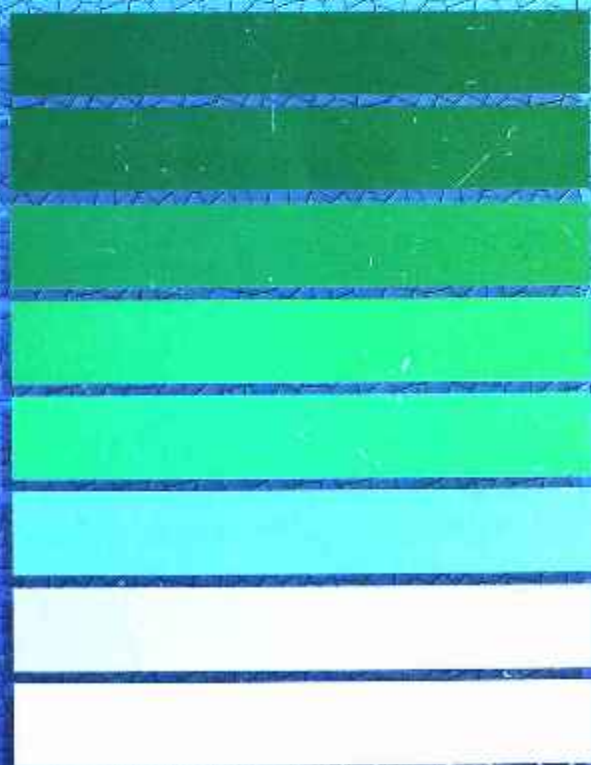


A COLLECTION OF ARTICLES & SPEECHES

**By
Abdollah Jassbi Ph. D.**





In The Name Of God

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AND
SPEECHES
BY**

Abdollah Jassbi Ph. D.

خانه فرهنگ، محمودیه اسلامی، ایران، کراچی

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Preface

"The aim of knowledge is its propagation"

In every society, it is the writers, scholars, and thinkers, who portray the guiding light, illuminating the path to human prosperity. They resemble front line warriors who fight and struggle against ignorance and inanity, devoting their lives to safeguarding the holy boundaries of knowledge, science, and cognizance.

The writings and articles published relevant to the various aspects of social, economic, cultural, and especially, administrative topics collected in this book, are the product of a person whose strident efforts, thoughts, and ideas, reflect the personality of an educated scholar who has been active in scientific and cultural fields of this nation for more than thirty-three years. He believes that, survival and sustenance of a society, is dependent on educating individuals with the power of knowledge and dedicating them to faith in almighty God. He has thus, devoted himself towards attaining this goal.

The author's ability and expertise in addressing various aspects of religious, social, political, and cultural topics is a gift, enabling him to extend his ideas and ambitions to distant horizons. The secret to his capability to understand and solve complex problems of the people and their society, becomes evident when one studies his childhood past. Dr. Jassbi was born and raised in a religious family in an old section of central Tehran where his faith and religious dedication took shape. His interest in social studies and politics started in college and coincided with the historical uprisings on the 5th of June 1963, the 15th of Khordad, which was led by the late Ayatollah Imam Khomeini (May peace be upon him). His talent and remarkable determination during his school years and graduate years in some of the most creditable universities of the world, in addition to his extensive experience in university education and research at the centers of higher education, has demonstrated

his capabilities in the fields of science, as well as his abilities to manage key matters of the society.

The author's devout religious beliefs, continuous deliberation in politics and social studies, and his tireless efforts in the fields of science and research, are basically, the three fundamental elements which have enabled him to collect, compile, and publish various books and papers dealing with economic, political, cultural, and social topics. His attention to administrative problems arising from lack of trained personnel in industrial, cultural, and economic centers after the establishment of the Islamic revolution was paramount, thus, he has concentrated most of his efforts writing books and papers on the basics of management taking Islamic values into consideration and believing that he is indebted to his society. He considers knowledge and wisdom the essential magical tools for continual social development.

The establishment of the Islamic Azad University and acceptance of deanery on his part, and also expanding it to one of the worlds largest institutions of higher education in the Middle East, has made him a public figure adored by millions of Iranian intellectuals.

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An Essay On Marxism And Bureaucracy*

Bureaucracy on its original form consists of the two terms "bureau" and "cracy", meaning "office" and "government". In countries, like Egypt or Greece it is going back thousands of years. But in connection with huge and complex organizations, It was used for the first time during 18th century in France.

Bureaucracy with three different concept has been widely used.

A. As a negative characteristic of an organization. This concept is used widely by the masses.

B. As a positive characteristic of an organization, Max Webber has been in favour of this concept and in fact it includes perfect organizations with no flaw in its administrative efficiency.

C. As an organization and institutions regardless of its positive or negative aspects¹.

Bureaucracy has become significantly important, since in all countries of the world it is an important part of the structure of the government, institutions and companies which are parts of a vast system, including professional managers, and hierarchies all of which are based on it. Regardless of being good or evil, the governing body, and working

* - Economics and Management Quarterly Journal of the Islamic Azad University, vol. 1, spring 1989.

1- Peter Bilave describes bureaucracy as: Organizations and structures which Coordinates the work of individuals for performing various duties. (Bureaucracy in new society, translated by Mohammed Ali Tossi ph, D. institution of studies and Social research publication 1968. p. 2).

management, whether it is based on dictatorial methods or democratic policy, and every organization whether governmental or private, because of their huge activity, and organizational form and their structure exhibits some types of bureaucracy².

The main discussion of this article is to examine and analyse bureaucracy from marxism point of view, which in fact is dealing with its first concept the negative aspects of organizations. The frame work of this discussion is divided into four sections as follows:

- A. The concept of Bureaucracy from Marxism point of view.
- B. Forecast of marxism on bureaucracy and Government.
- C. Theory of Marxism on bureaucracy following the establishment of socialism.
- D. Reasons behind the failure of marxism in its forecasts about bureaucracy.

A. Bureaucracy

As it has been mentioned, Marxism Considers from Marxism view point bureaucracy negative aspect which can be summerized as follows:

1- Bureaucracy loses self alienation of man. For the workers, they are alienated because they are not the owner of production tools, and their outputs are not within their disposal. Every worker preform a part of the job repeatedly over and over and he cannot decide when to start or finish working. This case in "Marx" writing, specially in the "capital" has been discussed much in detail.

2- Work Distribution, Which in fact is a requisite for bureaucracy and

2- Hans Rosenberg, "Bureaucracy, Aristocracy and Autocracy", The Prussian Experience, 1660 - 1815 (Boston, 1966), Page 1.

organization in Marx view point is unpleasant and unacceptable and ultimately leads to repetitive and boring types of works and alienation of workers. In this regards he quotes "urquhart³" and says:

Division of any human being if deserving death, means his excusion and if not deserving, means killing him. Work division means killing a nation⁴.

3- Bureaucracy has to part in production and solely extorts incomes made by producers. Bureaucracy is an unnecessary phenomenon, which its historical role has been ended and has no connection with modern society. For this reason Bureacurats are not a social class and they are at the disposal of exploiting class⁵.

B. Marxism Forecast on Bureaucracy, and its Role in Modern Socialism Society

Whatever Marxist leaders specially "Marx and Lenin" Before the formation of socialism Government have considered, about future of socialism, and role of bureaucracy can be summarized as follow:

1- In a socialist society official duty will continue to exist, but will be changed into simple official duty.

2- In a socialist society, the need to official administrative will exist, but they recieve less salary, and will have less job security. in any case official eminence will diminish and their privileges will be abolished.

3- Because employee and officials recieve less salary, and the role of

3- Urquhart, D. (1855).

4- Karl Marx, " Capital, A Critic of Political Economy, Volume one, Inroduced by Ernest Mandel, Translated by Ben Fowkes, Penguin Books Ltd, Reprinted 1979, page 485-485.

5- Eugenc Kamenka and Martin Krygier, " Bureacracy, Ideas and Ideologies", The Career of aConcept. First Published by Edward Arnold. Ltd. 1979, Page 47-48.

government as an agent will be abolished, administrative cost will be less and becomes limited.

4- In socialist system, officials, avoids becoming a bureaucrat or administrative employee.

C. Marxism View on Bureaucracy After the Settlement of Socialism

After socialistic system in Soviet Union came into the power, and when Marxist leaders felt the administrative and bureaucracy problems, gradually above point of view changed drastically. In period, meaning from october 1917, on, we witness views expressed by marxist leaders which are different from their previous speeches and writings, and are contradictory with their former statements. To clarify, these views, they are summarized and listed as fallows:

1- In 1918 "Lenin" in his writings acknowledges that administering big organizations, needs informations and experties, which Bolshevik party is lacking and also lacks managers to take responsibility. simple people and ordinary officials can not do it either.

2- During the years 1921-1922 "Lenin" comes to this conclusion that masses of workers at least at that period of time are not able to take responsibility for most of administrative jobs, he becomes so disappointed that he accuses, administrative and official agents of not having power to run the country and issuing worthless decreases. Because of the importance of the subject, the exact phrases he used are stated here:

"Have the responsible communists in the party undrestood, that they are not able to run the affairs, and if they are imagining that they are leading while in fact they are being leaded. They are constantly issuing orders and decrees, but the results are not what they are expect.

3 - "Lenin" in 1923 and during the last year of his life, comes to the belief that the technocrats and experts in the factories and administrative systems must be given exclusive concessions, they must be safe guarded until others are able to do without them. the concessions offered to them, must be even more than what they are given in capitalist countries. In this period he announces that to learn, science of Bureaucracy and bureaucratic work, they should Turn to America and Europe Because of the importance of the subject, two phrases of his words are exactly quoted:

"People in charge and leaders of our society must protect any conscious, informed specialist who is fond of his job, like their eye balls, even if he is stranger to communist Ideals, ... at any price, up to that time our communist society has not reached its highest stage of evolution we must reach a situation in which specialists as a social class, are able to live better under the banner of socialism in compare to capitalism."

"Anything more or less valuable should be collected, specially things which simplify bureaucratic work,... I believe the most essential task for us is to learn from Europe and America."

4- Formation of socialist government in Russia and experience of primary years not only proved many realities to the Marxist leaders, but forced them to confront failure, in achivement of ideals and forecast, and made them re-consider their own Bureaucracy theory from Marxism view. A few examples of thier forecasts are pointed out.

"Marx" and "Lenin" forecast that in a modern socialist society, Bureaucratic affairs will be simplified and anyone or any worker can undertake it.

Also former forecast that every advantages given to bureaucrats in the new society is abolished and administrative eminance will be got rid of, in the first years after establishment of socialist government was rejected by "Lenin" himself and he clearly claimed that firstly, problems existing after the

revolution due to the weakness in organizing and not having experience in Bureaucratic affairs are beyond estimation, and in this field, experienced people should be used, and they should be deared like eye balls. secondly, He announced that it is necessary to give privileges to these experts up to the point that their privileges are not less than what is credited to their counterparts in capitalist countries. It is interesting to note that for giving these privileges, no restrictions or conditions in belief in school of socialism were laid down. It is his opinion that concessions must be given to the experts, even if they are stranger to the socialism ideals.

