



GLOBAL JOURNAL OF ADVANCED RESEARCH  
(Scholarly Peer Review Publishing System)

# ISLAMIC VALUE-BASED INDEXES AND CRITERIA IN THE MANAGEMENT OF SOCIAL COMMUNICATION

**Seyed Mohammad Hossein Sadat Chavoshiyan**

PhD Candidate in Women's Studies,  
University of Religions and Denominations,  
Iran

[smh.chavoshiyan@gmail.com](mailto:smh.chavoshiyan@gmail.com)

## Abstract

The main aim of this paper is introducing indexes in social communication management prescribed by Islamic reliable sources like the holy Qur'an, *Nahjoalblagheh*<sup>1</sup> and *Haithes*<sup>2</sup> from the Holy Prophet (s) and Infallible Shi'a Imams (a.s.) in order to reach to a welfare society and perfection. What we infer here from management meanings are general including management in organization and out of organization and of course leading and guiding individuals in social communication; In fact, Islam is a comprehensive and social religion regarding individual rights and rights of society as well as social communication in particular; and also, it has considered human's purpose with regarding material and spiritual or moral implications. Islam is a teleological and futuristic religion and it prescribes that without leader and manager the society and social members will not lead to a prosperous success. God, the Almighty, Indicates importance of management and leading society before creating human and it introduces him as caliph and reliable successor and option for management of social communication and leading people. So, it is necessary to determine management according to Islamic approaches. We present valuable indexes and criteria of Islam in management and explanation solutions to improve communicative atmosphere about facing social challenges and damages.

**Keywords:** culture of education, valuable indexes, challenges, damage, management, Islam

## 1. INTRODUCTION

From the very beginning, man's creation as recorded history shows, has lived collectively and in group. That requires division of career, obligation and gradation of people in a group. If we accept the concept of leadership and management relatively, then any kind of division of obligation in the group represents classification of the peoples' importance division in the group which shows diffusion of management or leadership. The concept of management arises from definition of management or leadership in today's world, in which in every group of men, existence or non-existence of them is not considered, but the point is the measure of effect, because management is defined as: effect of an individual in a group on others so, every person relating to his, her effect and the role undertakes, plays the role of management relatively. Management is sometimes introduced as management in organizations and sometimes a generic concept, including leadership and guidance in every level and for every man's group. Although, if we consider it

<sup>1</sup>-one of the fundamental Shi'a sources for social and individual interactions

<sup>2</sup>- sayings and narrations of the holy Prophet of Islam Muhammad (s), and his infallible successors

as "to manage" then it can be concluded that management is any type of management in every level, so that the concepts such as leadership, guidance and Imamate are also included. (Every school for example: classic management school, human/social relation school, social school etc.). Social and philosophical schools admit that man's social life continuance and sublimity need leaders and managers. The only differences among these schools are leaders' characters and the way they are selected.

History has largely traced the importance role of leaders and managers, though some historians and authors know all victories, development, destruction and finally man's bliss and atrocity along the history owing to correct or incorrect leadership and no factor as management is effective and pervasive for man's bliss and welfare. In Islam, management and leadership is considered as a vital and unavoidable principle for man's life continuance. In the holy Quran, traditions and interpretations, management is discussed in two ways: celestial and satanic. Man's destiny is based upon the obedience from leader who invites him toward truth or atrocity. It should be noted that, here in this article, it is not seeking to present Islamic management, but what is discussed here is some parts of moral and cultural values in management and social communication that are largely emphasized in reliable Islamic references, such as the holy Quran, Nahjoalblagheh, and Sirah<sup>3</sup> of holy prophet Muhammad and Infallible Shi'a Imams (a.s).

## 1. ISLAMIC PERSPECTIVE AND THE IMPORTANCE OF MANAGEMENT

Islam acknowledges management an important issue in organizing a communicative society in a way that introduces most social and cultural challenges out of incorrect managing in society. Therefore varied verses of Quran and tradition mention the importance of management and the need of management and leadership in social communication. For example Allah stated in Surat Al-Baqarah (verse-30): "Behold, thy Lord said to the angels: "I will create a vicegerent on earth"<sup>4</sup> in this verse, Lord pays attention to the importance of leadership and management in social communication before forming human's community and Adam (a.s) is selected as his caliph and replacement. In fact caliph in this verse as most of researchers agree on it is a divine caliph and God's representative on earth. (Makarem Shirazi, 1998)

