

درونی سازی اصول مدیریتی با توجه به نامه‌های امام علی(ع)

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چکیده

هر اجتماعی برای نیل به اهداف طراحی شده، و با توجه به ساختارش نیازمند نوعی مدیریت است. اندیشه اداره کردن مربوط به روزگار معاصر نیست. بلکه از دیرباز، بشر متوجه بود که برای رسیدن به آرمان‌های خود، ناگزیر باید با بهره‌گیری از تمامی امکانات و رهبری این امکانات به سوی رسیدن به آن اهداف معین اقدام نماید. شیوه رهبری و مدیریت هر جامعه‌ای بستگی به ساخت فرهنگی آن جامعه دارد. از این رو چگونگی مدیریت و همچنین نهادینه کردن اصول مربوط به آن از اهمیت بالایی برخوردار است. از منظر اسلام بنابه تبیین علی(ع) حکومت بار سنگینی است که خداوند برعهده زمامداران قرار داده، چهار چوب مشخص و اصول منضبطی بر آن تعریف نموده است.

در خصوص حکومت عدالت محور و مردم‌گاری علی(ع) کتاب‌ها و مقالات بسیاری به رشته تحریر در آمده است. آنچه در این نوشتار در پی آنیم، چگونگی فرهنگ سازی اصول مدیریتی مبتنی بر مکتب الهی از سوی آن حضرت می‌باشد. آن پیشوای بی‌همتا در اندک زمان خلافت خود، سعی وافر داشت تا حاکمان منتصب به خلافت اسلامی، عدالت محوری، امانت‌نگاری قدرت و حفظ کرامت انسانی را در شیوه مدیریتی خود، به عنوان یک هدف مقدس و الهی بنگرند و در طول حاکمیت خود، از اصول اخلاقی، خدا محوری و تقوا پیشگی تبعیت نمایند و عشق به انسان‌ها را سرلوحه خویش قرار دهند. زیرا تنها راه رستگاری بشریت و تکامل جامعه، از بعد حاکمیتی، همان است که علی(ع) ترسیم نموده است.

کلید واژه‌ها: نهج‌البلاغه، اصول مدیریتی، فرهنگ‌سازی، حاکمیت، عدالت محوری، مردم‌داری

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The internalization of management principles due to the letters of Imam Ali (as)

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Abstract

Each society requires a kind of management according to its structure and attainment of the goals it has been planned for. The idea of management is not new. Long time ago, human had noticed the necessity of using all the facilities and leading them towards scheduled ideals. The kind of managing and leading the society depends on the cultural structure of it. So the way of management and internalizing it get the high importance. From the Islamic point of view, as Imam Ali (a.s.) explained it, the government is the responsibility loaded by God on the governors and has a defined framework and discipline. Many books and articles have been written on the justice-center and people-oriented government of Imam Ali (a.s.). This paper discusses the way of internalizing of those principles of management presented by Him on the base of Islamic divine school. Imam Ali (a.s.) tried abundantly, in his short period of Caliphate, for the governors who were appointed as Islamic caliphates to base their government on justice, human dignity, and viewing the government as a trustee of God. He invited them to adhere, during their caliphate, to the ethic fundamentals, God-centeredness, God-fearing and love of human. This is the only way of salvation of the human being and the development of society on behalf of governors as Imam Ali (a.s.) describes it.

Keywords: Nahj al-Balagha, management principles, internalizing, government, justice-center, people-oriented.

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Introduction

Management principles is the process of using human resources and materials effectively in the planning, organizing, collection of resources, directing and controlling them to attain the organizational goals on the constitution values. (Rezaian, 1369, 6) These principles, on the condition of divine characterization and values, can plan the elevation of human being. The most important issue is the internalization of these principles or non-internalization of them will mislead the society.

Undoubtedly, the positive or negative values will govern the society; they turn to norms or abnormality. It is up to the governors and authorities to lead and control the discourse of values, costumes, traditions, rules and laws and common knowledge in order to make a value culture of these principles. This will promote the culture of positive values and impede the sway of wrong culture. Imam Ali (a.s.) took the efforts to establish it in his short government period in spite of all the limitations and difficulties.

