and cause corruption, goodness is a away from the community and evil will prevail. Which actually undermine the foundations of society. That Imam Ali said corruption seprated society from welfare , and evil will spread⁶

Strategies for economic justice

Equitable distribution of the assets of Islamic society

Equal division of public funds is one of the Imam Ali (as)'Policy who follow the Prophet's, cause to prevent the concentration of wealth in the hands of a few elite and the elimination of poverty and the gap did way. He says in this regard:

أَعْطَيْتَ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطَى بِالسَّوِيَّةِ وَ لَمْ أَجْعَلْهَا دَوْلَةً بَيْنَ الْأَغْنِيَاءِ⁷

As the Prophet PBUH did, I also acted to evenly divide the property between rich all people.Imam, society of his time that the policy of equitable distribution was done correctly described as:

All the rich people of Kufa live in peace and access to the appropriate food, adequate housing and shelter and clean water.⁸

Respecting the rights of all classes of society especially the poor

Imam Ali in a comprehensive new approach, attention to the all members of society and classified them.⁹

He, after the expression each of these categories of people, order the leader and responsible for them (in the letter, the governor of Egypt) that respects the rights of each of these classes and emphasis deal with

¹- Ehghagh Al Hagh , Vo8, P378

² - Nahjbalagheh sermon 94 Page 158

³ - Nahjbalagheh, sermon 131

⁴ -Miserliness Nahjbalaghe, Ibn Abi Alhadid, Vo 7, P 36, Daro Al Ahya Al Kotob Al Arabi 1378 Ah

⁵ - Kholafa history Vo 2 P 240 – Osol Kafi Vo 8, p. 360 - c Bharalanvar Vo 32 P 16 & 17. O'Malley ,Sheikh Tusi, p.

729- Miserliness Nahjbalaghe , Jafari P 36& 37

⁶ - Nahjbalaghe ,Sermon 129

⁷ - Al Gharat, vol. 1, p. 47, Abu Ishaq al-Kufi, the National Heritage Association, in 1354

⁸ - Foro al-Kafi, vol. 8, p. 51, Muhammad ibn Ya'qub Kulayni, Daralazva', Beirut

⁹ - Wasael Shieh, vol. 11, p. 8, Sheikh Horr Ameli, Mktbh Alaslamyh, Tehran, 1363, 20 volumes

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poor classes of society and respect their rights: In the case of the poor communities fear God!, The ones that do not go anywhere and the disabled and the needy and the expense and difficulty involved and the patients. Among those who said they need and those who self-respect is preventing them from expressing their need. In any case, you are asked to respect the right of each of them, so let sink in favor, stop noticing them, because they neglect the small things on the pretext of addressing many things important to you not accepted. Do not hesitate to dispose of them. ... And the right of everyone must be paying you that God is acceptable.

In Islamic culture that is reflected in Alavi, poor and rich people owners of public funds:

إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ فَمَا جَاعَ فَقِيرٌ إِلَّا بِمَا مَتَّعَ بِهِ غَنِيٌّ وَاللَّهُ تَعَالَى سَائِلُهُمْ عَنْ ذَلِكَ¹

God, has made provision for the poor to the rich assets. So you do not go hungry unless rich person of his right to be rich and God will judge him:

Verse 19 of Surah Zariat is documentary on the field; the pious description says:

فِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

The poor have the right to their property.

Furthermore, it is necessary that the rich pay for the poor, Imam Ali (PBUH) advice to the leaders and officials of the Islamic system that keep thier life that poors do not feel lack of money, and come out of religion:

إِنَّ اللَّهَ تَعَالَى فَرَضَ عَلَى أَيْمَةِ الْعَدْلِ أَنْ يُقَدِّرُوا أَنْفُسَهُمْ بِضَعْفَةِ النَّاسِ كَيْلًا يَنْبَغُ بِالْفَقِيرِ فُقْرُهُ²

God said that leaders should just put up with the poor against the poor destitution is not heavy and he was not killed.