In addition, the holy prophet Muhammad(s) emphasized extremely the importance of management in a way that says: "whenever the number of travelers reaches to three, one of them must undertake the manager of the group." (Jusbi, 1990). Actually, management in a communicative society has often been an unavoidable issue and human's community needs managers who know the goal well and also are able to apply the means to achieve the goal. Imam Reza (a.s) says about it: "in studying human's conditions, we don't find any group or nation that is successful and stable in life, unless a manager or a guide, manages their material and spiritual affairs." the holy Prophet Muhammad (s) was also appointed to remove the shoulder weight and unwieldy burden by his own management. (Dehkordi-Jokar, 2007)

## 2. VALUE CHARACTERISTICS IN ISLAM

Values in Islam are not relative in contrast to other schools and also time and place are not admitted to change the concepts. This arises from the fact that value maker is not flawed reasoning, but value maker is Almighty and All-knowing God that his knowledge is infinite. Therefore, Islamic value system determines acceptance or non-acceptance of a deed according to God's perspective. In Moslems' view (Shiite), these values are based upon specific references. The values that are offered in Islam are related to individual and his life or to people and their social life. There exist values in society that all should observe to each other. These values are considered in large society or limited selective societies. In addition, to start types and kinds of these values need another opportunity. Here only social values are discussed. The bases of social values are in two: the first principle insight and the second principle tendency. Adhesion of these two makes value. Value is intermediate between insight and tendency. At first four categories of insight are followed. The inside that should be understood is our insight to a series of beliefs and realities of the world and in the following our tendencies are orison. Adhering of insight and tendencies are raising from that makes the conception of value. Values in the root of the optional action, that is to say, value causes man in practice select something, so what makes our deeds and directs our action, truly are the values that we accept. The root of these insights and tendencies make the basis of values. Social values principles in Islam are based on three insight principles.

The first principle:

Believing in man's totally servants of God, this is a religious insight. It typically looks at realities and also a basis for values that are based upon beliefs. When man believes that other men, similar to himself are God's creator and all are his servants and moreover God is blissful to his servants and creature and actually has created them blissfully and man's innately is interested in his creator, then become interested in God's nature and bliss. And if man would be amateur, all relatives and friends also like him. Theist and unitary persons, according to this insight has special affection to all human. This is an insight principle that is revealed out of humanism and as it was mentioned, value is based upon insight and tendency orison from that insight. When we consider unitary insight, a tendency arises from that, which is people friendship or humanism. The second principle: The insight underlie the values, for example, believing in man's common father and mother and all are likely sister or brother and when man believes that all men or sister or brothers and totally make a large family, following this insight reveals another social affection, namely family. Thus he likes all who are related to him. This is an instinctive affection and exists in all human to like his friends and relatives, whether they are related or caused

<sup>3</sup> Life style of holy prophet of Islam and Infallible Shi'a Imams(a.s)

<sup>4</sup> وَإِنَّا لَنَرُّكَ بِالْمَلَأَيْنِكَ إِذْ جَاءَ عَافِيَا لَأَنَّ صُخْرِيَّةً -

relationship. This principle need a tendency, that is to say insight is also an origin n and busies of another tendency. The third principle: Religious brotherhood: this is actually an Islamic principle in contrast to the last two principles, which were almost accepted by other religions.