Review of Literature

Management is not a new subject or a new idea. It can be claimed that management had been formed while the first human emerged on the earth by his wife and children to start a social life, to manage and lead the first family as a social group. Quran introduces Adam as one of the prophets whose mission was to lead human being towards the salvation.

Through the history great thinkers and viewers of social and political science concentrated on the social management,

scrutinized it and tried to present different formula for managing human society. So the management principles have been developed historically. It had been started by ancient Sumerians (500b.c) to Middle ages (900 a.c), then Machiavellian views (fifteenth century) and led to James Watt and Taylor (nineteenth century). So many other challenges were formed.

Nowadays, one of the most influential current sciences is the management in various fields. As the writer of "Human relation in Islamic management" states: the new social school is an illegitimate infant whose masters are the owners of power, the mettle of him is Machiavelli, his father is Taylor; his mother the school of human relations and his baby sitter is the school makers of administrative of the new era (Siyahpoush.1401,86). Unfortunately, there is no compiled writing on the culturalization of management principles by Imam Ali's view. Just some books on the personality of him or the interpretation of Nahj-al-Blaghah had mentioned it.

The management Principles

The eminent goal that Imam Ali (a.s.) followed through in his Caliphate period was the internalization of management principles on the base of Islamic Humanization instructions. So, he made a challenge to train governors using these instructions and discourse, in order to establish the development process of the society along with conveyance, peace, and elevation of people. He clarified the basic strategies of the government by his comprehensive insight and struggled to internalize them in dignitaries of Islamic state. It is far beyond the scope of this paper to discuss all those principles,

which includes more than two hundred rules; therefore some important rules are treated here:

Piety

Piety is an important factor for the leader and plays a basic role in the management. The word "Tagva"(piety) is derived from "vagayeh". It literally means falconry and protection from harm or loss. As a term, it means virtue and control of desire in the accomplishment of God's commands that restrains the person from the sins. So, the pious is a person who resists against the selfish desires, and restrains to commit a sin. Piety acts as an internal discipline to save the self and protects evolutionary nature of human. Imam Ali (a.s.) knows, more than other leaders, that no governor can lead the society unless he is pious. Accordingly, most of the instructions issued by Him recommend observing piety. All these recommendations show that the governors should be equipped by the piety, regardless of their thoughts and occupations. He begins the letters number 12, 23, 25, 26 30, 47 and 53 by recommending the managers to observe God in their thoughts and actions. Then he reminds them their duties on the base of divine-centered management.

Political Piety

The collective wisdom requires appointing well qualified persons in the political posts. Islamic essential teaching obeys this rule, too. In the Islamic state meritocracy is concerned. But it is not enough for the person only to be qualified; he must be pious in personal and political affairs. Political piety is defined

as the belief of saving the evolutionary nature for justifying the intelligible life of the people. It means that the governor and all the other political authorities should be pious in the state affairs as well as personal matters. They should consider the intelligible life of the society by the use of personal experience and talent, bearing the highest sincerity. This kind of duty for the politicians is mentioned by the term "Islaha-ahleha" or modification of the affairs for the people in letter number 53, one of the fourth commands, as He ordered Malik (Ja'fari, 1369, 134). Though the personal and political piety of the governor is not sufficient to make an ideal society, it is the vital condition.