More important were forecasts made by "Trotsky" that in 1936 nearly two decades after coming into power of socialist government was presented. "Trotsky" Who was expelled by "Stalin" and was living in Mexico in his famous book "The Revolution Betrayed", puts his assessments for the Russian society and in relation to bureaucracy on two hypothesis.

One fall of Bureaucracy Ruling Russia in the hands of a Bolshevic Revolutionary party, in this case all the advantages are cancelled, Incomes are modified, youngsters find opportunity to think, criticize, and form their personality.

Second, return of Russia to capitalist society which will take place by Bureaucrat Ruling Russia. In this case Governing system will also be cleared. But this time for revitalization of Bourgeoisie and establishment of private ownership this clearing will taking place.

None of these two theories of "Trotsky" for future of Russian society was fulfilled. No revolutionary party, as it was in Trotskies vision appeared to refine rulling bureaucracy and overthrow Bureaucratic authorities, cancelling all the advantages, and Russian society didnot fall into the hands of capitalism, and became like western countries. Decades after this forecast, also no huge

changes happened and these prediction actually did not take place⁶.

D. Reasons for Failure of Marxism Prediction on Bureacracy

Marxism point of view on Bureacracy as a negative factor that causes human being to turn away from his nature, can be accepted more or less. This is an important subject that psycologist and sociologist in this century, which is named industrial and technological century have discussing much about it⁷. But what is discussed in this essay is Marxism predictions on bureacracy and solutions offered by followers of this school.

Not having the ownership of productions, tools and work output, which was stated by Marx, could not be accepted as the main reason for their alienations, and as it was mentioned by "Max webber and others "Not having the ownership of tools and work output is not only for workers, but government employees, soldiers, and peoples working in military section also lacks ownership of tools and their work results.

Anticipations of Marxism as it was discussed in section "c" of this essay, did not materialize and their solutions didnt solve negative aspects of bureaucratic problems in socialist society, but as it was confessed by the leaders of socialist countries, Bureacracy Ruling Their society became heavier and more severe than Bureacracy Ruling non socialist countries.

This subject specially now, after passing seventy years from the formation of the first socialist government and with the experience gained by socialist regim is more obvious than ever, and a basic reiew of Marxism belief in

6- Refere to A. Jassbi, Ph. D. - Principles and fundamental of management, Second Chapter, from publication center of IAU. spring 1989.

7- S. R. Parker, R. K. Brown, J. Child, and M. A. Smith, The Sociology of Industry, RivisedEdition, Cox and Wyman Ltd. London, 1972.

Bureaucracy in This field should be done. the trend for October's Revolution movement from the beginning worried many marxist leaders for example "Luxemburg" who is one of the revolutionary Marxism pioneers in 1918 was feeling anxious for appearance of an expanded bureaucracy in the Soviet Union, and stated that: with increase of pressure in the political life of every part of the country, living in soviets also paralyzes daily. with no elections and free periodicals, with no freedom of assembly and expression of ideas, true life in every public organizations will decline and false life will replace it.

In such organizations only bureaucracy as an active element continues to live, public life gradually tends to languish. Few of intellectuals and a selected number of workers party, every now and then are invited to applied continuous speeches of the leaders and confirm resolutions in these - sessions.

Of course it is possible to relate some parts of the Ruling Bureaucracy and other socialist countries to non existence of social freedom and existence of party dictatorship, but the writer believes that the main reason for self-abandonment of human beings in socialist societies and specially in industrial societies, mostly, is due to leading human being life to a one dimensional one, and mobilization of all creative forces in the direction of increasing production and efficiency, which is based on materialistic fundamentals of these societies.

As long as mankinds are mediums for increasing production and his thought and body are to work for increasing production level and efficiency in society, an important part of his existence which can not be justified or interpreted by materialistic belief are left stalled.

His life will grow in one dimension of living contexts, which is Materialistic Dimension and his other dimensions which are spiritual and source of all sacrifices and devotions, are stopped. in this case mankind will be one dimensional and self abandoned.

Also western world which apparently by establishment of social freedom pretends to be able to omit self alienation in actuality is not much successful to get ride of this illness. Books and articles written in this fields in recent decades shows existance of this social problems, because in western Industrial societies also mankind is not the aim, but he is the tool or medium to increase production and struggle for better materialistic welfare. Although this struggle causes his humanistic side to be forgotten.

Summary and Results

1- past record of bureaucracy goes back to the history of formation of governments in thousands of years ago, but in its new distinct concept, it is one of industrial society, complex organizations and broad administrative phenomens of recent century.

2- Another aspect of Bureaucracy is its negative characteristic of complex organizations which changes the man into tools or a medium with no souls and life.

3- Marxism with belief of struggle against negative aspect Bureaucracy, thinks formation of modern socialist is the only way of wiping out Bureaucracy. Had socio-Economic Analysis, for a socialist society with no Bureaucracy Before formation of the first socialist government in Russia.

4- Marxism forecast for disappearance of Bureaucracies traces in its negative aspects did not materialize in socialist countries and most of such forecasts in actuality failed.

5- The writer believes, the main problem and Main axis in Bureaucracy of today in industrial societies and complex organizations is their aim for increase of Materialistic values, increase of production level and efficiency, which Mankind is only a medium like any other tools for reaching these targets. This makes man one dimensional and disregards his spiritual sides, and by itself

causes self alienation of Man.

More explanations about reasons for self alienation of mankind and forgetfulness of his spiritual and diviness will be examined in next papers.

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Control And Supervision In Islamic Management*

Abstract

Supervision and control, is one of the basic fundamentals of Islamic management. Its significance is clearly shown in numerous verses of the Glorious Quran as well as in the statement of Moslem authorities. In Islam, administrators are held responsible to Allah, to the Imams and to the people. These three sources supervise and control the function of the administrators.

The Divine control is one which encompasses all human being's existence. This source supplies man with reward or punishment both in this World and the World After. This control and supervision stems from man's innate conviction in the Resurrection: it is a strong level which has its existence in the depth of human mind; it protects man against all evil and wrong doings.

Imam's control is exerted either directly by himself or indirectly through a body of executive individuals, organizations and institutions collectively called the government. All these organizations and institution obtain their authorization from the Imam. They control the function and activities of the administrators.

In the Islamic culture, people's control and supervision manifests itself in the form of enjoining the right and forbidding the wrong. In the School of Islam different approaches, such as guidance, encouragement, and punishment, which are compatible with human nature, are employed for

* - Economics and Management Quarterly Journal of the Islamic Azad University, vol. 2, summer 1989.

corrective measures. The use of these approaches leads to the perfection of human nature.

In this article, after the presentation of the topic of control and check in Islamic management, we shall propose a chart for the control and check of the administrators' and personnel's functions in the form of general characteristics (or traits). This evaluation sheet may be adapted to the specific conditions of the organizations and institutions involved.

Introduction

Control and supervision is one of the basic elements of management. Without regard to control and supervision, the other elements of management, such as planning, organizing, and guidance will suffer severely, and there will not be any guarantee for the right implementation of them. In fact, when a plan is prepared, when it is organized and when it is ready to be implemented, we expect that the objectives of the plan would materialize and that in its execution we would be confident of moving in the right direction.

At times the details of a plan are accurately executed, but the general direction of the plan may be faulty: if this is the case, the plan would be misleading.

In order to attain confidence in the fact that the right implementation of a plan is adopted and that the corrective measures are employed to prevent deviations from the plan objectives, we will need a factor called "Control and supervision".

The definition offered in the management literature for "control and supervision" is the following: "Evaluation of decision-makings and plans from the time of their execution, and adoption of necessary measures to stop the deviation from correct performance towards the predetermined objectives and the correction of the probable deviations. "As it is evident from this definition,

evaluation is a part of control and supervision.

The process of control and supervision includes the following phases:

- 1- The determination of indices or criteria based on the objectives of the plan, and the prediction of the results of the plan.
- 2- Provision of information related to the actions carried out.
- 3- A comparison of the organized information and the indices.
- 4- Decision-making and implementation of corrective measures. A. Jasbi, ph.D.¹ principals and foundations of management, p.241, 248. IAU. pub. spring. 1348 (1989).

In Islam, control and supervision is considered an important factor at all phases of management. In the present article, first the significance of control in Islamic management is dealt with, and then the function of the controlling authorities in the Islamic government and management are discussed; then the general control is taken up, and finally different levels of control are explained.

The Significance of Control in Islam's View

In Islam, "evaluation", "auditorship" and other terms implying control and supervision are abundantly employed; a few examples are offered below:

1- In many verses of Holy Quran, the topic of public control and supervision under the titles of "Enjoining the right conduct" and "Forbidding indecency" is discussed. There are, as well, verses in the Glorious Quran in which Almighty Allah refers to his own control and judgement.

Verse 18 of Surah Qaf states:

"He uttereth no word but there is with him an observer ready".

Verses 7 and 8 of surah Earthquake state:

1- A. Jassbi, Ph. D. Principals and foundations of management, p.241,248. IAU. pub. spring. 1989.

"And whoso doeth good an atom's weight will see it then, and whoso doeth ill an atom's weight will see it then".

2- Hazrat Ali (May God Bless Him) tells one of his governors: "Let me know what you do, and be aware that God's judgement is supreme and more important than that of men.

3- Imam Musa Kazem (may God Bless Him) has stated:

"He does not belong to us who will not observe his own activities each day and if he has done good does not ask Allah for more and if he has done ill does not beg Allah to forgive him".

4- It is stated in another narration:

"Don't you realize that religion is all judgement and evaluation"?

The Controlling Authorities and Organizations in Islamic Government

There are three sources in Islam which control the activities of administrators and managers of the Islamic government. In other words, the administrators of the Islamic government are responsible to Alla, Imam, and people.

A. Allah's Control

Allah has absolute supervision over the whole activities and function of the individuals and every Moslem firmly believes that Allah observes all his (or her) behaviors, activities and even his (or her) hidden intentions, and that all his (or her) faults or good deeds are recorded, and if an individual is not rewarded or punished in this world, his (or her) deeds, either good or evil, will be judged in the other world and treated accordingly. In an Islamic community, belief in Resurrection and exact judgement of each individual's behaviors and deeds and due punishments and rewards for one's bad and good deeds respectively in the Hereafter, forms an integral part of a Moslem's

conception, and plays an important role in one's behaviors. For this reason, in an Islamic community, the more people believe in religion, the less would be the amount of sins, and the less would be the need for the implementation of other formal means of inserting control. One of the basic differences between an Islamic community and a materialistic community is this invisible sense of control embedded in the people's convictions:

1- The Glorious Quran, in Surah Qaf states, "He uttereth no word but there is with him an observer ready".