### 3. EDUCATION CULTURE IN MANAGEMENT

Education is an effort to change people's knowledge that provokes a person to acquire new knowledge in order to change the habits and behaviors and change men's point of view and fate. Education is an experience which is based upon almost stable changes in a person and makes him able to do works and improving abilities, skills, perspective and social behavior. Therefore, education means the change of knowledge, perspective, and cooperation with others. In other words, education is a series of methods needs are taught. Although some scientists emphasize on innate experience ability in management, but it should be admitted that in today's society along with technology and communication development. Every manager should have sufficient science in special field and must in force his science along with development until enjoys absolute domination and detailed in management issues. Not with standing, some other scientists consider management of education as the most important organizational action and believe that in educational programs, efforts features and unpleasant behavioral patterns and also main pleasant behavioral factors must be detailed. As many managers have found, education employees in varied fields leads to increasing of quality and vocational satisfaction and contributes the organizations to react quickly against changing markets. Also in Islamic tradition, educational culture and efficiency is often emphasized to select people. Their scientific eligibility and ability should be more concerned and never employee unscientifically weak or unknowledgeable person, because they could be the most contaminate to Islamic society Imam Ali (a.s) says in *Nahjoalblagheh* (Sermon, 172) "O 'people, The most rightful of all persons for this matter (namely the caliphate) is he who is most competent among them to maintain it, and he who knows best Allah's commands about it. (Aghajani, 2006) Additionally in cultural education, other issues that must be paid are: forethought and futures which cannot lead the organization to the goal without it. Before doing any things, all aspects should be observed and possible results are predicted. Those managers who review aspects of issues prior the actions and predict the needs and equipment make more decisive decisions and improve the measure of their success and effectiveness. (Khedmati.2005) The holy prophet of Islam says about this matter: " I advise and suggest you decide to something, think about its results, if the result would be progress, do it and if it is aberration don not do that." (Usul Al-Kafi, v.2, p.149) In fact, according to Islamic references, science and practice are complementary and related to each other. And applying science is the most important factor to improve and develop. On the other hand, the science which is not used by scientists is similar to aberration and hardship and everyone who does something without insight will go to indirection and will not do his/her job successfully. In Islamic educational culture, there are other varied traditions that advise people to exchange and teach science to others. As Imam Hassan (a.s) says: " teach your science to others and learn from them because, doing this, firms your science and also you learned what you did not know.

### 4. MANAGEMENT FEATURES AND CRITERIA IN ISLAM

Managers' feature in Islam includes necessary criteria and factors (Examples: Education and experience...) to seek the success in vacation and job which are specific factors and also consists of other factors according to actors of values and Islamic value, including a series of significant behavior in communicative society. (Such as: performing peoples 'right, happy mood, social moralities.) Here some of the most important features of the management and the role of it in the history of Islam and infallible Shia Imams are followed:

#### 4.1 Right extremism

One of the most important managers' goals in that should be followed and organize his plans on it, is performing the right. That Imam Ali (a.s) in a dialogue to Ibn Abbas has introduced the government as a tool to performing the right and avoiding false. Therefore right is an axis in governing and ruling the affaires and statesmanship, in a way that every manager should refer to it and stabilizes on that and also the right should be a scientific principle and over programs and proceedings. No government can achieve its reformative programs without people's support and participation. Undoubtedly when a manager stabilizes his plans and actions according to performance of right, surely to will find the grace of God and popular support. Imam Ali (a.s) says about this issue in *Nahjoalblagheh* (letter, 62) " "Concomitance of right, strong support will be provided."

People innately desire the right and on this basis they like performing the right. If they would not be materialists, surely they are supporter of rightful movements. Although a government that practices rightful and state men who performing the right are their major plans and proceedings, in fact they are successful, because performing right means success. Imam Ali (a.s) says: "whoever battles out for right, will succeed." The who perform the right in management and consider it as the best criterion in politics and management and the axis of everything and do not let deviating from right, Imam Ali (a.s) in this issue, in letter to Malik Al-Ashtar<sup>5</sup>: "the most popular and desirable takes with you is the most moderate in right. "(DelshadTehrani,1998)

<sup>5</sup>one of the most loyal companion of Imam Ali (a.s)

## 4.2 Trusteeship

Everyone, in every level should be trustee. And protect people's property and prestige. Imam Ali (a.s) advises to Malik Al-Ashtar to select agents, pay attention to trusteeship and by reviewing their last deeds consider, if they are trustee or not. Imam Ali (a.s) in a letter to some of his agents says: "One who despises trusteeship, and contaminates and does not clean himself and his religion from that, will open the door of ignominy in the world and will become more infamous and ignominious in hereafter. And the greatest betrayal is to betray to Islam and the most ignominious deceit is to Moslem's leaders."(DelshadTehrani, 1998)