Justice and equitability

It deserves to have a short review of the evolution of justice, earlier than introducing Imam Ali's justice-centered culture. One of the basic concepts in social science, politics in particular, is the concept of justice. Unfortunately, the bitter historical events and the performance of governors and authorities have had negative effects on the evolution of justice concept. The justice discourse, on the basis of such events and performances, had faced various negative or sometimes positive changes. The change of discourse had made different concepts of justice. Sophists were the first group in the history of western political science who concerned the concept of justice. They had a negative view towards the "justice" for they believed that, like the other moral concepts, it does not exist; and that the sovereignty legalizes everything that benefits them (Enayat, 1377, 52). Later Plato and Aristotle, the ancient Greek philosophers, tried to define the concept of the

justice intellectually. For them, justice is to put the horse in the rank of animals by its nature; and that is the way the concept of justice is shaped for ancient Greek (Ibid, 53). Preceding this view, justice had an individual meaning like "Thinking", "Will" and "bravery". It had no relation with social concepts. Later, in terms of philosophy, it ranged as the quality of social institute. For Plato, justice is a convention of providing mutual benefits (Bashiriyeh, 1375, 30).

Aristotle is one the first political intellectuals who gave different classification of justice including: exchanging, distributional, natural, legal, common, private, absolute and relative justice. He focused on distributional justice out of the eight types of it. He sees, on the base of his conception, the justice in proportion, not equality. He stated that the degree, the rights and the privilege of every individual in the society is determined by his wisdom and qualification (Enayat, 1377, 111).

In the middle ages the Epicureans believed that justice is the same as the needs and interests of human. Stoics believed that all human beings are perfectible equally, so there is no innate distinction between them. But only the wise are informed of it and that is the reason they regard themselves as the citizens of universe (Taheri, 1375, 86). In middle ages the concept of justice was exclusive and limited to the observance of church laws as the agent of religion. In that period, Cicero accepted Aristotle's view and added a condition for that; namely everybody should be given what he deserves, but this should not be in contrast with the public interests. Later the term "common interest" was included in the treatise of law and ethics (Katuzian, 1376, 37). Augustine, the realist, defined justice in relation with the order

and discipline. It resulted in the relativity of justice and excess in the realism. He stated that justice is inevitable. Equians believed that the government is the dealer of the moral virtue, as Aristotle regarded it. So, Equians should be considered as the followers of realism and utilitarianism. As he says: " It is not important how good the law is, but how well it gets the chance of performance (Haghighat, 1376, 372). It deserves to be noted that from the age of Renaissance up to now, the discourse of justice always have changed on the base of western propositions. While the individualism find a way in the western political thinking, freedom was the main target and justice regarded as a formal concept in the society; so that from the sixteenth to the nineteenth century "justice" is not under discussion as an independent concept in political thought of the west. The main concern of the period as stated in the writings of John Locke, Montesquieu, Rousseau and others is that "the end for government is the liberality not the justice"(Ibid).

Machiavelli, the founder of new political philosophy, dissociates the morality and politics, believing in the relativity of it. He thought that justice has no certain tenet in the reality (Leo Strauss, Rajae, 1373, 50).Hobbes defined the justice while for him justice is not merely the outcome of society but a national right. Yet from the seventeenth century on, the conventional and favor-seeking idea on justice spread in the west. The perception stated by Hume, Hobbes, Bentham, and Mill are instrumental and cynical. But Kant viewed justice as a fatalist. In his opinion, justice is the content of an agreement which the wise share it (Bashiriyeh, 1375, 31).

The concept of justice became so confused in the midst of

twentieth century that it redirected from political studies into social domain, as there was no justly status agreed upon by all. Edmond Becker, for example, proposed aristocratic justice; Locke turned to liberal justice and socialists tend to radical justice. Then justice was focused again after French Revolution, and the importance of the individual freedom diminished. This process affected Marxist view. The concept of justice did not get a real value for Marxists but generally by distribution of wealth, the banishment of ownership and caste and liberation from capitalism. Marx, as the founder of Marxism, never discussed justice directly, but one can attain the concept of justice in Marxism by studying his view on additional value, exploitation of workers and the contradiction of capitalism (Haghighat, 1376, 375).

