

STRATEGIES AND SOLUTIONS OF JURISPRUDENCE AND NARRATIONS IN MANAGERIAL SYSTEM AND ORGANIZATION ADMINISTRATION

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ABSTRACT

This study is to investigate link of solutions to managerial system and organization administration with jurisprudence and narration strategies. Based on this topic, we first notice to solutions presented by jurisprudence and narrations using definitions on management in organizations and indicating disorders created by managerial methods in organizations as well as answering from management science by which managerial dilemma not only will be solved in organization but moral dimension of its managers and staffs will be regarded and their spiritual prosperity will be risen through Islamic management. Thus, in this study, it has attempted to coordinate solutions of managerial system with jurisprudent and narrative strategies and develop some suggestions based on them. This is done by investigating speeches of the fourteen innocent ones such as Imam Ali who have been able to manage the society during their leadership and also by pointing to some jurisprudent rules in which bad behaviors like betray have been blamed but good ones like honesty culture have been developed.

Keywords: *Managerial System, Jurisprudence, Narrations, Managerial Dilemma*

INTRODUCTION

Today, management has been identified as a science. Organizational management is a category which has accepted various patterns in modern society. It is no doubt that western countries are pioneers in this science, a science which could have many problems if it has not existed. Thus, it has been attempted in this paper to investigate those schools in view of Islamic narrations which are about management principles and to present some strategies through jurisprudence and rights. This happen because according to Islam religion as a complete religion for man and his material or mental requirements, Muslims believe that the religion has comprehensive strategies for them. Thus it is better to find the principles of that management science in jurisprudence and narrations and also to investigate narrative and jurisprudent perspectives in it.

Problem Statement

Since management is an important issue in organization and it should be set based on religious narrations and jurisprudence strategies in order to decline shortcomings of western managerial system which is restricted to worldly achievements as well as since it is important to promote managerial system toward organizational profitability in mental and material dimensions, the present survey attempts to give a new sense to managerial system solutions based upon narrative and jurisprudence strategies and to answer this question that whether management science can obtain efficient strategies by narration and jurisprudence principles or it is an update science and jurisprudence should try to find a way to make it Islamic. In this study, it has been attempted to propose some solutions through jurisprudence and narration regarding the shortcomings in western managerial system.

Definition of Management and Explanation of Managerial System

Different definitions of management should be referred to understand a comprehensive one. Each definition has some common points or some differences with another one. It is because of this fact that the theorists and the authors have presented a particular definition with a particular goal or orientation. Here, we refer to some from various sources:

Management is:

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1. this art that how to do a job by the aid of others
2. coordinating material and human sources to achieve a goal
3. both art and science as well as coordinating leadership and controlling collaborative activities to achieve desirable goals with the highest level of efficiency
4. a process by which personal and collective endeavors are coordinated to achieve a shared goal
5. Paul Heresy and Ken Blanchard: working with and by others and groups to realize organizational goals
6. to perform activities effectively and efficiently with and by others
7. Henry Fayol: to predict , plan, organize, command, coordinate and control (Tadbiri, 2005)
8. Equipping and applying human, technical and economical factors in proper way in order to organize and perform a range of effective measures.

Regarding above definitions, we can define management as bellow:

Management is a steady process in order to realize a determined goal by creating relationship among material and human sources in an efficient and effective way to be used in planning, organizing, directing and controlling.

As it is observed, it is comprehensive definition by which a general view can be obtained.

Thus, management is coordinating of material and human sources to achieve a goal. In another definition, management can be defined as both art and science of coordinating, leadership, controlling collective activities in order to achieve some desirable goals with the highest level of efficiency or as a tool to achieve some desirable goals (Jasbi, 1989)

Also, it can be regarded as performing some duties, including: planning and decision making that are among important duties of a manager (Alvani, 1994).

Since it is due to management activity that aims of organizations are realized and sources abilities are used, management is one of the most important activities in today's social life. Management, in fact, follows a process that is made of various components, including: organizing, monitoring, controlling, giving motivation, making relationship, directing and making decision. A set of these activities make a management by which it is easy to achieve goals (Alvani, 1994).