2- Verse 47 of Surah Prophets states: "And we set a just balance for the day of resurrection so that no soul is wronged in aught, though it be of the weight of a grain of mustard seed, we bring it, And we suffice for reckoners".

3- Verse 49 of Surah Cave states: "And the book is placed, and you see the guilty fearful of that which is therein, and they say: What kind of a Book is this that leaveth not a small thing nor a great thing but that counted it. And they find all that did confronting them, and the Lord wrongeth no one".

4- Verse 6 of surah, she That Disputeth, states: "On the day when Allah will raise them all together and inform them of what they did. Allah has kept account of it while they forget it. And Allah is Witness over all things".

5- Verses 6 through 8 of Surah Earthquake state: "That day mankind will issue forth in scattered groups to be shown their deeds. And who so does the good an atom's weight will see it then.

6- Imam Sadegh (May God Bless Him) has stated: "If one of you wishes to ask Allah for anything unless Allah bestows upon him, and then loses his confidence in people supplying him with what he needs, at this very moment when his sincerity is evident to Allah, He will give him what he desires. The individual will be judged then. This is because at the time of Resurrection and Doom's Day there are fifty inquiry stations, each of which will last a thousand year. "The Imam then read the following from the Quran : "And that day will

last 50,000 years".

7- Quot from Imam Sadegh (May God Bless Him) in Mesbah-ash-sharias states:

"Those who, like the prophets, could feel the consequences of the Doom's day feared the reckoning of that day. They could see and assume the Doom's Day and its terrors. They could, in their mind's eye, see everybody standing in the presence of God. These people reckon themselves as if they were standing in front of Allah. God says: "Though it be of the weight of a grain of mustard seed, we bring it. And we suffice for reckoners".

8- It is stated in another narration: Abu Abdollah has said, "It is appropriate for a wise person to have four kinds of time available: he should spend one fourth of his time evaluating and observing himself".

9- Imam Kazem (may God Bless Him) has said: "He does not belong to us who will not observe his own activities each day, and if he has done good does not ask Allah for more, and if he has done ill does not beg Allah to forgive him".

B. Imam's Control and Check

A second source for control and check in the administration of an Islamic community is Imam. In this discussion, Imam's supervision does not mean his individual's direct control; rather in this article the term "Imam's supervision" implies those organizations and means by which the activities of citizens and society are supervised; in an Islamic government, all these means of controlling and organization obtain their legitimacy from Imam and guardianship of the jurisconsult authority.

Thus, the judiciary, legislative, and administrative systems and the means used for supervision and the corrective measures are all a parts of the supervising system in a society which, in an Islamic community, are directly or

indirectly under the supervision of Imam and plenipotentiary. The leader of an Islamic community employs all these means for the observance and control of the society and for the prevention from any deviation.

Because of the complexity and extend of the existing organizations, it is evident that the leader and jurisconsult can not supervision of the society directly except in specific cases: hence the need for supervising mechanisms. But as it was mentioned above, the authority and legitimacy for these mechanisms stems from Imam. Hazrat Ali (May God Bless Him) writes to his commanders. "It is your duty to follow my orders and obey me; you should not disregard my commands; you should not shun your tasks you should withstand hardships so that you find the truth. if you deny me your due obedience, then you are base and mean in my esteem, and you deserve my severest punishment: you can not escape the consequences of your wrong-doings".

In another letter, Ali (May God Bless Him) writes to Ziad ibne Abih, then acting governor for Abdollah ibne Abbass, the governor of Basra, in the following manner, "I swear to Almighty Allah, a sincere and solemn swear, if I am informed that you have embezzled anything, small or large, from the Moslem treasury, and you have spent it illegally, I will be very severe on you. I will be so severe on you that you will become a worthless, wretched, and miserable person; praise be upon those who deserve it".

As it is observed from the above statements and from what other Moslem leaders have said, Imam has gotten the right to control the Islamic Administration. In order to carry out his task, Imam will establish and employ different mechanisms.

C. The Public Control and Check

A third source which controls and supervises the community and which adopte the necessary corrective measures is the great mass of the population,

which is referred to in the Holy Quran as *nas* (the populace). This Kind of control and supervision is what is referred to in the Holy Quran as "Enjoining right conduct" and "Forbidding indecency". We will further deal with this topic after we have studied the "direct and indirect forms of control and supervision".

The Direct and Indirect Control and Supervision

In the Islamic administration, control and supervision can be direct. In other words, the manager himself will supervise the affairs and will be present at different activities. For instance, an army commander may be present in the military front or in the strongholds. Or a minister may listen to his personnel in order to find remedies for the shortcomings.

Hazrat Ali (May God Bless Him) in his historical command to Malik Ashtar states: "Among your tasks, there are some you must personally attend to: one such example is when your agents ask you for further explanation because they feel hopeless. Another example is when people ask you for the fulfilment of their needs which might have disturbed your close friends".

Nowadays, in any school of management, the administrator's direct control and supervision and his presence at his area of activities is deemed crucial. However, in the past, a manager would isolate himself from his personnel as a sort of superman and in a separated environment saw himself only as a supervisor.

Indirect supervision is performed through junior administrators or by inspectors. It is clear that an administrator or commander is not able to directly control all the affairs within his domain of activities. Therefore, it becomes crucial for others to regularly inspect affairs and report to their superiors.

Hazrat Ali (May God Bless Him)states: "A governor is just a human-being.

He is not aware of people's hidden affairs; truths do not have special signs to identify them from lies".

Hazrat Ali (My God Bless Him) elsewhere states: "you have to control and check their personnel's functions; appoint sincere and loyal inspectors over them; this is because your secret control of their activities will make them trustful and urge them to behave gently towards people (If a governor does not control his personnel's official affairs, they will go astray and will do harm to people). "As it is clear from the statements, the indirect form of control and supervision, which is very common, is clearly demonstrated in Hazrat Ali's (May God Bless Him) statements.

Public Control and Supervision (Enjoining Right Conduct and Forbidding Indecency)

In Islam, control and supervision is not the government's privilege only; rather, all citizens have to be involved in checking and controlling the social affairs and behaviors of others as obligatory religious tasks such as prayers and fasting. This topic is of utmost importance and there are numerous verses in the Holy Quran related to it.

The public control, which is referred to as the principle of Enjoining Right Conduct and Forbidding indecency, has various levels and stages. The use of this principle depends on an individual's manner or degree of his (or her) involvement in sinful conduct. There are also discussions in books of jurisprudence on the conditions which people should possess in order to have the right to make use of this principle. Among these conditions are the following maturity, wisdom and awareness of the individual who makes use of the above principle. According to some other verdicts issued by experts in jurisprudence, other conditions include: being effective, feeling danger and believing in what a person preaches. We will not discuss these conditions here;

we will only consider the Quranic statements and the sayings of the leaders of our religion.

1- Verse 104 of Surah Family of Imran states: "And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency such are they who are successful".

2- Verse 110 of Surah Family of Imran states: "Ye are best community that hath raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah".

3- Verse 41 of Surah "Pilgrimage" states: "Those who, if we give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity".

4- Verse 6 of Sura "Banning" states: "ward off from yourselves and your families afire".

5- Verse 71 of Surah "Repentance" states: And the believers, men and women, are protecting friends of one and another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His Messenger. As for these, Allah will have mercy on them, Lo. Allah is Mighty, Wise".

6- Verse 113 of Surah "Repentance" states: "Triumphant are those who turn repentant to Allah, those who serve him, those who praise him, those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah-And give glad tidings to believers".

7- The Holy Messenger (peace be upon him) states: All of you are guardian and responsible for each other, thus, Imam is responsible for his nation a husband responsible for his family, a housewife responsible for her home and children. As management, all of you are responsible for your inferiors".

8- Imam Sadegh (may God Bless Him) states: "One of Moslem's duties is to advise each other".

The Stages of Control and Supervision

As was mentioned above, the first stage of control and supervision is determining indices and criteria. In Islam these are the same as laws and regulations. Some of these laws are the religious laws and commandments which are deduced and announced by experts on jurisprudence. These experts deduce and then edit these laws and commandments by referring to authentic Islamic sources (i.e. the Holy Quran, Tradition, Wisdom and Consensus).

A second part of the laws are those laws and regulations which are established by men according to the circumstances and needs of the individual and the community. These are set as criteria for evaluating the individuals' performance and responsibilities. These laws, regulations and criteria, which are ratified by the qualified authorities and are, therefore, not in opposition with Islamic regulations and principles, form an important part of the indices and criteria.

The second and third phase of control and supervision of the Islamic management, i.e. collecting data and comparing them with the indices and criteria, and are not different from other types of managements. All the means and approaches used in secular managements are more or less applicable in Islamic management as well. Of course, there are specific regulations in the gathering of information related to some crimes which are more relevant to Islamic law and judgement than to management per se. Therefore, we will not discuss them here. However, some of the techniques for amassing data, and carrying out supervision were already explained under the title of "direct and indirect control and supervision".

The fourth phase of control and supervision, is the carrying out of the corrective measures. Since this topic is of great significance in the Islamic management, it shall be independently, discussed.

The Corrective Measures

One of the phases of control and supervision are the measures taken to correct the deviation during the execution of a plan. This is because if we do not differentiate between those who shun their duties and those who feel responsibility towards their duties, then the motivations for carrying out one's responsibilities in the right way and with sympathy, will completely disappear. Hazrat Ali (May God Bless Him) states: "The righteous person and the wrong-doer should not hold the same position in your estimation. Otherwise, the righteous persons will get discouraged in doing good, and the wrong doers will be consistent in doing evil. Punish the wrong doer and reward the righteous one".

In the Islamic management, different approaches are adopted to correct deviations. These are briefly discussed below:

1- Guidance through dialogue and deeds

The individuals, or groups' deviations should be corrected primarily through gentle talk and advice. Warning and advice are among the effective methods of correcting the individual or the community. The Glorious Quran in verse 44 of Surah "Taha" states, "And speak unto him a gentle word, that peradventure he may heed or fear (addressing Moses and Harun against Pharaoh)".

Advice should be accompanied with the adviser's proper behavior, its effects will be many-folded. The Holy Quran insists that those who guide other should act and behave accordingly. In Surah "Ranks", verses 2 and 3 Allah states. "O ye who believe. Why say ye that which ye do not? It is most

hateful in the sight of Allah that ye say that which ye do not". In Surah The Cow, Verse 44, Allah states: "Enjoin ye righteousness upon mankind while ye yourselves forget to practice it? And ye are readers of the Scriptures. Have ye then no sense?" Warning or criticism should be constructive and sincere, and its intention should be divine; it should be corrective and nothing else.

Hazrat Ali (May God Bless Him) states: "Do not rely on the fools; do not criticize for your own benefits; such a person is on the threshold of destruction".