Economic justice in society need to create and act in a certain way. Most important issue to realize that the rule of religious education and Islamic beliefs on society, traverse the property is not possible except by relying on the belief that this selected, and lead to the growth and perfection of man in this world and the Hereafter will follow.

It is the most effective and practical way that equitable distribution of wealth by the government on the one hand and up property of the rich in other hand.

Choose a good manager

Have you ever been thinking why the management of the Holy Prophet (PBUH) and Imam Ali (AS) is to be known for everyone? Yes, the main factor there are in two management, selecting righteous character for handle issues that change the world and with the leadership of the two great ,divine religions

throughout the world and was notified. In other words, the strengthening and implementation principle of proper management and improve the livelihood of the people, is appointment of a good director by the superior authority and encouraging people for the future, and it in selection of Imam Ali by Prophet came to fruition, " God ordered the Prophet chose Ali Imam"³

Malek Ashtar, the Prophet (pbuh) at the time of allegiance to Ali (AS) said: the people he (Ali) is the executor Alavsya and inheritors of the Prophets⁴

One of the serious damage and threatening the Islamic Republic is selection uncompetent director for a given position who representative of Islam and Islamic government between the people. If the Islamic government don't select healthy representative and director, distorts the image of Islam. Several reviews of the lifetime of the Imam Ali, shows that he not only in his administration give responsibility to the people were not hostile, but did not use non-believer in Islam, unfaithful and did not interest worldliness. For example, Imam Ali (AS) after the government seized, some of the third caliph deposed government executives dismissed and qualified people to replace them installed. Talha and Zubair had homage to greed rule of Kufa and Basra,⁵ were met the refusal of Imam Ali (AS) and thus began a enmity with him. To be clear why Imam Ali (as) rule of Kufa and Basra were not assigned to Talha and Zubayr, just the character of the two companions of the Prophet slightly investigated.

In the second caliph to holders of record of jihad and migration, were given more rights. This policy during the third caliph was also expanded and intensified, so that inequality and class differences had emerged special. Ali disagreed with this approach and had equal rights to the people. Talha and Zubair in the two periods were turned to worldliness and wealth, and accustomed to the privileges and opposed with policy of Imam Ali (as),⁶ Thus, Ali refused to relinquish positions of state and treasury to them. And against those who blame him in this issue, said: swear to God until the creation of the system of justice in the rotation and movement, I do not go out of the path of justice and disagree with discrimination in the distribution of

³ Vafedat, P29, Balaghat Al Nessa P67, the history of Damascus Tarajem Al Nessa, P531

⁴ - Nahjolbalaghe sermons 189 - Shia in Islam ,Tabatabai p. 55, as Ibn Abi al-Hadid, vol. 1, p. 6-9 Nahjolbalaghe

⁵ - Jamal Val nasrh Lsyd Altrh fi Harb Al Basrah, Muhammad ibn Muhammad ibn Numan al-Baghdadi (Sheikh Mofid)

⁶ - Imam Ali ibn Abi Talib (AS), translator Mohammad Mehdi Jafari, Abdel Fattah Abdel-Maksoud, vol. 2, p. 7 and 37.

¹ - Nahjolbalaghe – wisdom 328

² - Nahjolbalaghe, sermon 209

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public resources do.¹ Imam Ali (AS) in the letter to Malek Ashtar warns that the worst secretaries of you who have been unfaithful behavior and others testify to his oppression. Beware! That those who minister and his wisdom and his confidant do not turn away, what are friends and brothers guilty transgressors, the injustice and oppression are accustomed to and you're good to waste them.²As can be seen, Imam Ali (AS), the use of such a barrier to fruition the efforts of ministers for justice and they know the underlying influence of enemies. In the letter, he cited one of the obstacles to cooperation with the Islamic Republic and the Islamic ruling. This verse is a reminder of his word

«و لن يجعل الله للكافرين على المؤمنين سبيلاً»³

It is not permissible according to Islam, the unbelievers control the fate of Muslims. Hence, their proximity to the ruling Islamic regime underly their dominance over the fate of the Muslims.