## 4.3 Toleration

No factor can make a deep and profound union between managers subordinate and guarantee their accompaniments except toleration. Managers only by gentleness and toleration can remove distances accompaniment them. Imam Ali (a.s) gives an advice to his agents in order to rule the society and corporate with people, toleration can be a main criteria and possible avoid extreme and harsh encounter. He stated in *Nahjoalblagheh* (letter, 46) to one of his agents.. "Where toleration is needed, tolerate, but when extreme action is the only way, be forceful and also receive people with open arms and kindly and choose toleration as a personal character." Imam Ali (a.s) says to the agent: "adhere intensity and harshness to a little flexibility and tolerance."(Khedmati, 2002) Flexibility and tolerance in governing and another reason of correct connection between state men and people so that the grace of God in in achieving plans and directions toward goals are opened. Imam Ali (a.s) has stated in (letter, 26)"One who progresses his affairs by toleration will find what wants from people. "And also in another place in *Nahjoalblaghehin* (letter, 53)says:"You must create in your mind kindness, compassion and love for your subjects. Do not behave towards them as if you are a voracious and ravenous beast and as if your success lies in devouring them."(DelshadTehrani, 1998)

## 4.4 Respect and regard to agents

One of the One of the explicit features of managers and authorities is to identify agent's problems and troubles. Imam Ali (a.s) in *Nahjoalblagheh*(letter, 53) to Malik Al-Ashtarthat:"Provide them enough necessities and this makes them possible trying to correct themselves, and also be needless of seizure the wealth. And there will be excuse to confronting you're your order or betrayal to your trusteeship."And in also in another place says:"Receive the compassion and affection of them, never be rapacious to seize their possession."(Aghajani, 2006)

## 4.5 Optimism

Optimism toward people causes managers behave kindly and tolerantly and do not force them unreasonably. Imam Ali (a.s) says in (letter-53) to Malik Al-Ashtar:" There is no factor better and stronger than goodness to people and reducing their expenses and imposition, so try to find their optimism. "Then continues" Because, optimism removes extreme pain." As an optimist person is always relaxed and released mind in contrast to those who are pessimist always are surrounded by negative and incorrect thoughts and internal wars and psychologically nervous. Imam Ali (a.s) says:" be more optimists to those whom you did well and be more pessimists to whom you didn't behave well."(Ghochani, 1995)

## 4.6 Cooperation and friendly relationship with collogues

Face to face relationship with agents has appositive effect in management and by this way, manager acknowledges agent's needs, troubles and problems and try to solve them as possible, so that agent's spirit and motivation will be in forced, additionally, manager is able to acknowledge the problems of organization and trying to solve them, guarantee organization's success and promotion. Imam Ali (a.s) orders Malik Al-Ashtar to have direct relationship with people and listen to their view points and avoid heaping people in distance. "Lest heaping your solve from people for long."(Aghajani, 2006)

## 4.7 Forgiveness

Another positive and also desirable feature of eligible managers is that, they accept forgiveness of someone who forgiveness and they do not insist on the fault. This method is effect in a attracting the people and it will lead to more loyalty of people to their system and organization. Imam Ali (a.s) in Malik Al- Ashtar's agreement advises him to select persons for key and important position who receives people's forgiveness, magnanimously Imam Ali (a.s) also in another part of the letter says: that joins with generous people and chooses them as agents. (Ghochani, 1995)

## 4.8 Consultation

Consultation is a feature that has been emphasized in Islam. As God mentions the importance of this issue and says in holy Quran in Surat Al-shoara (verse, 38) "those who hearken to their lord, and establish regular prayer; who (conduct) their affairs by mutual consultation"<sup>6</sup>

<sup>6</sup> وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ أَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنِهِمْ

Imam Ali has a saying too in *Nahjoalblagheh*(letter, 53)" No wise man is needless of consultation". And also in another place in *Nahjoalblagheh* (wisdom, 347)" It is recommended that the wise add intellects' ideas to his knowledge and scientists' wisdom to his." To consult in every issue, he or she should consult to those who are capable for consulting and for this, he cannot refer to everyone. Generally speaking the manager must consult with those who are fear of god, ward off evils, confidential and courageous. And also are knowledgeable and experienced and do not consult with those who are timid, greed, foolish and unable to control their feelings. Imam Ali (a.s) says in the letter to Malik Al-Ashtar: in Imam Ali's advices, best consultants are introduced: loyal, experienced, knowledgeable and foresight. (Delshad Tehrani 1998)

#### 4.9 Love and affection to people

In the holy Quran in Surat Al-Imrân (verse, 159) Allah stated: "it is part of the mercy of Allah that thou dost deal gently with them wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment)."<sup>7</sup>

God describes the prophet Muhammad enjoying toleration in guidance and leadership of people's affairs by which people's barriers are eliminated and problems are solved and improvement is provided.