To create relationship between a manager and his organization or the members in order to achieve goals is one of the main roles of a manager in an organization. To have skill in this arena is probably the best requirement that a manager should possess. Managers spend much of their time on relationship process. Even when they are studying or writing a report, their work is based on endeavors of others with whom they want to have relationship. Proper decision making is tied with proper relationships. If there is some shortcomings in the relationship process, it will have a negative effect on other parts (Rezaeinejad, 1996).

In general, although there is the important fact, sever limitations can be found in the relationships. Relationship is a sole device by which the managers pursue organizational goals. Thus, it can not be considered as a base for a good management. If a manager presents a weak plan good relationship can not to compensate those inaccuracies. Managers need to substitute such relationships with those ones that have the capability to apply managerial perspectives in a proper formwork because if there is no such a channel, organizations will be deprived of managerial perspectives toward organizational goals (Miller 1998).

If organizational leadership is one of the roles of the managers, it should be noticed that the relationship not only has an active role to convey the meanings in intercourse between individuals but it is a precondition for emergence of a leader in an organization and its leadership. If we define leadership as process of impacting on and encouraging of individuals to achieve a goal, the impacting and encouraging role of a leader depends on his method in creation a relationship. In this regard, it should be noticed that to have a space full of synchronization and sympathy with others is requisite to have a strong relationship (Decker, 2000). Managers take actions when others just speak and write. They spend much of their times on communicating with others and these sorts of relationship coordinate them with their goals. Studies

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done on this theme show that managers tend more to spoken relationship than written ones; It is obvious that type, level and area of their performance impact on their relationship. Thus, an absolute law can not be proposed for how to relate with others (Rezaeian, 1999).

Relationship process is important for managers in this regard that it enables them to plan, organize, direct and control managerial duties. Relationships, specially spoken relationships, allocated much of a manager's working time to itself (Stoner, 2000).

Strategies and Solutions of Jurisprudence Rules to Improve Management and Relationship Forms in Organization

In order to investigate the strategies and the solutions in organization management, perspective and direction of relationship should be considered. It can be investigated in two forms:

1. Vertical relationship
2. Horizontal relationship

In these relationships, a mission is send from superior to inferior. The aims of descending relationship are to conduct, train, and ask information and notification of superior authority's orders to inferior staff.

The main goal of ascending relationship is send some information about inferior levels in organization to superior authorities, including: report, suggestion, explanations and requests (Farhangi, 2008). In this relationship, some strategies pf jurisprudence can be considered by which some solutions have been provided coming from religious texts. For example, a practical solution that can be performed in this ascending relationship is distribution this jurisprudence rule that says: "it is taboo to betray deposits". It can be efficient when it is used as a mental health solution in organization. Using this rule, bailment cab be developed in organization; therefore, it cab be realized and individuals are abided by it.

The holy prophet, Muhammad, indicated: "a person who betray in a deposit in this world and does not return it to his owner till he passes away, he, in that condition, has died while he is not Muslim anymore and meet God while God is angry for his bad action" (al-Hor, 1413).

Some other narrations in this regard as evidences on the topic are as bellow: "a person who betray will be thrown in the hell and he will remain there for ever (the same source, chapter 3, V.III, p. 226)... a person ho use stolen estate is as same as a betray person... Muslim does not deceive others; I heard that Gabriel said a person who deceive others will go to in to the hell... a person who deceive others in his trade is not Muslim (the same source, chapter 3, V.III, p. 226)... three properties show that a person has discord although he prays and considers himself as Muslim: to lie, to breach and to betray in deposit" (Kolaini, 1407, p. 327).

Imam Ali says: "there are four properties that if they are found in a family , they involve in calamity and poverty: betray, stealth, to drink wine and adultery" (al-Hor, 1413). In ascending relationship, when inferior finds that superior as manager show negative reaction to given information, he avoid sending that information or justify it. In descending relationship, when managers avoid giving real and enough information to the staff, the staff will lose their confidence and are not able to respond fitly to relationship mission and it lead to some tensions in organization. The result from study on importance of vertical relationship in organization showed that two third of the relationship of managers with their staff is vertical (Farhangi, 2008).