Therefore, it can be concluded that because of the conflict and half-hearted opposition to Islam and Muslim rule, not the rule and governance responsibilities entrusted to them.

Imam Ali (as) said the following indicators in our manager can make him successful leadership.⁴

the introduction of Islamic management to people, especially the new generation

The establishment of Islamic Sciences between manpower

away from grease

adherence to Islamic law

established and new science education and staffing requirements

The need for a central management (capital) and its properties

Central management and strategic tool to help determine the effectiveness of the management. Now this is a factor of how much extent, the performance will be affected. Can function as a human resources manager and jurisdiction have direct effect. As in the time of Imam Ali (AS) Kufa as the capital of a country was a factor of government administrators control and monitor performance.⁵

Kufa features

¹ Nahjolbalaghe, Sobhi Saleh, sermon 126 P 183

² - Nahj al-Sobhi Saleh, L 53, Page 426

³ - Nisa verse 141.

⁴ - Tarikhe Yaghobi I Vo2 P179, Vaghe Safein P18-23-24-26, Al fosole Mokhtar p217-218, Bahjat Al Sabaghe Vo3, P 55-57, Al Fotoh Vo2, p 384, KHolafa History, Rasoul Jafarian Vo 2, P217

⁵ - The political history of Islam, Rasoul Jafarian , vol. 2, p. 370

The sectional supporting the people of Kufa from Inmate PBUH

The existence of political and religious groups in Kufa Tribal sensitivity that were more difficult for the lack of integrity of the people in Kufa. Kufa after selection as capital faced with better conditions .

Every country has a central management called capital that it can control all its territory is around. Positioning ministries, administrative courts, political groups and parties operating in the country's center in order to excellence in the country. The capital apart from the central management responsibility in various aspects, the special place that the Imam (AS) in his words about the selection of Kufa as its capital is mentioned.

According to commute the capital of ambassadors and representatives of foreign countries should be taken into consideration because the mirror and is a symbol of Islamic architecture and culture. Imam Ali (AS) consider several parameters required in the control center of the country that this represents a deep look into the governance and politics of government .This important issue about establishment of new capital in Iraq consider in Imam Ali's government and said: " ان الاموال و الرجال بالعراق"⁶

Capital features include

no problem in terms of revenues and the economy

military strength

abundance ransom and tribute

Decision

Decision and response against multiple streams of Islamic management measures. If in the flow of insurgents and Muawiyah and seize Basra and Sham and economic opportunities in the East and the possibility of going to the Council accept the transfer of the Imam and his resignation from the government, and the people thought that what will be his reaction to the. But Imam were determined to fight and was acting contrary to the decision subjective.⁷

Interference in the affairs of virtue owners

Select competent people to do current affairs is one of the concerns of Imams and Islamic community. If Muslim societies today more than ever it expected the people and officials, and Imam said: "Be aware of the plight of the people of the mission of the Messenger of Allah unto you again today. you have turned upside down and the owners virtues that have fallen behind before and those who were unjust to back off."⁸

⁶ - Ali and children's books Page 32

⁷ - tarikh Khplafa-Rasoul Jafarian Vo 2, p. 276-21

⁸ - Sermon 15 Nahjolbalaghe

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Using the experience and knowledge of those virtues which, for reasons of politics and current activities around the country could inject new life into the body of work and society with the benefit of all the potential system and talents of the intellectual and scientific rigor and the progress will be measured out.

Bravery

Management of Islamic political thought that has been quoted repeatedly in the history of courage, Ali ibn Abi Talib (AS). What conflict on the battlefield and in the field of science, politics and religion are presented.