"The power of affection, socio logically, is effective and sigma cant and the best society is controlled by power of affection. Toffee and statesman's affection to people and people's affection and devotion to toffee this affection toward each other is a main factor to stability and continuance of the rule. If there would not be the factor of affection, leader cannot or hardly can lead the community and educate people legally and disciplinarily though justice and equality are considered in the society. People are legal when they observe statement's affection. And it is the interest that drags people to obey and fallow. (Motahhari Morteza, 1962)

#### 4.10 Promise keeping

promise keeping is the main principle in Management, because social economic and political relations is based upon promise keeping and if that becomes unstable, the relation will become unstable too, and distrust replace with trust and chaos with principle, weakness with stability. As God mentions in the holy Quran this issue and its Results in Surat Al-Isra' (verse 34)" fulfill (every) engagement, for (every) engagement will be enquired into (on the day of reckoning)"<sup>8</sup>

### 5. DAMAGES AND CHALLENGES IN MANAGEMENT

A manager usually faces with different damages and challenges in his field. In this time a manager who firstly distinguishes the troubles will become successful and then adopt solutions to remove from crisis and challenges. The term management pathology means acknowledgement of problems in ruling which relates to administrating political and social affairs. (Nassaji Zavare Ismael, 2008) According to the importance of the subject, it is tried to mention some of the most important troubles and underlie factors in damages and challenges in Management.

#### 5.1 Arrogance or selfishness

The first traumatic factor in Management and social affairs is arrogance or selfishness that usually is observed among some authorities or managers who achieve positions. Neglecting the fact man possibly becomes arrogant or selfish as achieving to a position, which this meanness is the greatest vocational pest and can eliminate all his passive tanks. In this place Imam Ali (a.s) always advices Islamic agents and managers to be away from arrogance or selfishness. He says in his agreement to Malik Al-Ashtar: "Lest to be arrogant, and do not confide to your good deeds and avoid to be praised by others, because arrogance or selfishness is the best opportunity for Satan to ruin good deeds of truthful men." According to Imam Ali's political thought, arrogance or selfishness is the greatest pest in Management that drags statesmen and managers to dictatorship and finally to abjection and abasement. Therefore Islamic system's authorities are not captured to meanness and satanic temptation and arrogance or selfishness.

#### 5.2 Inaccessibility

Another damage which deviate authorities and managers from main direction of ruling and management is separation of people and authorities. The separation of statesman and manager causes that he will not enjoy enough solutions to manage the affairs and this issue weaker the heartfelt connection between people and him.

Imam Ali (s.s) emphasizes that manager should have extend connection to people and behave in away that different people be able to connect to him and say their statement frankly. Being among people causes affection and friendship. Imam Ali (a.s) in a letter to Ghaseam Ibn Abbas, the governor of Mecca says: "from morning to night spend your time to check people's affairs and there should not be an intermediate and messenger you and people except your tongue and barrier, those who want you do not deprive the meeting." Imam Ali (a.s) in his own Sirah, often warns his agents and authorities to the damages and says to them/ there should not be any separation and barrier. He addresses to Malik Al-Ashtar: "Do not hide yourself long from people, because being far from public causes

<sup>7</sup> فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ

<sup>8</sup> وَلَا تَقْرَبُوا أَمْوَالَنَا بِالْيَمِينِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ نَبْلُغَ أَشُدَّهُمْ أَوْ فُؤَادَهُمْ إِذَا الْعَهْدُ كَانَ مَسْئُورًا

lack of information from governmental affairs. And also damages many state affairs. Therefore some important issues become important or vice versa. And good deeds appear bad deeds or vice versa, and right and false will be mixed."