2- Persuasion of Responsible and Honest Individuals

In Islamic management, one of the methods of correcting deviations is to encourage those who perform their duties properly. This kind of encouragement not only strengthens the feeling of loving one's duties, but also sets a good example for those who shun their tasks.

Hazrat Ali (May God Bless Him) gives us his opinion on encouragement: "Thus, Fulfill their wishes, and state the hardships they have gone through in attaining their goals. This is because mentioning the good deeds of well-doers (praising them) will excite them to do more and will persuade the idlers to act promptly".

Ali (May God Bless Him) sometimes employs encouragement as a means for criticism and punishment. In fact, this kind of heartening will make the wrong-doers indebted and embarrassed.

He states: "Punish your brethren by your beneficence and return is evil by your generosity".

At times, the encouragement and persuasion of the well doers are considered as a kind of punishment of the evil doers. Thus, the encouragement used for the duty-bound individuals can be taken as punishment for those who shun their duties. Ali (May God Bless Him) states in this regard: "Make the wrong-doer suffer by rewarding the well-doers".

In encouraging the well-doers and duty bound individuals, we should be just and equitable, because both excessive and undeserving encouragement will have their adverse effects. Ali (May God Bless Him) states concerning "Ascribe to each individual his own hardships; do not let a person suffer the hardships of another man; do not postpone granting people their due reward; one's greatness should not cause you to assume his small suffering as great; and one's inferiority should not cause you to assume his great suffering as small".

3- Inflicting penalty on the wrong-doers and on those who disregard their duties

One of the functions of Islamic management for correcting the wrong-doing individuals, groups and organizations is to punish the evil-doers and those who neglect their duties. In fact, the Arabic word "Tanbih" (punishment) in essence means to let others know and to clarify the truth. Punishment has got different facets; sometimes, it takes on an admonitory colour or warning: in this case his (or her) secrets are kept hidden; the wrong-doer's secret should not get publicized under these conditions. His dignity should not be shattered.

Ali (May God Bless Him) states: " Among your people you should avoid those who insist telling you about others' abnormalities and weak-points, People have shortcomings, but the only person who is entitled to cover them is the governor. Thus, do not inquire the hidden secrets of people because you have to keep people's secrets. Cover the people's shortcomings so far as you can so that Allah may not disclose your own shortcomings to your people".

As it is understood from Ali's (may God Bless Him) statements and other Moslem authorities, disclosing those individual's personal sins and shortcomings which are not determinantal to community's social life, is forbidden: such disclosure is considered a crime. But if an individual commits a

crime which has social consequences and disrupts his (or her) society, the topic of keeping secret is not at issue any more. The individual's crime and treason should be publicized so that others will take a lesson and will not dare commit such crimes.

Rgarding this matter, Ali (May God Bless Him) states: Avoid treacherous companions. If one of them commits a treason and if your inspectors confirm this, trust these inspectors and assign him bodily punishment; cause him to suffer the offese he has committed, and denounce him and make him lose his dignity".

In inflicting a penalty in the criminal, like providing the well-doer with a reward, you should be just and avoid inflicting excessive and undeserving punishments. This is because lack of justice in this regard will make the effect of punishment lose color and bring about adverse consequences. Concerning this, Ali (May God Bless Him) has stated: "If you want to scold someone, be careful not to go to extremes; this will render your admonitio useless".

A Proposal for the Pattern of Evaluation

The pattern presented in this article has been of my concern since 1983. It has, to a limited degree, been undre discussion in governmental institutes. However, it has not yet been experimentally carried out as a pattern in the institutes of our country. I hope, upon the circulation of this article, this pattern will be employed by organizations and institutes.

In order to carry out an evaluation, we will observe, in the present pattern, two kinds of traits or characteristics of people: One is specific characteristics and the other is general characteristics. The general characteristics include two kinds of virtues: one is moral virtue and the other is service virtue. Then I have supplied some examples for each to calrify them. The specific characteristics are related to the professional capabilities of the individual. At

the end, there is a chart in which managers will give their opinions about their subordinates with regard to their characteristics. These notions are presented in the form of "excellent", "Good", "fair" and "weak" in the scale of evaluation. The above-mentioned chart is in relation with general characteristics. A similar one could be provided for specific characteristics as well.

The focus of this article on the general characteristics is due to the fact that for the evaluation of specific characteristics there are many methods available in books on management. But for the general characteristics, which deal with evaluation from an ethical point of view, and which are most important in Islamic management, due attention has not been paid and there is no pattern available in management circles. With this explanation in mind, let us describe our pattern of evaluation:

1- For evaluation, we will consider two kinds of characteristics. Let us define these two:

a. General Characteristics: By general characteristics we mean those traits which are expected in the behavior of all employees.

b. Specific Characteristics: By specific characteristics we mean those traits and capabilities which differ in accordance with the profession and responsibilities of the employees.

2- The general characteristics, which are the reflections of behaviors based on virtue, manifest themselves in ethical virtue, and service virtue. Let us define them in turn:

a. The ethical virtue: By ethical virtue we mean a collection of inclinations and behaviors which cause proper relations among colleagues and set the stage for the flourishing of capabilities,

b. The service virtue: By service virtue we mean a collection of inclinations and efforts which make the offering of good service possible.

3- The following are samples for ethical virtue and service virtue.

The Ethical Virtue: An individual possessing ethical virtue:

- is humble and avoids false pride;
- is sincere in his speech and deeds and avoids flattery and boasting;
- is dependable;
- is patient;
- is polite, upright and solemn;
- is devoted;
- avoids back-biting;
- is impartial in giving in his opinions and execution of his tasks;
- avoids uttering nonsense and doing useless work;
- tries to provide comfort for others.

The Service Virtue: An individual having services as follows:

- observes discipline and regulations;
- feels responsibility towards his obligations and considers himself responsible for what he does.

4- Here is scale for the evaluation of the parameters of ethical virtue and service virtue:

a. The degree "excellent": Is employed when the characteristics under discussion are often observed in the individual.

b. The degree "good": Is used when the characteristics under discussion are usually observed in the individual.

c. The degree "fair": Is employed when the characteristics under discussion are fairly common in the individual.

d. The degree "weak": This used when the characteristics under discussion are rarely observed in the individual.

5- To determine the degree of the ethical virtue and service virtues a chart called "A sheet for the evaluation of general characteristics" is presented at the end of this article. It may be sent to all supervisors and directors of the

organizations to be filled out at specific intervals (for example, once every quarter) and to be send back to the Evaluation Center.

6- We may as well provide a comprehensive chart to include the scores of the personal of an organizational and may compare the scores. In this way, we may determine the level of the general characteristics in that organization and may compensate for the existing shortcoming.

7- We may still provide another chart to include both general characteristics and specific characteristics. Through this chart we may identify an individual's status, and we may decide about an individual's promotion.

8- The above-mentioned chart, and the evaluation pattern in general may be reviewed every six months or once a year to identify its weak-points and to present it as a comprehensive pattern.

Summary and Conclusion

Control and supervision comprises one of the basic ingredients of Islamic management. Its significance is clearly shown in numerous verses of the glorious Quran as well as in the quotations and narrations of Moslem authorities and scholars. In Islam, the administrators are held responsible to Allah, Imam and people. The divine control is an innate one which encompasses all human-being's behaviors, speech and even his intentions. Only true believers in Islam and the religious foundations are sensitive to this kind of control. Imam's control and supervision is carried out through collection of the people, offices and institutions who get their legitimacy from him and jurisconsult. The people's control and supervision manifests itself in the form of enjoining the right and forbidding the wrong. In Islam, control and supervision can be direct or indirect, public or secret. One of the most important stages of control and supervision is the corrective measures to modify the deviations and to resolve the difficulties. In Islam, consciences

individuals are differentiated from wrong-doers and to proper manners are adopted for treating them.

An exact execution of the Islamic regulations in the area of control and supervision may play an important role in the clearance of the environment, organizations, organizational and social institutions of the Islamic order and increase professional capabilities of the administrators.

The Chart presented in this article for the evaluation of personnel is a kind of indirect control and supervision which classifies the personnel in any unit into different groups from the functional point of view and makes the promotion or demotion of the personnel possible. This chart is only a sample of the evaluation sheet of the general characteristics of the personnel.

It can be adopted to the specific conditions of organizations and institutions involved.

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An Essay On General Theory Of Systems*

Abstract

General theory of systems which was compiled originally as a model for new principles in the field of biology was brought up by "Bertalanffy". This model during the recent fifty years is used in different fields of science and were developed and expanded to interpret different phenomena from growth and development point of view. This model complements analytical models and the systems are a collection of elements in developments. To make the statistical model, thermodynamic apparatus is used and its most important aim is to formulate principles and laws of systems and to introduce a base to show unity of science using uniformity of laws. General theory of systems during past three decades has been under many discussions and were criticized by many management scientists which caused Bertalanffy to acknowledge the exaggeration of its applications but this theory in spite of its inadequacy, still has kept its importance as an important theory.

Introduction

General theory of systems which were introduced by "Bertalanffy"¹, during the first half this century has been the source of many discussions in scientific gatherings, and many books and articles have been written about it.

• - Economics and Management Quarterly Journal of the Islamic Azad University, vol. 4, spring 1990.

1- L. Von Bertalanffy

Bertalanffy who himself was a biologist in the framework of his theory, introduced basis for compilation of new biology, which was used for the context and applications of Biology. But the important point was his claim that this principals has gone beyond the boundries of biology and has been able to be used as general principals in every science. Although by formulation of organismic concepts in 1920 and 1930, played an important role to expand biology and his experimental research in the fields of comparison physiology, growth and metabolism, physic-biology, embryology, cellular chemistry and, ... in which even today is used for diagnosis of cancers, has an important role, but his most important effect is development of organism concepts as an open system and formulation of a program is for presentation of "General theory of system".

"Bertalanffy" attempted to explain the concept of organism as an active system with scientific terminology, and put it up against these analytical and mechanistic methods which are not able to comment on biological problems, the emphasis he laid on his theory is so much that he says "Biological science today is an important out look for us, and has never performed such important role before²".

General theory of systems in spite of Bertalanffy's interest, were almost forgotten during the second world war, but after the war in speeches and seminars, was again the center of attentions. In 1953 "K. Boulding" said that: "I think there is a framework named experimental general theory or with your bright definition general theory of systems, that can be deployed in different subjects." Finally in 1954 scientists like "Boulding", "Rapoport", "p.Gerard" which were experts in subjects like, economy, mathematics and physiology, in a place named "center for advance study of behaviorial science" established a

2- Systems Theory, I. V. Blauberg, V. N. Sadvsky, E. G. Yudin, progress Publisher. Moscow, 1977, P. 45.

society, which later changed to "scientific research in general systems".