In different fields and from friend and enemy, he is a symbol of the perfect man in courage. An example of his courage after the suppression of the rebellion Jmlyan noted that as a turning point in the government .Find the nearest location to Sham, chose way of physical presence destabilizes character neophyte Muslims were weak. It is said that in his letter to Mu'awiya speak about his courage Prophet (PBUH) also wrote:

"The Messenger of Allah (PBUH) when increased the hardships of war and the people in your household before returning back down and protect his helpers from scorching heat to keep their swords and spears."¹

Ibn Abi al-Hadid briefly discusses on courage and heroism and the cause of his briefly stated saying that " long out argument does not make sense because the courage of Ali's track record is essential and no doubt about it like science to Mecca and Egypt. "²He cites several examples, including his bravery in the battle of Badr says:

قتل (بدر كبرى) سبعون من المشركين، قتل على (ع) نصفهم وقتل المسلمون . والملائكة نصف الاخرى .

In the battle of Badr Kobra seventy people were killed, Ali was killed half of the pagans and the other half killed with the angels and the Muslims. "³

St. virtuous act

Respect for the noble tradition of the Prophet, the Prophet's honor. Imam Ali (AS) with the practice of the Prophet (PBUH) and keep alive his practice could be a manifestation of intellectual and practical traditions of the Prophet. It should be noted that the hypocrites and enemies of Islam with its own advertising slogans and virtues were seeking to undermine it, to the people of the Islam and help it away. A journey through history can be seen that each time the hypocrites guile, his proof of God through

their plot of land returned to them infidels and hypocrites is . The main agent of the infidels and hypocrites scandal is Islamic state, which achieved a divine state of divine managed. Ideal place to keep alive the traditions and practices so that Imam Ali (AS) in a 53 says:

"Remember that the rulers were fairly spread and the tradition of virtuous action and acts of God's book followed comply now that we did it, and you've seen it."⁴

Due to the necessity to follow orders from the Book of God and the infallible emphasis policy and practice to ensure victory. If any official in the Islamic country didn't comply infallibles and prefer his thinking , don't expect clients respect and protect public funds. Because the opportunity to put personal interests and will finally be exploited. Unfortunately, we in the management layers between countries, the damage due to the lack of adequate supervision, personal use of public funds, bribery and billions in loans for assignment to specific individuals we see the treasury should be equal and meaningful be available to all people in society⁵.The culture of Imam Ali (as) a director and trustee of Hypericum place people and their servant.

The immediacy of interaction with people

Psychologically interact with people has a significant effect on management tasks and human resources. The action asserts that, Imam in his letter to Qsm Ibn Abbas in Mecca agent says: "You are the ambassador for people but you should interact with people with you tounge are and between you and the people, but to face the two screens Wholesale and any requirements to meet visibility Do not cut, because if you enter at the start of the ban was imposed after Hajtsh deserves gratitude will not come back. "⁶

Manage the field tests

Imam Ali in culture of management positions, enter the personal competition, was not pride and innovation, but test men in action. Imam in his government with the election of directors, were tested for their talent and said:

الولايات مضامير الرجال

Statesmanship, the men's race and test.⁷

Central guidance and usefulness manager

¹ - Nahj al-Abbas Azizi, a 9 Page 176

² - Ibn Abi al-Hadid Mu'tazili, as Nahj, vol. 1, p. 26.

³ - Ibn Abi al-Hadid, as Nahj, vol. 1, p. 24.

⁴ - Nahj al-Abbas Azizi, a 53-P218.

⁵ - Nahj Wisdom 27

⁶ - Nahj al-Abbas Azizi, a 67 Page 221

⁷ - Nahj ; Abbas Azizi; W 441;P 220

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Imam on his role as administrator and ruler says: "Behold, I am among you as a light in the dark, it's dark, it's light and seeks to take advantage."¹

Dealing with welfare ambitions

Secularism and seeking the welfare of their recommendations. And this was due to sit on the colorful table executives refused to listen to the orders of Imam Ali². Imam Ali in dealing with welfare ambitions somewhat boldly that for example a 40 Nahjolbalaghe carefully studied.

Cultural programs

Cultural performances in spirituality and spiritual growth is very important. In addition to political activities, cultural and religious programming is essential in Alavi management. Imam Ali guide his managers and leaders on how to deal with this matter, such as:³

1. Invite the missionaries in the society in order to promote Islamic culture
- 2 -Establish training classes and teacher training
- 3 - To build mosques
- 4-Honor Athan and the muezzins

According to above, is evident that Imam Ali (AS) had Islamic coherent program in line with the growth and maturity of the cultural importance placed.