Contemporaneously, an odd roll-back befell in the political thought of the west. Justice has no meaning for postmodernists, rather a negative view on it. Foucault, the dominant philosopher of postmodernism, says: " In my opinion, justice is a concept created in different societies, as a tool for the merit of economic and political power; or as a weapon to fight against the power"(Fouladvand, 49).The outcome of such contradictory views of the East and West is that for the capitalist countries the justice is sacrificed for liberality and for the socialists the liberality is sacrificed for justice. But both had failed to use it to idealize the humanity. Now the human, who had experienced various regimes disillusioned by all the nations and schools of justice, eagerly seeks for justice and the lawgiver who is the martyr of justice.

Justice activism of Imam Ali (a.s.)

The historical controversy of justice seekers and oppressors has never made human being to lose the ambition of building the world justice. Through the history, the oppressed quested for the pearl of justice. They fought for it to the death. Martyr Mottahari says: thought follows the desire. So it is impossible and oppressed one deny the value of justice (Mottahari, 1361, 40) When a person suffers from oppression, crime and corruption, the desire for justice inspires him (Mottahari, 1359, 33). Justice by all its political, economic, social, ethical and cultural dimensions is rooted in divine revelation which is stated in Quran. Those revealed teachings are in line with human nature. It matches the intellectual precedence for the social development. Forty percent of Quranic verses had focused on the notion of justice. Following the divine teachings, the great man of politics who had been trained by Quran and was the best pupil of the prophet, Imam Ali (a.s.) states:

1- The best honor for the statesman is to establish justice in the land and to emerge kindness in people (Faiz al-Islam, 1328, 997).

2-The justice is the source of stability of government and the injustice is the cause of perish of the nation (Altamimi Alamedi, 28).

3- One who acts justice; God will save his state (Ibid, 2,677).

4-The justice puts everything in order (Nahj-al-Balaghah, Hekmat 429).

5- Make the justice your function and avoid injustice and devious (Ibid, Hekmat 468).

Imam Ali's discourse of justice is like an ocean of which some drops are presented here.

Allah ordered safekeeping to their owners whether they are Muslims or not (Quran, Nisa, verse 58). Undoubtedly the government is the topmost fideism entrusted to the governor. Imam Ali (a.s.) tends to internalize the concept of fideism of the government in the mind of governors, in accordance with the culturalization of the management principles. He wanted to make it acceptable for the governors that they are but a trustee. He focused this idea by more than two hundred instructions in his famous epistle to Malik-ibn-Al-Ashtar. One can achieve the following basic principles of management by studying the epistle:

- 1- That taking the responsibility is to be a trustee.
- 2- That governing is a means, not an end.
- 3- Having a moral view towards the management is vital.
- 4- The hierarchy and participation in the responsibilities must be observed.
- 5- Having a positive and munificence view for people is focused.
- 6- Concentration on the use of historical experiences.
- 7- Care for moral rights.
- 8- Accepting criticism and avoiding self-love.
- 9- Construction along with spirituality.
- 10- Believing in the divine supervision.

There are four bases for being a trustee: a) the trustier b) the trusted c) the case of trust and d) the trustee. Imam Ali (a.s.) advises Al-Ash'th ibn Qays (al-Kindi), the governor of Azerbaijan in his letter (No 5):

وَأَنْتَ مُسْتَرْعِيٌّ لِمَنْ فَوْقَكَ،
 وَإِنَّ عَمَلَكَ لَيْسَ لَكَ بِطُعْمَةٍ، وَلَكِنَّهُ فِي عُنُقِكَ أَمَانَةٌ، وَأَنْتَ مُسْتَرْعِيٌّ لِمَنْ فَوْقَكَ،
 لَيْسَ لَكَ أَنْ تَفْتَتَاتَ فِي رَعِيَّةٍ، وَلَا تُخَاطِرَ إِلَّا بِوَثِيقَةٍ، وَفِي يَدَيْكَ مَالٌ مِنْ مَالِ اللَّهِ عَزَّوَجَلَّ،
 وَأَنْتَ مِنْ خَزَائِنِهِ حَتَّى تُسَلِّمَهُ إِلَى، وَلَعَلِّي أَلَّا أَكُونَ شَرًّا وَلَا يَكُ لَكَ، وَالسَّلَامُ

"Certainly, your assignment is not a morsel for you, but it is a trust round your neck, and you have been charged with the protection (of the people) on behalf of your superiors. It is not for you to be oppressive towards the ruled, nor to risk yourself save on strong grounds. You have in your hands the funds which are the property of Allah, to Whom belongs Might and Majesty, and you hold its charge till you pass it on to me. Probably, I will not be one of the bad rulers for you, and that is an end to the matter."