System theory in facing analytical method and for its development were drafted. Analytical method is suitable for elements which are not in interaction and the relations between elements are linear, but when the elements interact with each other, and equation of their behavior and relations are not linear, a system which is a collection of elements will be found. In this case general theory of systems is a new subject which its object is gathering and formulation of principals related to systems.

Selection of Means

To introduce general theory of systems and to analyze it, formal, and physically precise and mathematic tools or similar instruments were needed, in order to explain informal concepts which are perceived from organisms having life, and explain it as a comprehensive and precise theory. The chosen and suitable means of Bertalanffy in this phase was "Thermodynamically statistical instrument" Choosing this medium to measure, had many reasons which three of its most important reasons are:

1- Thermodynamic details to be studied with the help of formal means, were more complicated than classical physical elements "compose of few elements" and this elements were similar to living organisms, and sometimes they are calculated as completely general variables.

2- Mechanical behaviors of classical physics are expressed by algebraic equations. While explanations of thermodynamic problems are based on statistics, that can be assumed, it has been recognized for explanation of nonmechanical behaviors in living system is a known method.

3- On Applications of thermodynamics in biology at the beginning of the century, some review took places and acceptable results were obtained.

Ofcourse thermodynamics at first, in closed systems meaning systems that

have no exchange of matters and were engaged in reversible process, were used. But steps taken at the beginning of the present organism showed that living organisms in general can not be assumed as a closed system in equilibrium, and for this reason thermodynamics with irreversible processes to define such expanded systems were developed and it changed to a formal medium for reviewing opened system's of "Bertalanffy"

Objectives Of Open Systems Theory

Main objectives of open systems theory can be divided into three categories.

1- formulations of principals and regulations of General systems, regardless of their particular form and their inner relations.

2- Formulations of special and precise laws related to nonphysical subjects from analyzing elements of social, and systematic behavior.

3- Establishing a base for unification and formation of new scientific information through appearance of laws of isomorphism in different fields.

Main Objectives of General Theory of Systems, Problems and its Solutions

Bertalanffy's view point on general theory of systems can be summerized as follow:

A- System is a part of total elements in interaction.

B- Closed system is a system in which no interchanging of matter is taking place. (Interchanging of energy is possible) and open system is a system in which interchanging of matters and energy, both can take place.

C- Any system, whether open or closed, is stationary. When $\frac{dQ_i}{dt} = 0$ in which Q_i is a characteristic (like energy density) of im part of the system and $t \neq 0$.

D- Equilibrium in a closed system is independent of time and macroscopic Quantities are nonvariable (Constant) and process of microscopic process, are noncontinious. Close system in equilibrium, for keeping its balance, needs no energy, and go out of balance in order to preform work; therefore, it can not keep this state of work for long.

E- Open systems to stay in equilibrium, should have suitable rate of processes. In Chemical equilibrium processes have high speeds. Process in organisms relatively acts slower, like metabolism processes.

F- In closed systems final situation, which depends on their primitive situations and is hidden in their mechanistic characteristic are distinguished.

Final situation in living organism are not specified by their original natures; but their final situations independent of their original situations are determined by their compounded property and structure.

The result of this organism property is its high ability for auxilary classifications, under variable conditions, the result of this organism characteristic is the great power for sub- classifying under variable conditions, dynamic order of its property, and its equifinality and examples like it.

"Bertalanffy" by using apparatus of irrevesible thermodynamical process, has formulated an equation for open systems:

$$\frac{dQ_i}{dt} = T_i + P_i \quad (i= 1/2, \dots, i) \quad (1)$$

In which Q_i is a particular characteristic of element Q_i M of the systems, $\frac{dQ_i}{dt}$ is a time function of this characteristic: T_i is a function of rate of movement of system elements, and depends on type of system under study, Q_i is a function which expresses the appearance of an elements in a specific points inside the systems.

When T_i is equal zero, it is possible to deduce an equation from equation (1) for a closed system as follow:

$$\frac{dQ_i}{dt} = P_i \quad (i= 1, 2, \dots, n) \quad (2)$$

"Bertalanffy" offers three types of solution for equation (1) in relation to limitations imposed in its right side, as follow :

- 1- when Q_i increases with no limitation.
- 2- when Q_i in the stable form is independent of time.
- 3- When Q_{12} is having cycle fluctuation.

For solution (2), there will be:

$$T_i + P_i = 0 \quad (t \neq 0) \quad (3)$$

in this case equation (1) is going to be:

$$Q_i = Q_n(x, y, z) + Q_{12}(X, Y, Z, T) \quad (4)$$

Equation (4) by using integral method can be solved.

"Bertalanffy" in analyzing of mathematics which is used in open systems, discovered problems that can prove by biological interpretation may have properties like organisms in stable conditions. Its specific example, is its equifinality property as mentioned.

For solving problems in systems as mentioned before, systems are known as a collection of elements P_1, P_2, \dots, P_n . which have been indicated by quantities Q_1, Q_2, \dots, Q_n , and balancing between elements, means there is a relations between them. In the simplest form, systems are defined by a group of differential equations as follow:

$$\frac{dQ_i}{dt} = F_i(Q_1, Q_2, \dots, Q_n) \quad t \neq 0, \quad i=1, 2, \dots, n \quad (5)$$

In this equation two main factors are not considered, one is sphere and material condition of system, and the other is dependence of system to its past history.

If all the changes, stops in a moment, or to be finished in such case $P_1 = P_2, \dots, P_n = 0$ and this indicates that system has come to a state of stationary, then the real changes are defined as deviation from equilibrium state. In equation (5) in case the final quantities or system are shown as Q_i and quantities of real situation as Q_i , equation of systems will be:

$$\frac{dQ_i}{dt} = F_i (Q_1 - \bar{Q}_1) \cdot (Q_2 - \bar{Q}_2) \dots (Q_n - \bar{Q}_n)$$

Which shows deviation of the system from final state of expectation.

"Bertalanffy" by using mathematical equations, analyzes formal property of the systems, which their important ones are as follows.

Formal Properties Of The System

A. Wholeness

Is a characteristic in which any alteration in a part, will influence all parts of the system, and causes the changes in all part of the system, and vice versa. Changes in any element, depends on all the elements of the system.

B. Summativity

Is a characteristic, in which changes of any element, depends only on that element and changes of all the system means changes of every element of the system.

C. Mechanization

Is a process by which the system transfers from the state of wholeness to state of summativity. In this process coefficient of interactive for every element decreases and when is leaning to infinity, coefficients lean towards zero. The other name of this characteristic which describes it better is progressive segregation.

D. Progressive Systematization

This characteristic is the opposite point of mechanization or progressive segregation, it is a process in which all the changes is towards wholeness.

E. Centralization

It is a process by which coefficient of interactive in an element of the system increases. In other words an element of a sub system has a main and predominant role, in which it is called leading part. Any minute variation in that process, leads to a great change in the whole system.

Analysis and Assessment of General Theory of Systems

Equations related to open systems which in this paper had referred to is applied, in biology for analysis of growth, in sociology for spreading of rumours and for determination of rate of changes in population numbers. In the framework of general theory of systems, the principals in subjects under discussions have equal applications both in changes of molecular masses and biological organisms and is in sociology for analysis of rumours spread, also in analysis of allometric of social systems and biology.

The systems which Bertalanffy explains, has an original state like A, which may have noticeable changes.

A specified structure like B has either a determined mechanism or a final state like C, which is constant for any known system. In theory of open systems, which is the formation of the main objective of Bertalanffy's theory, the effect of structure and its mechanism on the system has not been analyzed, and does not have the necessary tools for its solution. This theory can only express, the system behavior as a tendency to its final position. In other words, systems under study by using theological equations, are so explained that the real changes depends on the final situations of systems.

In critical analysis of general theory of systems, two problems have been mostly under criticised and studied by system theorist:

- a- structure subject of the system
- b- The subject of isomorphism

In relation with the first subject although elements which are analysed by the methods of thermodynamics, have a great number of elements, and complex form but the inner communications between the elements, also their structure are neglected. In this case, if the formal tools of thermodynamics for explanation of the complexity of the organization is adequate, for the analysis of systems with complex structure like living organisms is not enough. As "Rapoport" says, "Bertalanffy's theory gives a dull picture of the closed system, and believes open system is complementary to it."

Open system theory- As it was said, enjoys a limited importance and has no effective works on analysing the structure of the system. This model can be used for phenomena which are the indicators for non structural interactive like metabolism, and growth. For analysis of system structure there is a need for stronger means than analytical means of thermodynamics. And this is the subject that "Bertalanffy" himself has confessed in 1962. Although, we should accept that this analytical mean of thermodynamics in scientific research, has occupied a huge space. "Bertalanffy" in his numerous papers has given a comprehensive list of sciences which theory of open systems has successfully used.

The second case in general system theory that has been under criticism, is "isomorphism" in Bertalanffy's view, method of basic evolution in general theory of systems includes the establishing of isomorphism laws which works in different science. This has been the subject of many hard discussions during past years. Before we come into the criticism expressed by system theorist about the subject of isomorphism and Bertalanffy's answers to these criticism, in order to clear the subject, at first "isomorphism" is to be defined.

"In science there are numerous examples in which methods and general structure in one field has an inner similarity to methods (technique) and similar general structures of the other fields.

The comparison of each elements in these cases showing the relationships between them, is called isomorphism". An obvious examples of isomorphism, is the state determined systems, that is known as "time invariant systems" by mathematicians, and has simple properties and broad interpretations. An specific application is the equation of logistic curve, such as in the process of growth, when by similar elements has been partly saturated, appears, like population growth in limited spaces, limited food stuff, growth of a railway or a communication network in an specific area, and the law of *autocatalist* reaction in chemistry in which a known compound, catalizes its act of formation (accelerate). But Because the number of molecules in one side of the closed reaction is limited, the reaction should be stopped when all the molecules has changed.

The subject of isomorphism that, is the most important results of Bertalanffy's General theory of systems, has been criticized by many important theorist. "Hempel" one of the pioneer of scientific philosophy in U.S.A, said in 1951: "undrestanding isomorphism between the laws, does not deepen our theoretic preceptions of the phenomen and adds nothing to it". "Buck" by questioning that "if isomorphism in laws, has created any realities in specific subjects of the science?" denies any values of isomorphism.

"Ackoff" in the second symposium of system theories in summer of 1963, while analysing Bertalanffy's view, says that "It is not clear to me what is to be learned from isomorphism?" Ackoff says that the method of integration of science by Bertalanffy results in the seperation of applied and theoretic context. In Alkoff's point of view "what ever happened was due to the fact Bertalanffy did not make distinction" between science as a particular type of activity and science as a result of that activity; and by mistake he assumed that nature's structure is isomorphic to scientific structure.

The other criticism that "Ackoff " brings up is exclusion of conceptual

elements by general theory of systems, which means that general theory of systems is only including the systems that consisted of materialist elements.