For example, a practical solution that can be applied in ascending relationship is distribution of the jurisprudence rule of performing religious principles. In this case, the rule encourage honesty and contributes to developing of religious culture and interactions, that, all individuals in an organization, whether manager or staff, should be presented to pray. In this case, honesty will be created beside the religious rule of praying.

This narration has pointed to this fact: "Ibn Sanan narrated that some people ask Imam Reza some questions. One of them was that why prying has been imperative. He answered: "it is because of this fact that praying is confession to divinity of God, overthrowing of dualism, humility for God, blessing and putting head on the ground for the sake of God, it is for a man to be reminder of God's blessing and not to have hideousness and turbulence but to be humble, eager and applicant toward God."

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Horizontal Relationship

Horizontal relationship net has usually a pattern of work flows in an organization that occurs among its group and other groups or between members with different areas. The aim of horizontal relationship is to coordinate and to solve problems by a direct channel in organization (the same source, p. 19).

In this case, the duty of collective prays or common breakfast among different classes can be used as examples.

Jurisprudence Solutions and Strategies in Order to Improve Disruptive Factors in Creation of Relationship in Organization and Management

At the beginning of this discussion and in order to express jurisprudence solutions and strategies for improving disruptive factors in relationship, an explanation should be provided on different forms of the relationship and at final stage, these disruptions and jurisprudence solutions and strategies should be documented.

Organizational relationships can be clarified based on one-way or mutual relationships. The difference between one-way or mutual relationships can be found in the presence of reaction from receiver or his reaction toward the mission in mutual relationship. In general, although in one-way relationship, it is easier and faster to send the mission or information and it is also easier to hide faults, this kind of relationship should be planned carefully in order to convey the maximum of information to receivers since there is no proceeding information. On the other hand, mutual relationship takes longer time and has less formality and order as is compared to the former but it is more accurate and its audiences have more satisfaction with it and can better understand its mission due to the delay that it has (Decker, 2000).

Multi-facets Informal relationship has also a pattern of work flow in organization among the staff and different groups. It is created with the main aim of coordinating and solving problems of a direct channel in organization. This way, a slow relationship channel directed by a senior authority will be removed. One of its other advantages is that members of organization can have a direct relationship with their colleagues. This relationship is very important in job satisfaction of the staff (Stoner *et al.*, 2000).

To convey a mission by relationship means an objective form of mental concept considered by its sender. A mission can be verbal or nonverbal. Verbal mission has written or spoken form and nonverbal mission includes illusions, gestures or pictures that are applied in communication and can contain movement of body, intonation and sound. One example of the latter is picture of a nurse who puts her finger on her nose and invites you to be silent.

However, we should know that movement of body in all cases can not have a global meaning. Verbal missions are divided in different groups: audio, visual, written, audio-visual, visual-written, audio-written and etc. sender of mission is responsible to use one of these activities and to apply a mechanical tool to send his mission and receiver is responsible to use listening, observing, reading or a combination of them to receive and understand the mission (Robinzon and De Senzo, 2000).

Disruptive Factors in Creation of Relationship and Jurisprudence and Narration Strategies and Solutions to Solve them

1. *Refinement*: It means to apply information in an arbitrary and subtly way to exhibit it in the eyes of receiver in a desirable way

In this type of management, the focus is on exhibiting an action in a desirable way. It is because of this fact that the first deal with the staff is accompanied with suspicion. Thus, it is avoided of provide real information. Here, to exhibit the realities as desirable ones, the manager is a sole dramatic monologue and has a less attention to the interest and desires of his staff and he only acts based on his duties. In this system, the duties are identifiable (Robins, 2009). On the contrary, in a managerial system based on jurisprudence, relationship occurs in an open space and information is available to the staff very simply.

Thus, the manager shows interest in knowing his staff's moods and relationship happens in an horizontal form.

Stated differently, there is a face to face and informal relationship (Robins, 2009). In Islamic managerial system, relationship occurs in an open space but the manager has his own position.