The rational principle states that performing any rule requires its being comprehensive and flexibility. The lack of these features result in chaos. Divine rules are not exceptions. All the divine rules have exceptions and notes, the situation and the position of the doer being considered. But three verdicts have no exceptions. As Imam Bagher (a.s.) said: "For three cases God laid no exception a) The fideism rejection, whether the person be a Muslim or not, the trustier be good or bad. b) Keeping promise c) serving the parents (Al-Kulayni, 1407, 2, 162). Prophet who constantly recommended establishing the prayer says: "Do not notice how much the people do prayer, go pilgrimage, do charity or pray at mid-night, but notice how truthful and trustful they are (Saduq Ibn Babawayh, 1376, 303, Al-Shaykh al-Mufid 1413, 229). It is obvious that the load of trust for the governor weighs more than the things ordinary people deposit. A Christian author states: the government and politics have had two meanings from the beginning: the knowledge of resurrection of people or a wrong tool for a vile end (Jordac, George, 33).

Care for people (democracy)

Care for people is one of the basic features of a governor

without which here are no end for the government. Imam Ali (a.s.) ordered all his governors and commanders to care for the social right of people, loving them and to prove that they only are the servants for people in accordance with internalization of the management principles. He orders Malik the way of behaving the people:

وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ، وَالْمَحَبَّةَ لَهُمْ، وَاللُّطْفَ بِهِمْ، وَلَا تَكُونَنَّ عَلَيْهِمْ سَبْعًا ضَارِبًا
تَغْتَنِمُ أَكْلَهُمْ، فَإِنَّهُمْ صِنْفَانِ: إِمَّا أَخٌ لَكَ فِي الدِّينِ، وَإِمَّا نَظِيرٌ لَكَ فِي الْخَلْقِ، يَفْرُطُ مِنْهُمْ
الزَّلَلُ، وَتَعْرِضُ لَهُمُ الْعِلَلُ، يُؤْتَى عَلَى أَيْدِيهِمْ فِي الْعَمْدِ وَالْخَطَا، فَأَعْطِهِمْ مِنْ عَفْوِكَ
وَصَفْحِكَ مِثْلَ الَّذِي تُحِبُّ أَنْ يُعْطِيَكَ اللَّهُ مِنْ عَفْوِهِ وَصَفْحِهِ، فَإِنَّكَ فَوْقَهُمْ، وَوَالِي الْأَمْرِ
عَلَيْكَ فَوْقَكَ، وَاللَّهُ فَوْقَ مَنْ وَلَاكَ! وَقَدْ اسْتَكْفَاكَ أَمْرُهُمْ، وَأَبْتَلَاكَ بِهِمْ.

"Habituate your heart to mercy for the subjects and to affection and kindness for them. Do not stand over them like greedy beasts who feel it is enough to devour them, since they are of two kinds, either your brother in religion or one like you in creation. They will commit slips and encounter mistakes. They may act wrongly, willfully or by neglect. So, extend to them your forgiveness and pardon, in the same way as you would like Allah to extend His forgiveness and pardon to you, because you are over them and your responsible Commander (Imam) is over you while Allah is over him who has appointed you. He (Allah) has sought you to manage their affairs and has tried you through them."(Letter No. 53)

This part of the epistle for a governor consists of meaningful hints: a) that the governor should love people sincerely if he tends to govern their heart, b) the dignity of human is far beyond to act against them as predator, c) all people are subject to do

error, so the governor should act paternal accepting their mistakes, d) the most important point is that one should not confuse the religious or national bias by statecraft, as all people are free on their belief and thoughts and they have equal rights. The Holy prophet said: "People are equal like the comb teeth (Saduq Ibn Babawayh, 1413, 379).