Now, the above criticisms are going to be examined. Ackoff's discussion from one aspect has very good foundation because general theory of systems to some extent has been limited to isomorphism in laws, but Ackoff himself in his writings neglects and he denies isomorphism completely between natural structure and scientific structure. It is true that nature is richer and more complex than any scientific picture that we have showed so far, but science also in detail is the explanation and reflection of the universe in its real state, and with observation of the problems that exist in the knowledge of mankind from science, we can say that the structure of science relatively is isomorphism with the structure of nature. Eventhough this is a limited way, but knowing it, and its limitation is useful. And it is not rejectable as Ackoff believes. Also science and nature are so complex and multidimensional that through integration of science no one can exactly claim, which method is more successful, because there are numerous solutions and just one of them is Bertalanffy's method. Ackoff in his writings claims that operational research can solve the problems. This is also another mistake, although operational research is very important, from science point of view, but it is mostly based on experiment and does not include all the theoretical models.

Ackoff's criticism of exclusion of conceptual systems is not fair either, because when Bertalanffy, believes that systems are complexes of interactive element this does not necessarily means materialist elements, and can include conceptual elements. Bertalanffy in his next work, frankly announces that General systems theories are not limited to materialistic systems, but can be applied to every Generality having interact elements.

The other criticism that can be stated about general theory of systems and Bertalanffy also accept it, is its exaggeration about unifying of sciences (unity

of science) which existed in isomorphism, Bertalanffy in 1962 confessed that general theory of systems in its present form is a model among other models which is very much deficient, and is not comprehensive or finalized, while his views in 1950 was very much different from it.

In the writers view "Bertalanffy" by presenting general system theories, had taken a great step in showing isomorphism of laws between different phenomena; and up to today this theory has developed greatly, like what Lazlow in his definition of natural systems and its differences with artificial systems has demonstrated. But the subjects he has brought up has not been proved yet and needs more work by other people, that the subject of isomorphism of the laws by spending time and budget can prove its inclusion. Although, whatever changes in different subjects of science that has been explained ambiguously in the framework of mathematical equation, has a great values, and any endeavor to prove its non importance is somehow unfair.

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A Discussion On Islamic Management Basis Of Value In The Government And Organizational System Of Islam*

Abstract

This article deals succinctly with the value principles of the government and organizational system of Islam. These principles have two fundamental bases: (1) The scholastic base; (2) The public base. The scholastic base determines the outlooks of the government and its direction which in turn consists of two important parts. The first one is the Islamic principles and rules as ordained by God through prophets which no individual, group or system can change. The second one is the guardianship of Jurisconsult who, in addition to extracting and deducting Islamic rules from the Islamic sources, is responsible for administrating and supervising the government. The public base guards the religious school of thought and administratively supports the government manifested essentially by the people's role in choosing the religious school of thought, the constitution, the leader, the president, deputies of the Islamic Consultative Assembly and the representatives of councils.

Introduction

This article attempts to show compiling of value principles in Islamic management since last years until now. Some parts of this survey have been printed in two texts titled "supervision and control in Islamic management"¹

* - Economics and Management Quarterly journal of the Islamic Azad University, vol. 5, summer 1992.

1- Written by A. Jassbi, ph.D. Economics and management quarterly journal of the Islamic Azad university. Vol.2. summer 1989.

and "consultation and counsel in Islam"². In this text the general framework of values of Islamic Republic of Iran is briefly defined. To collect this text, the resources of authorities which had important role before and during the Islamic Revolution and at the same time are considered experts of Islamic government have been used. The writer only did the collecting, abstracting and finding logical connection between the value principles on one hand and between government and organizational system of Islam on the other hand. Teaching this subject in the universities during last years as a discussion of Islamic management and exchange of views, gave us the chance to follow it through. It is important to say that, the subject of government and organizational system of Islam are not completely discussed in this text, but it is a review in its framework and bases succinctly.

The Base of Islamic Government

The value principles of Islamic government has two fundamental bases:

1: The scholastic base 2: The public base.

1: The Scholastic or Ideological Base of Islamic Government

This base characterizes the government's policy and rule. To establish and guard the scholastic base it is necessary to consider two fundamental conditions. The first base is Islamic laws and regulation and the second is Valayat Faghih (Jurisconsulty) and leading the Islamic society.

First Principle - Islamic Divine Rules

Islamic government and its regulations is dominated by Allah and is not the government of individuals, groups, or organizations. Islamic society has its root

2- Written by A. Jassbi, ph.D. Journal of science of the training science of Tehran university. Vol.1,2

in Divine laws and values. If the majority of the society believe in Islam, but the rule and regulation of that society are not Islamic, such society can not be called as "Islamic Society".

In the Islamic society, people, groups, organizations and parties have authority to activate within the framework of the Islamic rules to gain power, but they can not constitute a constitutional law in which the word views of the society is determined in independently and without considering Islamic values. In fact in the Islamic society no group or party is authorized to change Islamic laws and regulations. Surely the manner of administration of the law and the use of differnt manners of management in society within the framework of Islamic regulations is authorized. The following resources confirm the above mentioned:

1- The Family of Amran - Verse 189

And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.

2- Verse 40 - Josef

The judgement is only Allah's, he has commanded that you shall not serve aught but him, this is the right religion, but most people do not know.

3- Verse 67 - Josef

Judgement is only Allah's: On Him do I rely, and on Him let those who are reliant rely.

4- Verse 44 - The Food (Al - Maidah)

Whoever did not judge by what Allah revealed, those are they that are the unbelievers.

5- Verse 54 - The Cattle (Al-Anam)

Judgement is only Allah's; He relates the truth and he is the best of deciders.

6- Iman Sadagh (Peace be Upon Him) Says in Vasa-el-al-Shiite-Page 20

Whoever's judgement about the two darhams contrast with God's book, is an unbeliever.

The Second Principle - Valayat Faghih (Jurisconsult)

It consists of the two words - "valayat" and "feghahat".

"Fegh" means to know and understand but its technical meaning in Islamic culture is having mastered rules and regulation of Islam by exertion and searching in Islamic texts and resources. A person who has this ability is called religious authority or clergyman.

Jurisprudents have the two following roles in society:

1- Deduction and announcement of the unchangeable laws through religious laws and commandments of authentic Islamic sources (i.e. the Holy Quoran, tradition, wisdom and consensus).

2- Solving problems of the modern society relating to religious commandments, so solving these new problems is one of the duties of jurisconsult within the framework of Islamic regulations³.

Valayat faghih means leading the society and controlling implementation of Islamic laws. This suitable role gives him the chance of solving the problems of the Islamic society as much as possible under Islamic regulations. In fact the active and leading role of jurisprudent prevents deviations from religious laws and regulations⁴.

3- Management in Islam- Texts of third conference of Islamic Thought-Islamic propaganda organization publishers. Jan. 1985. Pages 143 to 167.

(The source of legislation from Islamic view-written by seyed Mahmood Hashemi).

4- Our positions, third edition (with Idioms). Nov. 1988. Central office of Islamic republic party, page 48.

The jurisconsult in its general meaning is lead Islamic society with absolute authority⁵. In fact all organizations and institutions in Islamic government (the three branches of government, armed forces) are controled jurisconsult and he will control the Islamic society's affair in other words, in Islam, administrators are responsible before Allah, the Imams, and the people⁶.

The jurisconsult as the leader of Islamic society has extensive and absolute authorities and therefore must have specific characters which can not be find in every body.

These Characteristics Can be Summerized as Follows⁷

1- The most knowledgeable person about the religious school of thought (Knowledge).

2- To have great belief in the religious school of thought as compared with the others.

3- To be a good modle of good moral, behaviour and manners of living.

4- To be intelligent, efficient manager, brave and Just.

5- To have come from within the people and accepted by them.

There are Some Resources in Which the Above Mentianed Characteristics Can be Found

1- Imam sadagh (peace be upon him) says in vasacl - al - shiite vol.18, page. 95 - 94,

people should obey the religious jurisprudence who himself guards religious,

5- Imam Khomeini.....

6- Control and supervision in Islamic management, economics and management quarterly journal of Islamic Azad university, vol.2. Written by A. Jassbi. Ph. D.

7- Our positions, third print (with Idioms). Nov. 1988. Central office of Islamic Republic party, page 48.

against capricious, and is obedient to his Imam order. It should be said that these specifications are not in every religious jurisprudence.

2- Just righteous Imam can govern the society and set up friday prayers.

3- Imam sadagh (peace be upon him) quoting Holy prophet (peace be upon him) says:

Religious jurisprudences are people's trustee if they don't bound themselves to the world. They asked the Holy prophet how does it happen? he said: "Following kings" if they do this, you should fear, because their bad behaviour influence your religion.

2: Public Base

Public base is the second fundamental base of Islamic government which its duty is guarding the religious school of thought and administratively supporting the government. It should be said that the establishment of Islamic government is not possible without it. People in Islamic government have an important and constructive role which is not comparable with their role in the other social arrangements. In order to explain people's role in government affair from Islamic point of view, it should be studied under two basic resources in Islamic sciences. First is the jurisprudent and the way he should be elected and second importance of consultation in Islam as well as its role and functions in various parts of public life. Here we study this important subject under some resources in this respect only. For further information you can refer to the other sources⁸ the best example for people's role in Islamic government is studying their role in Islamic Republic Constitution which today

8- The relation between velayat and consultation. By Hojjatol-Islam Seyed Mohammad Bager Hakim. Management in Islam book. Texts of third edition of the conference of Islamic thought, Islamic propaganda publishers. Sepehr printing-Jan. 1985. pages 223 to 265.

is the only country in the world governed by Islamic revolution and has its root in Islamic values.

The fundamental role of people in Islamic Republic Constitution is choosing the religious school of thought, the Constitution the leader, president, deputies of the Islamic Consultative Assembly and the representative councils which is shortly explained as follows:

1- Choosing the Religious School of Thought

In Islam, there is no obligation in choosing school of thought, instead, choosing should be based on belief and without reluctance.

Holy Quoran in verse 256 of the cow surah says, (Al -Bagarah) There is no compulsion in religion, truly the right way has become clearly distinct from error; therefore whoever disbelieves in the devil and believes in Allah, he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, knowing.

Although many times Iranian people have shown their faithfulness and strong belief in Islam since the beginning of Islamic Revolution until now, the establishment of Islamic Republic was based on the votes of the people⁹. Therefore all different rules and regulations related to various society's matter is acceptable within the framework of Islamic regulations and any decision against it, will not be accepted by the society¹⁰.

9- The Islamic republic referandom won held in march 1979. And 99,8 of peoples voted to Islamic republic according to the statistics.

10- In none of the countries such as soviet union, China, Algeria, Cuban, India, revolution ccured in last century, people could not give their opinions about Ideolog and world view and this is one of the values of Islamic revolution that respect to people's opinion.