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According to jurisprudence rules, Islamic manager begins his relationship with optimism but does not select the staff with sole optimism. Imam Ali recommends to Malik Ashtar: “to select a staff, do not rely on your sole intuition, optimism and guess”.

Studying this part of the treaty, it will be clarified that Imam Ali not only has commanded the agent to act after a full recognition of the matter but has wanted Malik to avoid of three things:

- a. Sole confidence on his own wariness
- b. Ignorance and carelessness
- c. Excessive optimism

Hence, an Islamic manager pays so much attention to provide information and to protect secret plans in his organization. According to expediency, he only presents information to his own staff and it is natural that some times, the staff is not aware of the plans.

This issue is different from exhibition of realities in a desirable way since it is based on this fact that an organization and its selected members have enough qualification and according to organizational and managerial ethic, those undesirable realities in terms of economy may be ethical.

In this system, a manager listen carefully, speak less than his staff but acts more than them, because Koran retains thoughtlessness to those that invite others to goodness but forget themselves, saying: “do you invite people toward goodness but forget yourselves? Think?”

In this regard, it can be pointed to a narration by Imam Ali: “I do not invite you to an action except when I am pioneer of it and I do not avoid you of any action except when I myself has abandoned it” (discourse 175). Islamic manager arranges himself and remind other to arrange them and considers it as a useful gift to the staff. God encourages people to this behavior because of its great advantages, saying: “advise the people because it is useful for them”. This principle causes realities to have an ethical facet along with their material advantages and also leads a manager to accompany with his organization based on jurisprudence rules.

2. *Selective Understanding*: It has a problem in this regard that by which information may be disrupted due to personal understanding of motivations, experiences, needs and properties (Robinz, 2000).

Solution that can be provided to solve this problem is, based on Islamic management and on jurisprudence, to be consultative and to apply cooperation of people and staffs. According to jurisprudence, relationship with people or staffs is based on council and cooperation and in Islamic management, a manager regards people as real owners and considered himself as their server. Reason behind a measure is a tool to estimate motivation for performing that measure. Motivations lead to activities and determine directions. Hence, motivations are reasons behind the scenes. Every one has hundred of needs and he competes with others to overtake (Shafiei, 1998).

Some believe that the most important need determines the type of a man's behavior. Thus, a manager's understandings of the most important needs are of great significance. Abraham Maslow Blanchard's model of power of needs or hierarchy of needs help us so much. According to him, human needs are ordered in a steady hierarchy at top of which harmonic needs are (Paul Heresy, pp 32, 41, Ken, 1972). Managers should try to create an atmosphere, suitable for satisfaction of any person at any level. Hence, systems seek to motivate the staff.

In managerial machine system, creation of motivation is based on primary needs and relies on environmental rewards but in figurative one, it is based on secondary needs and relies on bio-natural needs but in Islamic management, it is not restricted to primary or secondary needs. It can be said that both of them are important.

One strategy that can be found for these sorts of narrations is that in Islamic managerial system, one can use “ God's satisfaction” as a determined criteria to motivate others, that is, an Islamic organization should be so that motive others with higher motivations . This way they just seek God's satisfaction.

Speeches and narrations expressed by the fourteen innocent ones can be applied in Islamic management in organizations. Imam Ali says:

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“Traders and slaves worship God to obtain reward or not to be punished but gentle people do that to appreciate God”

Koran points to feeding orphans, wretched and captives and extols dedication family. Is dedication a religious duty or it is an ethical duty? If it was just a duty, then, why has God extolled it so much? Neither outer compulsion nor social duties has impact on it but a person does it with an inner motivation and he wants no reward per it.

“We give you some rules for nothing but satisfaction of God. We want you neither to reward nor to praise us.”

3. *Anxieties*: Feelings of receiver of a mission impacts on her interpretation of its content (Robins, 2000).

To solve this problem that depends so much on feelings of receiver of mission, we can apply the same solution that is seeking God’s satisfaction. That to have a divine intention as the best intention is more compatible with man’s nature has been indicated in Koran: “the dye of Allah, and who is better than Allah in dye? And we are worshippers of Allah” (Baghareh, 138).