It has been reported that one day Imam Ali (a.s.) passed an alley while he observed an old man begged. He worried and asked the old man the reason of begging. He was informed that the man had a job but for being old and blind lost it. So, Imam had ordered to consider him regular pension. Some objected for the order telling that he was a Christian. Imam Ali answered: He is human and our citizen. He should have a share of our incomes. He is equal to us." (Al-Hurr al-'Amili, 15, 66). He wrote in a letter to Muhammad- ibn-Abi-Bakr, when appointed him as the Governor of Egypt:

فَاخْفِضْ لَهُمْ جَنَاحَكَ، وَالْأَنْ لِهِمْ جَانِبَكَ، وَأَبْسُطْ لَهُمْ وَجْهَكَ، وَأَسِرْ بَيْنَهُمْ فِي اللَّحْظَةِ
وَالنَّظَرَةِ، حَتَّى لَا يَطْمَعَ الْعُظَمَاءُ فِي حَيْفِكَ لَهُمْ، وَلَا يَيْئَسَ الضَّعَفَاءُ مِنْ عَدْلِكَ عَلَيْهِمْ. وَإِنَّ
اللَّهَ تَعَالَى يُسَائِلُكُمْ مَعَشَرَ عِبَادِهِ عَنِ الصَّغِيرَةِ مِنْ أَعْمَالِكُمْ وَالْكَبِيرَةِ، وَالظَّاهِرَةِ وَالْمَسْتُورَةِ،
فَإِنْ يَعْدَبُ فَأَنْتُمْ أَظْلَمُ، وَإِنْ يَعْفُ فَهُوَ أَكْرَمُ

Behave humbly with the people, keep yourself lenient, meet them large-heartedly, accord them equal treatment so that the big should not expect injustice from you in their favor and the low should not be despondent of your justice to them. Allah, the Sublime, will certainly question you, O community of His creatures, about your actions, small or big, open or concealed. If He punishes you it is because you have been oppressive, and if

He forgives, then it is because He is the Most Generous.

Or in Letter 51: To his collectors of (land) tax,

فَأَنْصِفُوا النَّاسَ مِنْ أَنْفُسِكُمْ، وَأَصْبِرُوا لِحَوَائِجِهِمْ،

Behave yourselves justly with the people and act with endurance with regard to their needs.

وَلَا تَحْسِمُوا أَحَدًا عَنْ حَاجَتِهِ، وَلَا تَحْبِسُوهُ عَنْ طَلِبَتِهِ

Do not deprive anyone of his needs and do not prevent him from (securing) his requirements.

He ordered Malik to communicate with people and notice their needs: (Letter 53: An order to Malik al-Ashtar)

وَأَجْعَلْ لِدَوَى الْحَاجَاتِ مِنْكَ قِسْمًا تَفْرَعُ لَهُمْ فِيهِ شَخْصَكَ، وَتَجْلِسُ لَهُمْ مَجْلِسًا عَامًّا، فَتَتَوَاضَعُ فِيهِ لِلَّهِ الَّذِي خَلَقَكَ، وَتَقْعِدُ عَنْهُمْ جُنْدَكَ وَأَعْوَانَكَ مِنْ أِحْرَاسِكَ وَشُرَطِكَ، حَتَّى يُكَلِّمَكَ مُتَكَلِّمُهُمْ غَيْرَ مُتَعَتِّعٍ

And fix a time for complainants wherein you make yourself free for them, and sit for them in common audience and feel humble therein for the sake of Allah who created you. (On that occasion) you should keep away your army and your assistants such as the guards and the police so that anyone who likes to speak may speak to you without fear.

Honesty and being ready to accept criticism

According to Imam Ali's political opinion, the most important support of the governors to succeed in their role is the support of nation and their empathy. Their companionship is the outcome of their governor's honesty and interest. When people feel that the governor is so honest to accept his mistakes and apologizes, they certainly will support him.