### 5.3 Monopoly

Monopoly is that a manager and agent allocates his power and option to his relatives, that is to say they spend power equipment and other social advantages to his friends and relatives and deprives others from other people. Imam Ali (a.s) says in his political thought and extremely premonitions his own governors and agents from this issue in a way that says to Malik Al-ashtar: "Avoid monopoly...." Also Imam Ali (a.s) adds in Malik Al-Ashtar's agreement that manager eliminate the way of oppression of friends and relatives and do not let to gain an advantage becomes of friendship and relatives and also use public equipment for personal interests and utilize work force and social facilities on the managers reliance. The manager should cut such misuses if not profit is remained for them and humiliation in this world and hereafter for the manager. (Moshtaghi, Zeynab, 2006)

### 5.4 Inconsiderable and lack of prioritization

Another factor of traumatic in success of managers is lack of prioritization knowledge and classification paying to daily tasks and administrative without prioritization providing bewilderment. Also doing unnecessary and unimportant issues postpone process of important ones. Imam Ali (a.s) acknowledges the secret of success in Management taking away from negligible issues and paying to important issues and says about this subject: pay to important issues and avoid to following bewilderment and unimportant jobs, because leaving unimportant jobs, provides checking to principle affairs. (Muhammadi Rey Shari, Muhammad 1998) Undoubtedly the important valuable case of Management every weakness and negligibility and lack of priorities will follow to destruction and ruin. He says about it that: "One who preoccupied to negligible issues he has provided the reason of destruction and weakness." (Abdolvahed Ibn Muhammad Tamimi 1981) There for it is necessary for managers and programmers to remove themselves from negligible & unimportant and unuseful issues and provide by priorities a series of measured tasks according to ranking and the by concentration of powers on one axis tasks will be proceeded more quickly and carefully due to mentioned issues paying to principle affairs and prioritization and having plan and general program it is possible to advance the Management of organizations and offices with a safe speed to assigned goals.

### 5.5 In consistency and incompatible

In consistency in management and ambulance in organizing the human resources neutralizes the efforts in the collection and cases, rework and destruction of resources and even taking away from principle goals. Creating a consistent system compatible and concentrative and without compatible and sympathetic managers is not possible therefore sympathetic partners can lead to cultural social and systematic structure and to progressing to common goal. Imam Ali (a.s) in this case advises to Malik Al-ashtar for creating a network of devoted and compatible responsible in *Nahjoalblagheh* (letter 53) your governors should be those who help the soldiers rather than others and give their own financial equipment to them therefore one of wasting factor and erosion of powers in collection of an organization is incompatible neglect from correct management.

### 5.6 Presidential ambitions

In Islam system no one has the right of residential ambitions and egoism and also has no right to have worldly and desirable in Islamic system managers have no dominance and violence and do not desire artificial behavior and pharisaic and are not afraid of hearing the right and just. And they consider themselves superior than others. Their ideas those are worthy who in speech are more explicit and those who state issues to superior responsible to be observed carefully. And also flattering and yes man persons are not allowed so that people love them deeply and obey them because the criterion of obedience is rightfulness of order. Imam Ali (a.s) in Malik Al-Ashtar's agreement says: listen to him and obey him if his command is rightfull.

Researches has shown that the managers who consult for their tasks and program with elites and experts, have less errors and slipping in administrative and social affairs. And also are more successful in doing their tasks. In contrast those managers who are opinioned & think themselves needless of consultation with others although have positions they will be trapped in to big mistakes and will be on the road to ruin.

Imam Ali (a.s) says about this issue in *Nahjoalblagheh* (wisdom, 161) one who is opinioned will ruin and one who consults with wise people, becomes their partner of thought. Effort in consultation and supervision subordinates is one of the important factors in correct and healthy management.

### 5.7 Lack of supervision

Lack of supervision and control on action a collection cause some troubles for mainstream of management and headship. Although Islam is a perfect and complete religion has some orders in the case and advises the responsible of organizations to have a just and careful system to supervision and checking. Because the health and success of any collection or organization is depended on supervision or inspection in that organization, collection. The prophet Mohammed and Imam Ali's Sirah was that, they assigned "Hidden eyes" to inspect and supervise the agents' actions & behaviors to report their actions and deeds. (Delshad Tehrani, 1994). This is one of most important issue in Islamic management and is a factor that makes the management direct and effective because hire eligible and healthy

people is not sufficient but also supervision on responsibilities and audit their jobs causes that they do not neglect doing the responsibilities and if so will be reprimanded and if necessary will be punished.