It is obvious that divine value of a man depends on his intention because everyone should seek a dye and the dye (satisfaction) of God is the best of all.

We can not choose the dye of unity and submission toward God if we do not abandon the dye of racism and aspiration of desires. Thus, the divine dye does not show itself if organizational responsibilities are being done due to the tendency to material dyes. It is duty of a manager to direct his organization to accept divine culture and to change the staff’s attitudes by training them and giving them an Islamic attitude. As a result, it causes to change in behaviors and attitudes of the staff (Shafiei, 2000).

The evaluation and decision making method in machine-like management system is centralized and adapted to formal guidelines ; moreover, manager has formal mandates and constrains his management to higher level (Robins, 2009). Tom Burns and GM Stalker are both researchers who researched on 20 industrial companies in U.K. and came to this conclusion that outer environment has a direct relationship with the type of internal management structure.

In cases where there was a stable outer environment, duties were determined and organization was formally concentrated and decisions were more made by higher authorities, the organizations had precise structure but it was not observed in speedily changeable environments (Shafiei, 2000).

Those organizations with changeable structure had flexibility and dynamicity but no determined administrative hierarchy and decision making system was not centralized.

Both of the researchers have called such a system as “organic management system” (Richard. I. Daft, 1998). Moreover, in organic management system, evaluation is done at macro level and decisions are made based on collective view.

Islamic management system, as is compared with other systems, has a motivational and delicate content.

Strategy in this system is so that every one should fight with his bas desires to achieve justification.

Stated differently, he should make his instinct desires equal with each other and the result is abstinence that is personal piety as has been referred in Islamic texts.

Hence, in Islamic management system, motivation is a deniable base to restrain and evaluate (Shafiei, 1998).

It is noticeable that capabilities and capacities of individuals have a great impact on qualification of evaluation so that they both are criteria for responsibility. In this condition, it is dictatorial behavior to want a person to perform a task over his capabilities, as Koran says: “God gives responsibility according to capacity, Baghareh 286).

4. *Language: Different Meanings and Intentions* (Robinzo, 2000).

Contrary to material-orientation management, in jurisprudence-orientation management, Islamic management organization is against hypocrisy in conveyance of real meanings of orders. In these sorts of organizations, managers listen to their conscience, regard honor and have braveness. To aid managers to avoid of playing with words in a bad direction, two narrations are presented: Imam Sadegh says:

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“A person as a believer in God does not betray. A hypocritical has neither well nature nor theology” (Ibn Shobeh, 2004).

Imam Ali says: “a believer speaks by his heart but a hypocritical speaks with his tongue because the former think about what he wants to say. If it is good, he says it but if it was bad, he hides it. On contrary, hypocritical says what he wants without thinking about it” (discourse, 176).

CONCLUSION

The results obtained from the research on solutions and strategies of jurisprudence and narrations on managerial system and organization administrations are as bellows:

1. One practical solution that cab be performed in regard to ascending management is to distribute the rule of “it is taboo to betray in a deposit”. It is effective when being applied to enhance mental health in an organization. Bailment of the staff can be improved by this rule. Thus, the rule will be realized and the staff will ethically and by religion be abided by it.
2. One practical solution that can be performed in ascending management is to distribute jurisprudence rule of performing those religion principles that, in turn, distribute honesty and cause to improvement of religious culture and interactions in an organization. For example, all members of an organization, whether manager or the staff can be present to pray together. In this case, honesty will be created between them besides doing an obligatory duty.
3. One solution in regard to selective understanding is to be consultative and to apply cooperation. According to jurisprudence and narrations of the fourteen innocent ones, how to deal with clients and the staff is, in Islamic structure, based on council and cooperation and manager considers people as real owners and himself as a server.
4. One solution to excitements is to make a divine motivation in organizations, that is, divine intention is more compatible with a man’s nature and it is the best of all.
5. Contrary to material –orientation management, in jurisprudence-orientation management, organization under Islamic management is against hypocrisy. In these sorts of organizations, the managers listen to their conscience, regard honor and have enough braveness.

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