وَإِنْ ظَنَّتِ الرَّعِيَّةُ بِكَ حَيْفًا، فَأَصْحِرْ لَهُمْ بِعُذْرِكَ، وَأَعْدِلْ عَنْكَ ظُنُونَهُمْ بِإِصْحَارِكَ، فَإِنَّ

فِي ذَلِكَ رِيَاضَةً مِّنْكَ لِنَفْسِكَ، وَرِفْقًا بِرَعِيَّتِكَ، وَإِعْذَارًا تَبْلُغُ فِيهِ حَاجَتَكَ مِنْ تَقْوِيمِهِمْ عَلَى الْحَقِّ.

If the subjects suspect you of high-handedness, explain to them your position openly and remove their suspicion with your explanation, because this would mean exercise for your soul and consideration to the subjects while this explanation will secure your aim of keeping them firm in truth. (Ibid, 12)

The clarification of affairs by the governors makes them immune of accusation and makes the people optimist. Imam Ali advises the commanders in letter 50:

أَلَا وَإِنَّ لَكُمْ عِنْدِي أَلَّا أَحْتَجِزَ دُونَكُمْ سِرًّا إِلَّا فِي حَرْبٍ، وَلَا أَطْوِي دُونَكُمْ أَمْرًا إِلَّا فِي حُكْمٍ.

Beware, that it is obligatory for you on me that I should not keep anything secret from you except during war, nor should I decide any matter without consulting you except the commands of religion.

Honesty and being ready for accepting criticism was the base of Imam Ali's management. He focused on these to internalize them for all the governors. He started the readiness of accepting criticism by himself while he stated:

فَلَا تَكْفُوا عَن مَّقَالَةٍ بِحَقِّ، أَوْ مَشُورَةٍ بِعَدْلِ، فَإِنِّي لَسْتُ فِي نَفْسِي بِفَوْقِ أَنْ أُخْطِئَ، وَلَا أَمَنْ ذَلِكَ مِنِّي فِعْلِي، إِلَّا أَنْ يَكْفِيَ اللَّهُ مِنِّي نَفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِّي.

Therefore, do not abstain from saying a truth or pointing out a matter of justice because I do not regard myself above erring. I do not escape erring in my actions but that Allah helps me (in avoiding errors) in matters in which He is more powerful than I.

Or in another occasion He said:

فَلَا تُكَلِّمُونِي بِمَا تُكَلِّمُ بِهِ الْجَبَابِرَةَ، وَلَا تَتَحَفَّظُوا مِنِّي بِمَا يَتَحَفَّظُ بِهِ عِنْدَ أَهْلِ الْبَادِرَةِ
وَلَا تُخَالِطُونِي بِالْمُصَانَعَةِ وَلَا تَظُنُّوا بِي اسْتِنْقَالًا فِي حَقِّ قِيلَ لِي، وَلَا أَلْتَمَسَ إِعْظَامَ
لِنَفْسِي، فَإِنَّهُ مَنْ اسْتَثْقَلَ الْحَقَّ أَنْ يُقَالَ لَهُ أَوْ الْعَدْلَ أَنْ يُعْرَضَ عَلَيْهِ، كَانَ الْعَمَلُ بِهِمَا
أَثْقَلَ عَلَيْهِ.

And do not address me in the manner despots are addressed. Do not evade me as the people of passion are (to be) evaded, do not meet me with flattery and do not think that I shall take it ill if a true thing is said to me, because the person who feels disgusted when truth is said to him or a just matter is placed before him would find it more difficult to act upon them.

To criticize a person's decisions, functions and ideas and those of the governors are different in two cases. First, the criticism of a person on the base of enjoining good and prevention of vice (Amr-be-Ma'ruf and Nahy az- Monkar) should be done hidden in order to save one's face and dignity. But criticism of the government, on the condition of the lack of effectiveness, should be done open. Second, searching or espionage of the individual is forbidden even it has been done for guidance or advice, while for the governors; people have the right to be informed of their intention and decisions.