Dealing with innovation, intrigue, suspicion, division⁴

four negative concept in the opinion of Imam Ali is the factor of collapse and failure of leadership in the Islamic world, that rational and religious concepts are quite the contrast. That at the time of Imam Ali (AS) treated them with those issues very seriously.

Fight vested interests

Pursuing personal interests in macroeconomic management, decline life management and lead to low self-esteem and insecurity character. If it is to be actualized, creating innovations in the system followed by the introduction of self-interest. Imam Ali (AS) counter with this unfortunate and unprofessional management.

إنه لا ينفع عبداً و إن أجهد نفسه و أخلص فعله أن يخرج من الدنيا لاقياً ربّه
بخصلة من هذه الخصال لم يتب منها أن يشرك بالله فيما افترض عليه من
عبادته أو يشقى غيظه بهلاك نفس أو يعزّ بامر فعله غيره أو يستنجد حاجة
إلى الناس بإظهار بدعة في دينه أو يلقى الناس بوجهين أو يمشى فيه بلسانين⁵

¹ - tarikh Khplafa-Rasoul Jafarian vol. 2, p. 271

² - Tarikh Kholafa'- Rasoul Jafarian, vol. 2, p. 248-249

³ - Rabi Abrar, Zmahshry vol. 1, p. 41

⁴ - Analytical History of Islam, Shahid Page 141

⁵ - Tarikh Khoalfa'- Rasoul Jafarian, vol. 2, p. 327, 153

Nahj sermons

Certainly no slave, although his efforts and action to throw its net profit will be if the world goes out to meet his Lord and was one of the attributes does not repent of it.⁶

worship that Allah has decreed for him, loved Shrek.

Bring down his anger with the destruction of a human soul.

Defective and failed to know him about his work that it has done.

By committing heresy in religion, receive needs from the other people. (Self-interest)

Be associated with people with hypocrisy.

with people behave with two languages.

Blood shed unjustly

Ali in sentencing blood shed unjustly, says: "Malek, don't reinforce your government with blood shed unjustly because it is unstable your government and undermine the foundation of the root pass and transfer the other."⁷

Disputes arising out of passion

According to the historical - narrative, part of the root intellectual differences, in terms of Ijtihad and the other part is desires and partly in religion. To Imam Ali (AS) one of the hypo in religion and jurisprudence differences is passion. Imam Ali says: Previously, religion was hostage to a handful of evil souls that have to deal with it.⁸

Therefore it is very important to know two vice principals derived from the passion and will make a difference is to briefly examine.

Stinginess

Islamic management authority in society, is distorted, when stinginess in manager appeared. Imam Ali (AS) blaming it says: "He who governs the honor, blood, trophies, and operator commands Muslims should not be jealous in which the tradition of unexploded and brought the nation to destruction."⁹

Self-glorification

Imam Ali said: The most absurd managers who have pride over others.¹⁰

Imam Ali (AS) says in Ghrralhkm: take refuge in God the things that create their arrogance. If you

⁶ - Translation and interpretation of Nahj ,Allameh Jafari, vol 10 page 202

⁷ - Nahj al-Abbas Azizi, a 53

⁸ - Tarikh Kolafa - Rasoul Jafarian, vol. 2, p. 337. Nahj al-Abbas Azizi sermon 120

⁹ - Nahj al-Abbas Azizi sermon 131 Page 220

¹⁰ - Nahj al-Abbas Azizi sermon 131 Page 220

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take refuge in God, prepare yourself for battle with pride to the endurance and power.

Unity and the obstacles it

Of the core activities of Islamic rule, keep the congregation and create unity between them that could be the source of power of the Islamic state. Imam Ali (AS) with an emphasis on unity, says that away from communities as far away from the flock of sheep that the wolf is caught¹.