2- Approving the Constitution

After choosing the religious school of thought in which our ideology as well as aspects and views of society is formed, it is time to interpret the school and its specifications. It is clear that all the people and countries even the people of one country actually do not have the same belief and theory in Islam, therefore in order to lead a society policy, economic, cultural and armies are concerned, and fulfil as far as basic targets of Islam, we should design and collect the general law and principle. Here, the constitution according to which the religious school of thought is formed, should be assigned by considering people's vote and views. The role of people in this important activity, should be clarified. Therefore the constitution was ratified by people in two forms and two stages. In first stage the Expert Assembly Representatives in which the constitution was formulated were elected by the people, then after amassing the constitution by the elected representatives, it was approved by the people and one more time the role of people in elections was shown.

3- Electing the Leadership

The third factor which guarantees people's role in their destiny is the election of a leader or leadership council. According to the constitution of Islamic Republic, the leader of a Islamic society not only should have all the needed specifics but also should be approved by the majority of the people.

Of course the leader of Islamic revolution has a very important role in the society and its role needs to be studied and analyzed separately. Many books have been written in this regard, but the importance of Imam's role is not completely defined, for the victory of Islamic revolution is attained by conscious trying of Imam Khomeini, and the stability of our revolution has its root in his leadership too. In the constitution, the leadership is elected directly by the people (like the election of Imam Khomeini) or indirectly, by the

elected representatives of the People Expert Assembly. Therefore, the man who is responsible for leading a society should be accepted by the people and have characteristics such as religious jurisprudence, virtue, reflection, braveness and other needed qualifications. According to the constitution a leader or leadership has authority in affairs of armies, electing the Guardians Council of Jurisprudents, and the chief of Supreme Judicial Council as well as investiture of presidency and the like, thus the importance of people role is very obvious.

4- Electing the President

The election of president, considering his assigned authority in the constitution, such as the head of Executive power, electing ministers and presenting them to Islamic Consultative Assembly and to organize the government, is also very important. In many countries the people elect a president every four years¹¹, and in some countries, the president will be elected by the people's representative in parliament¹². In Iran the presidential election is through public and majority vote. If none of the presidential candidates get 50% of the votes, a run off election will be held and in this stage the president will be elected candidates by the majority of votes. This way the elected president always get more than 50% of all votes. In Islamic Republic of Iran like in the other countries a person can not be elected president more than two times, and it shows that any monarchy in the country is avoided as it is said in the constitution.

5- Electing Islamic Majlis Deputies

Islamic majlis is the second most powerful institution after the leadership and is the top decision - making body in the country. In Islamic government,

11- Like Lebanon, India,

12- Like Lebanon, India,

Majlis has some important and vital responsibilities as specified in the constitution-first, planning and collecting of the regulations and laws which in fact, indicates the policy and program of the Executive Power, judicial branch, as well as all the subjects related to political, economic, cultural, military, propaganda and legal affairs. Second, taking the vote of confidence or rejecting the ministers suggested by the president. In addition the majlis is authorized to check the president's competency and take a decision about his incompetency. Board of ministers or each one of the ministers can be interpellated and deposed through the needed votes. In conclusion Islamic Majlis deputy has more power in Islamic Republic of Iran and is elected by the people from different cities of the country. So people can play an important and vital role in their destiny.

6- Electing of Islamic Consultative Assembly Members

One of the most important roles played by the people in the society is execution of the laws concerning Consultative Assembly which has also been ratified by Islamic Majlis in 1986.

The six above cases are determined for people's attendance in social sciences and participate in their destiny. The full execution of the above cases shows the vast attendance of different parts of society in various affairs of the society which had never exist in the other countries. The fulfilment of this target indicates the values of Islamic school towards respecting the rights and ideas of all people and also states the success of Islamic social pattern against all the tested schools which exist in the west and the East.

People's Wishes, People's Interest and Their Selected School of Thought¹³

In Islamic society the following actions will be performed upon people's demands and their tendencies according to interest of the religious school of thought and the recognition of the elected leader.

When people's desire is against Islamic values the authorities do not submit to their demands, and if they resort to demagoguery as a respecting people's demand, people have the right to object and a reprimand them later, for their duty is to inform people, and not to follow their transient demands because of respecting them.

Verse 120 - The Cow (Al - Bagarah)

..... and if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper.

If people's desires are not against Islamic values and have no explicit incompatibility with Islamic rules, however authorities do not believe them to be in people's interest, then they will not submit.

Verse 216 - The Cow (Al - Bagarah)

..... and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah Knows, while you do not Know.

Authorities should first try to inform people of their interest and tell them about their loss which is related to their unfit desire.

If people agree with their proposals, there is no problem, otherwise,

13- Our positions book. Third edition (with idioms) nov. 1984. The center of distribution of the Islamic Republic party central office. Pages 54 to 58.

considering the following points, the appropriate decisions should be taken:

A. Observing people's demand, if it is not opposed to Divine judgements is a valuable expediency which strengthens the link between people and government. Therefore benefits of coordination between government and people should be compared with what government would think of as the interest of the people and choose the one more valuable.

B. Authorities should always consider that people are able to choose their destiny with considering their moral responsibility in the religious school of thought. We found and experienced this ability during our great revolution.

C. Some of the governments decisions which are against people's demand but contain their interests, encounter difficulties. Therefore in this conditions, the fulfilment of people's demand is not actually possible. Authorities are responsible to make decisions under the observation of the three mentioned cases and to deliver from demagogy, for they are responsible in front of God and His creation.

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The Necessity And Importance Of Management In Islam*

Introduction

The history of human's life shows that he has always lived in groups and societies. Human way of life points out the necessity of the division of labour and responsibilities and the importance of man's role in the society. If we believe that responsibilities and leadership in a society are relative, the duties of the individuals in a group shows their importance in that groups which expresses the classification of leadership and management.

day, it is believed that, the influence and not presence of a leader or a manager is important. Management means the influence of a person on others. So regarding a person's influence on others, he has a management role in his group¹.

Sometimes, the meaning of leadership, and management is taken from what has been explained in the management books and concerns the institutes on organization levels and sometimes this is a general meaning for management, which concerns all levels of the society.

The word manager is derived from the word manage and it means the one who controls and manages the others. Thus it includes leadership and guidance in all levels. All the schools of management, human relations, and

* - Economics and Management Quarterly Journal of the Islamic Azad University, vol. 6, fall 1990.

1- Principels and fundamentals of management, A. Jassbi, Ph. D. IAU publication. P. 2. 9, 1989.

also the philosophical and social schools believe that human being needs leadership in order to continue and improve his life-The existing differences are what the leaders' characteristics and their attitude towards the society should be. The human history has shown the importance of leadership in different societies. Some historians and writers believe that all human successes, happiness and unhappiness are resulted from correct or incorrect leadership. They believe that no other factor is as effective as leadership in human's happiness and evolution².

Islam considers leadership and management as a necessary factor for the continuation of human's life.

There are two kinds of leadership from Islam's point of view. Divine and satanic. In the school of Islam (as it is mentioned in Quran and Islamic traditions), it is believed that the human's fate depends on his obedience to the leaders who lead him to truth or to adversity.

The Necessity and Importance of Management

The following verses of Quran and Islamic traditions prove the importance of leadership and management in Islam:

Quran- Nazeat Sura, verse 5:

"By these that direct an affair"

In this verse God swears to angels who manage everything. God, himself is prudent as it is said in the prayer called Joshan-e-Kabir. oh God, I am asking You in your name, you who created the face, oh predestinator oh prudent.

Thus, prudence is one of God's characteristics and it is so important that God swears to the prudent human. Prudence means to think of the result of everything.

2- Scientific Management a school of Islam View, Abbas Ali Akhtari, Islamic Publications 1990, P. 34, 35.

Quran Baghareh Surah (the Cow), verse 30:

"And when thy Lord said to the angels I am setting in the earth a viceroy".

This verse shows that the first human who is created by God is considered as God's viceroy on earth. In another word, leadership is so important that (Adam) the blessed prophet come to earth in order to lead human. This is contrary to the process of evolution that necessitates the appearing of a prophet after the formation of groups and societies.

In fact, Quran is an evidence to prove that the first human who was created by God (Adam) appeared on earth as a Prophet and God viceroy. The Arabic word "jael" means that human being can never live in this world without a leader³.

In Quran, the word "Imam" which means leader, has been repeated in singular and plural, several times. A leader, could lead or mislead his people, In the following verses Imam is considered as a person who lead people to God and happiness.

Quran, the Prophets Surah, verse 73:

"And appointed them to be leaders guiding by our commands".

Quran, the Story Surah, verses 5:

"Yet we desired to be gracious to those that were abased in the land, and to make them leaders, and to make them the inheritors".

Quran, the cow Surah, verse 124:

"And when his Lord tested Abraham with certain words, and he fulfilled them, He said 'Behold', I make you a leader".

Quran, Salvation Surah, verse 74:

"Who say, 'Our Lord' give us refreshment of our wives and seed, and

3- Imamet and Leadership, M. Motahari, Sadra Publication P. 187,188.

make us a model" to the God fearing".

In the following verses Imam is introduced as a person who mislead his people to darkness and fire.

Quran, the Story Surah, verse 41:

"And we appointed them leaders, calling to the Fire".

Quran, the Repentance Surah, verse 12:

"Then fight the leaders of unbelief; they have no sacred Baths; happily they will give over".

There is a tradition from Shiite and Sonnites about Imam Ali-ebn-e Moosa-l-Reza, who interpreted the verse 71 from the Israelites Surah as follow "every body is called keeping his Holy book in his hands and following his Imam, in the Resurrection Day".

Imam Sadegh "peace be upon him" said "Do you not thank your God and do you not pray to Him at the Resurrection Day? God will call all groups together with their leaders. We will be called accompanied by Mohammad the blessed prophet and you will follow us. Where do you think they will take you? They will take you to God and Heaven. This statement was repeated three times by Imam.

This narrative proves that the importance of an Imam and a leader is to the extent that people and their leaders seem to have similar fates.

This proves that the influence of a leader on his people is so extensive that he can lead them to whatever he wants to and thus they will have a common fate.

There is a quotation from the Mohammad, the blessed "one who dies, not being led by an Imam, he is dead, in Ignorance". The above mentioned statement shows the importance of Imam and the necessity of leadership in Islam. It shows also that there is no possibility for human to salvation if not guided and delievered, and he will die as a pagan.

Imam Ali said to Komeil "I swear to God that the world is always full of evident or hidden proofs in order to protect the signs of God and His commands."

This statement shows that leadership being either evident or hidden, according to the conditions of time and place is necessary in a society and that there is no possibility for the mankind to reach his goals without it.

Imam Ali-ebn-e Moosal Reza said: "There is no successful group or nation, unless it has a leader who manages its material and spiritual affairs."

There is no school which explains the importance of leadership so clearly as Islam does.