Moral view towards the government

In Islam government is a compound of science and morality, and one cannot isolate them. The scientific aspect of governing, i.e. methods and techniques are highly flexible; so through the history they had changed by experiencing new findings. But the moral approach of the government is steady. Despite the

relativity view of western scholars and philosophers, they follow the view that the ethics fundamentals are absolute intrinsically. An interesting outcome of the comparative studies on religious ethics is that all religions share the same ethic instructions. The Jewish Ten Commandments, The Christ teaching in the Sermon on the Mount, Pauls instructions in the Treatise, Sadharna sentences, Dharmas of Hinduism, Mao principles, the Five statements of Buddhism, and the ten dictums of Islam stated in Quran (Asra Chapter, verses 22 to 39) are all the common ethical values. These statements forbid murder, mayhem, deception and perjury. C.S.Lewis called such basic ethical rules, the axiom of practical reasoning. The existence of such rules in different religious proves Lewis' view (Rezaian, 1374, 1, 25). Ronal Green, by doing a comprehensive review, claims that no other tradition can justify universality than Islam. Islam tends to submit all human being of any nation or race to divine will. Islam will create a unique human society in which all share the ethical and religious values (Ibid, 35).

History, in contrast with the idea of the unity of religion, ethics and politics, had faced indifference towards the ethical rules on politics, especially in wars. It deserves to write another paper on the instruction of ethics and politics. Here, by the study of speeches and acts of Imam Ali (a.s.) we noticed that he combined ethics and politics by divine inspiration. He manifested the advantages and noble acts in all corners of his short political life as an acceptable sample. Of all the components of Imam Ali's politics, two cases are provided here:

A) Avoiding perjury and deception in politics

One of the vital positions in political power is perjury and the use of deception to meet the ends. Observing oppressive governments, Nicolas Machiavelli presented management principles based on the Jungle moods. He believed that a manager or a leader is not bound to believe God, be pious and a believer adheres to humanity, liberality, kindness, honesty or responsibility; he should only pretend to be qualified to these characteristics. For saving the government, he recommends that in that situation, one should not consider whether the affairs are good, just, human, divine, honest or correct; or they are bad, cruel, non-human, unpopular, arrogant, and dishonest and wrong (Siyahpoush, 1401, 91).

Mu'awiyah had governed like that; so Imam Ali rejected the praise of such a deception and said (Sermon 200):

By Allah, Mu`awiyah is not more cunning than I am, but he deceives and commits evil deeds. Had it not been for the reprehensibility of deceit, I would have been the most cunning of all men. But (the fact is that) every deceit is a sin and every sin is disobedience (of Allah), and every deceitful person will have a banner by which he will be recognized on the Day of Judgment.

B) Avoiding False and False promise

Demanding false and using false promise as a tool to promote the government ends is one of the common methods in political action and governing. This stands against Islamic political school and Imam Ali's political acts. He ordered his governor Malik (letter 53):

Avoid showing (the existence of) obligation on your subjects for having done good to them or praising your own actions or

making promises and then breaking them, because showing (the existence of) obligation destroys good, self-praise takes away the light of truth, and breaking promises earns the hatred of Allah and of the people. Allah, the Glorified, says:

Most hateful is it unto Allah that you say what you (yourselves) do (it) not. (Qur'an, 61:3)

Conclusion

History had experienced many principles of management. The development of these principles through the time has created new schools of thought. From Classics (Structuralism and fundamentalist 1880-1920) Neo-classics (humanism 1920-1945) Systemic (Totality 1941-1960) to Eqtezayun (environmentalist 1960 –up to now).

As the historical evidence, unfortunately the outcome of all these thoughts is the loss of high human values in the cycle of west and east machinist views instead of the sublimity and the development of ethics and morality.

But Imam Ali's Theory of management is based on love and divine kindness along with scientific and experimental principles. These are the fundamental factors and obligations of Islam for human relations. So the power and authority should be based on loving God and this should be manifested by serving people alongside love and kindness.

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