Imam Ali says: God send the Prophet, with book based on rational and ordered (to guide people). (Understand) Innovations that have been the color of rights, are destroyed, Unless God protects us, follow the rule of divine protection over you. So obedience him, without hypocrisy, or a bit grudgingly. Swear to God, If you do not defend government, God will take it from you.²

And also says: "that no one more than I do not insist on unity in the nation of Muhammad, I want to reward and return to the good place."³

Abdolmotaal Saeedi, a professor at Al-Azhar University in an article entitled "Ali and approximation between the faiths", writes: "The great virtue of Ali ibn Abi Talib (RA) was the first founder of approximation between religions, in order to differences of opinion did not led to scattering and dispersion, and dust feud between different clans, not established, but despite disagreements, to maintain their unity and brother live."⁴

Union of Islamic sects among Muslims means getting closer to each other, to protect the nature of their religious. And this means protection on common principles and unleashing and excuse each sect in its own special branches and the way to achieve this goal, relying on fleeting emotions and prejudices of reason and avoid uncontrollable passions.

Imam Ali (AS) Qaseh sermon, Islamic unity is defined as: " Their demands are the same, their hearts and their arms worker are equal, swords are helping, eyes pinned to one side and will be the same."⁵

Given that the unity of the Muslim community's top management is turning, it is very important that the following Obstacles to unity checked.

The lack of solidarity
divisions

The lack of solidarity

¹ - Sermon 127 Nahjolbalaghe

² - 169 Nahj sermons. "Tarikh Tabari", vol. 6, p. 163.

³ - Nahj, 618

⁴ - Islamic religious solidarity Page 207

⁵ - Nahj al, p 394

The lack of correlation between community leaders can be agents of subversion. Lack of coordination and fragmentation of society it creates a vacuum and elimination of it as a factor for human resource development and turn the threats into opportunities. For example, in the time of Imam Ali (AS) number of the Quraysh leaders abuse of the movement.⁶

And due to the political situation and the protection of minority clans of Bani Hashim, dissolution of the House of the Prophet PBUH management arrangements and provided new government.

According top history, the enemies of Islam in solidarity with poor people over the years have been able to penetrate the Muslim that examples of which can be seen in the government and Muslim communities. The opposite of solidarity and fraternity religion that creates familiarity of people and ultimately caused the internal and external security, and the Islamic system brings countless blessings.

Unity and solidarity among Muslims, are the important issues that the Word of God and the prophetic tradition, it has been emphasized. Imam Ali (AS) Imam Ali (AS) Islamic unity of divine blessings and gifts. His attention to this important issue, as it is very special to the Muslim community in order to not divided and scattered. Ali grown up in the shadow of Prophet school and he received orders from Islam, the evolution of spiritual and material solidarity of the Islamic Ummah one considers and with political, social and religious behavior seeks to receive further Islamic community. But this did not cause them to narrow the gap between their nations or the growth of preparation⁷.

"By Allah, you are brothers, but the pollution and bad intentions, you are separated from each other, why do not you help each other, and not benevolence and largesse to each other and do not like."⁸

Divisions

The creation of two divisions within the organization or government of the major factors undermining management. It is worth noting that at the time of Imam Ali (AS) division was established between the two factions, those who were in the camp of the opposition of Imam and the other people who

⁶ - Eternal Light, vol. 2, p. 106

⁷ - Books Imam Ali ibn Abi Talib (AS): Analytical History of half a century of Islam, translated by Mahmoud Taleghani 129

⁸ - Sermon 113 Nahjolbalaghe

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attended the Umayyad who knew Imam the cause of Osman death.¹

Imam with perspicacity policy and called for unity and rely on bilateral ties.

Result

There are close relationship between the director and the government and leader of the Islamic governance that should be based on the Islamic style. This means that the foundations of the theory, is Islam, And director of the Islamic moral virtues, is adorned. According to historical documents, set criteria based on self-knowledge and God of upper management director, which led to the diagnosis and through the perfection. In conclusion, I hope that the index will be institutional among the leaders of the Islamic Republic.

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