### 5.8 Lack of social justice

The last factor of traumatic in management and social affairs which is noted here is the lack of social justice within the society. Lack of justice in Management damages irreparable to need values of society and responsible and managers deviate from correct direction of ruling and management whole the prophet's life shows moderation and performance of justice in society as he says in agreement of AmroIbn-Hazm. "Truly the last were ruined even though a great person among them robed something left him and if a weak person robed something he was executed swear to whom is my life if Fateme , the prophet's daughter had robed something ,I would cut her hand" (Ibn-Hesham1992). Fighting with oppression and performing the right before and after his ruling is Imam Ali's character. He stated "The best thing that makes the governor happy is performing justice in society and evidence of people motivation to them (Nahjoalblagheh, p. 575).Imam Ali (a.s) in this context says "The best thing that makes the governor happy is performing justice in society and evidence of peoples motivation to them (Nahjoalblagheh, p. 575).

Imam Ali (a.s) in this part of his speech advises to Malik to just behavior and avoiding from oppression and discrimination, that is to say, managers and responsible should not consider themselves prior their relatives and himself in personal issues and social advantages as if a responsible does not perform justice in organization, oppresses, such a responsible will lose people's popularity. It is natural unjust behavior and discriminative causes general discontent, so that the basis of strength gradually shrinks.

## 6. CONCLUSIONS

In this article, with mentioned some parts of values and characteristics of the holy Quran, Nahjoalblagheh and Hadiths from the Holy Prophet (s) and Infallible Shi'a Imams (a.s.) tried to show the principle criterion character in management and social communication based upon dignity in the light of whole right of people and classes of society and Islam according to dignity, stabilizes the social rules and rights. As says in Surat Al-Isra' (verse 70) "we have honoured the sons of adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation."<sup>9</sup>. Although, communicative society is progressing quickly and management which is one of the main principles of society has changed a lot to the past but, what should be changed always noted in management according to Islamic perspective is a holy perspective and goal. In fact, it is achieving to perfection and divine revelation. As God stated in Surat An-Nahl (verse 36) "for we assuredly sent amongst every people a messenger, (with the command), "serve Allah, and eschew evil."<sup>10</sup>

In fact; the goal of sending the Prophet in society is management and leadership of people to worshiping God and avoiding affairs that deviates human from Divine and valuable moralities, although not doing these notes causes social challenges and damages. Therefore, what manager should consider and emphasizes is attention and this segregation between management in Islamic societies and management in western societies where characters are based materialistic life and attention to material is considered more than anything else in management, while in Islam both material and spiritual criteria includes expertise and value simultaneously in all fields, such as management and social communication is considered.

## 7. REFERENCES

- [1] Holy Quran
- [2] Abojafar Ahmad IbnMuammadIbnBarghi, 2004, *Regal Al-Barghie*, Tehran university publication.
- [3] Abojafar Al koleyni, 2009, *Alkafi*, Dar Al-ketabislami publication.
- [4] AghajaniArash, 2006, *education research journal of Andishe Sadegh*. N24.
- [5] AllamehMajlesi, 1984, *Bahar al anvar*, v7. Islamiyeh publication
- [6] Dashti Muhammad. 2001, *Translation of Nahjoalblagheh*, institute of Ahl al beit publication.
- [7] Delshad Tehrani, 1994, *Prophetic*, ministry of culture publication.
- [8] Delshad Tehrani, 1998, *DolateAftab*, Tehran Young thought.
- [9] Ghochani Mahmood, 1995, *Decree on the management*, state management training center publication.
- [10] Ibn Hashem, 1992, *Sirahof Islam prophet*, Kharazmi publication
- [11] JokarLotfollah, DehkordiForozandeh, 2007, *Islami management and its models*. Payamnoor university publication.
- [12] Jusbi Abdullah, 1990, *necessity and importance of management based on Islam*, economic and management journal, Azad Islamic university publication
- [13] Khadmati Abotaleb, 2002, *Alavi management*, Research University and seminary Iublication.
- [14] Motahhari morteza 1968, *ImamAli Attraction and repulsion*. Hosseinieherhad Tehran publication.
- [15] Muhammadi Rey Shari, Muhammad 1998, *Mizan al-hekma*, Dar al-hadith publication.
- [16] Makarem Shirazi Naser, 1998, *Tafsir nemoneh*, v1, Dar Al-ketabislami publication.
- [17] Nassaji Zavare Ismael, 2008, *jornal of Pasdareislam*, Summer, N321.

<sup>9</sup> وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَا هُمُومِ الْبَرِّ وَالْبَحْرِ وَرَزَقْنَا هُمُومِ الطَّيِّبَاتِ وَفَضَّلْنَا هُمُومِ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

<sup>10</sup> وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