Imam Sadeghe "peace be upon him" said that there should be three groups in a society in order that the individuals manage their affairs in the world and in their future life, Lack of these groups in a society will make the individuals seem such as weak animals. These groups are:

- *Pious and abstemious juris consults*
- *Benevolent and predominant managers*
- *Honest and reliable physicians*

Mohammad the blessed prophet, mentions the importance of management by saying that "During a journey, if there are three persons who travel together, one of them should take the responsibility for the groups, otherwise, these will be disturbance in their programmes and affairs."

This is a quotation from Imam Sadegh: "Earth without Imam will be vanished. This quotation mentions the necessity of leadership and also says that the world would not last without leaders and Imams."

Imam Sajad in his Law treaties says "There are three groups of rights allocated to those who are under your leadership." The most important and necessary ones are the rights of those whom you manage. The second groups are the rights of people whom you train and educate, because an ignorant

person is inferior to a learned man and should be lead by him.

The third groups are the rights of those whose financial affairs are your responsibilities, and your behaviour effect their lives such as the rights of your wives and subordinats.

Imam Ali peace be upon him "does not accept the idea of those People (khavarej) who believe that management is something which is allocated only to God and thus there is no command unless the God Command. Imam Ali, in reply to the above statement says"that is true, but this statement eliminates the will. Of course there is no command except the God's Command but people need a leader who may be either a beneficent person or awicked one. The believers will do their duties regardless of what he is and so do the unbelievers. Thus Imam Ali declares that the presence of a leader whom be either a competent person or a debauchec is necessary in the society because a society could not last without a leader even for a short time.

Summary and Conclusion

The differences of different schools of management is usually in the method and not its necessity and there are very rare cases in which the necessity of management is denied . In Islam and material schools the necessity of leadership is absolutely confirmed. In Islam as a dynamic school of moral the necessity of management and leadership is definitely confirmed as in this the article some verses of Quran and some naratives in this relation has been pointed out.

It should be mentioned that the meaning of the word "Imam" is much more extensive than its meaning in this article as leader. Here the meaning "Imam being related to management, has been considered as the meaning of leader". A more complete explanation of this word (Imam) needs a separate and independant article.

Now that the importance of leadership and management in Islamic and non Islamic systems have been discussed, considering, the Islamic duties, every body should participate in choosing the leaders of his society. Being indifferent towards this duty, is an opportunity for the oponents against Islam.

Man In Islam*

(Continuation of issues on Islamic management)

Abstract

The discussion on management of human resources in any school, including Islamic school, requires; identification of man and his characteristics. In Islam, man has an independent and different creation from other creatures of the world. He has had a civilization and his life has been based on laws from the very beginning . Human beings have worthy and unworthy characteristics. These characteristics exist in their entity in the form of power and by activation of these characteristics a man, can either leap in the direction of highest Kingdom or decline in the direction of the lowest of the low.

Introduction

Human being has been and still is the most important topic of all the schools. The Divine schools have regarded the guidance of a man as their main mission and set up their target, role and everlasting efforts in his direction and for his guidance.

In non- Divine schools, although they relate the changes and developments of history to other factors but human being has been tabled as the most fundamental issue in their discussions. Since the main and most important part

• - Economics and Management Quarterly Journal of the Islamic Azad University, vol. 7, winter 1991.

of management is the management of human resources, the most important issue in the management will definitely be a discussion about human being.

In this essay and future essays, we have tried to review and discuss the Man from various view points. Human being has an interesting and wonderful story. He can walk through a long and rough route which runs from the highest heaven, to the lowest extremities. He is the target of creation and source of all goodnesses and wicknesses. He will conquer the world and in his creation, the Angle we're ordered to bow in homage.

According to Islam and Quran man is a creature who has descended from a superior sphere to the earth. He is the divine trustee, worshipped by angels, aware of names of God and above all, the successor of God on earth, He is the only creature among the living creatures who has a different creation, and has a divine spirit. He will fall so hard into a precipice if he deviates that no wild animal is capable of such savagery. Finally, he is a creature in whom contradictory characteristics could be found.

In this essay we will deal with two fundamental issues to identify the Man from Islamic point of view. What are man's creation and his worthy and unworthy characteristics?

A. Creation of Man

There are various views in connection with the creation of Man which are referred to as follows without going into details¹:

1- Most philosophers and scientists, specially until the Eighteenth Century, have considered the creation of man as independent in the same way that the owners of Divine religious believe and did consider evolution.

1- Translation & explanantion of Nahgolbalagheh, 2nd volume, 1 st to 3rd sermon M.T.Jafari, 1367-
maas 124-147.

2- In the middle of Eighteenth Century a theory was tabled by Lamark (1744- 1829) and later on the most famous scholar who worked on it was Charles Darvin (1809-1882) who wrote a book titled " the Foundation of species and its process in natural selection". Following the criticisms made on Darwins theory, the theory of "Mutation" was presented by a Dutch scientist on modification and completion of Darwins, theory which attracted the attention of socialogists such as Morgan and Holden. Apart from the point whether Lamarks, Darwins and other theorists, particularly Darwin who considers the man from the monkey generation and regards the development of animals as the base and root of human being, are contradictory to the principle of monotheism or not,² this theory is mostly based on the logic of abstract concepts and not on abstract laws, therefore the arguments which have been used to reject them made them valueless and unimportant.

3- The creation of Man, in Quran and Islam, started with the creation of Hazrat- e- Adam who is one of the Gods' prophets. Islam and generally all theist schools reject the savagery and culturelessness of the primitive men and belive that descention of Adam and Eve to the earth, as the first human beings, forms the commencement of the man's life which has been accompanied by family structure and divine culture³.

The Holey Quran presents the creation of Man in two groups of verses. The first group includes those verses which are related to the natural process of man's creation which initiates from earth material, changes to sperm and

2- Darwin himself believed in God and Mr.Yadolah sahabi in his book, "creation of Man" approving the theory of evolution, has tried to show the conformity of the theory of Evolution with the Quran verses and use it as proof of theism.

3- Refer to Almizan and also the book. "A look at the Islamic Management" scyed Reza Taghavi Damghani, Islamic propagation organization publishers 1368- pages 24-25.

through foetal conversion duct it will convert to embryo and flesh and after the stages of bone structure and foetal evolution, the birth of child occurs. verses 12 to 14 of Momenoon surah:

"And certainly we created man of an extract of clay, then we made him a small life - germ in a firm resting - place, then we made the life gem a clot, then we made (in) the lump of flesh bones, then we clothed the bones with flesh, then we caused it to grow into another creation, so blessed be Allah, the best of the creators".

The issue of independence of Mans' creation is not derived from the first group of verses. The second group include those verses which explain the beginning of Mans' creation and describe the Angles' prostration and the story of the Abolbashar (Father of human being) who is the first man on earth, explaining the Gods orders and his (abolbashar) characteristics, this group of verses by the independence of Mans' creation in comparison with other creatures and his characteristics and greatness. Therefore, creation of Man in the view of Islam is a creation independent from other creatures of the world and he has had civilization and family life, beleifs, initiatives and ability to recognize the profit and losses, good and bad and he has always been exposed to the devils' temptation and enjoyed the guidance of prophets.

B. Mans' Characteristics in the View of Islam

Islam and Quran express the Mans' characteristics which is a collection of worthy and unworthy. Basically whatever is used in the field of human management is exactly this characteristics which is divided to worthy and unworthy and its effects appears directly in the whole range of behaviour, statement and genreally in the who be sphore the human life. In fact the story of creation of primitive Man will not have any effect on todays' life but Mans' characteristics has very close relationship with his activities and directions. We

divide the Man's characteristics into two categories in order to describe him within the scope of Islamic philosophy. One is worthy and the other unworthy characteristics which will be explained as follow:

C. Human Beings' Worthy Characteristics

Although mans' positive characteristics or his values have been stated differently by various scientists, but as a whole, what is regarded as important in our discussion includes seven characteristics which will be reviewed respectively⁴.

1- Successor of God on Earth

The most important characteristic of Man as far as Quran is concern, is his significant position as Gods' successor on earth which makes the Mans' importance and greatness so unique. In Quran, the man has been regarded as Gods' caliph (successor) on earth and the word "caliph" has been mentioned in Quran in nine occasions of which 2 occasions are singular (Nos 1+2 below) and the other seven occasions are plural (Nos 3 to 9 below)⁵:

1- "And when your Lord said to the angels, I am going to place in the earth one who shall rule (in it), they said : what! wilt thou place in it such as shall

4- The late Ayatollah Motahari, in his book. "An introduction to Islamic philosophy" 4th chapter under the title of "man in Quran" pages 283 to 254 chapter, has mentioned the Mans' values in 14 cases. In our discussion we regard 4 cases among Islamic obligation and beliefs which are not related to worthy characteristics. The other three cases in fact have been somehow mentioned in the cases and there was no need to break them down. For further explanation, the a.m pages of the book should also be studied.

5- "A ray of Imamate and vilayat (guardianship) in holy Quran", by seyed Ali Akbar Mussaviy Yazdi and Mohammad mohammadi Gilani, Mohammad yazdi, Hossein Mazaheri Mohammad taghi Mighat publishers, winter 1962, pages 13 to 21.

make mischief in it and shed blood, and we celebrate thy praise and extol thy holiness? He said; surely I know what you do not know. And He gave Adam all the names then presented them to the Angles; then He said: Tell Me the names of these if you are right.

They said : Glory be to Thee! we have no knowledge but that which thou hast taught us; surely thou art the knowing, the wise.

He said: O Adam! inform them of their names.

Then he had informed them of their names, He said:

Did I not say to you that I surely know what is ghaib in the heavens and the earth and (that) I know what you manifest and what you did hide".

2- "O David! surely we have made you a ruler in the land; so Judge between men with Justice and do not follow desire, lest it should lead you astray from the path of Allah.

3- "And He it is who has made you successors in the land".

4- "He it is who made you rulers in the land".

therefore whoever disbelieves, his unbelief is against himself; and their unbelief does not increase the disbelievers with their Lord in anything except hatred: and their unbelief does not increase the disbelievers in anything except loss".

5- "Then we made you successors in the land after them, so that we may see how you act".

6- "And we made them rulers" ...

7- "... And remember when He made you successors after Noah's people...."

8- "... And remember when He made you successors after "Ad" ...".

9- " Or, who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth ..."

In the a.m. verses, succession perhaps means replacing precedents by new persons in the life, occupation and works. The evidences and indications which

exists along side these verses confirms this. But the two verses which have been indicated singularly, state the succession or substitution of God. Three reasons have been presented to prove this issue. One reason is that in these two verses the word "Caliph" has been used without any reference or addition which emphasises that the Man is caliph of someone who has put him in this position , i.e - successor and this point is valid in both verses. The other reason is that in the discussion between God and Angels , when they ask about a caliph which will shed blood on earth, God replies that he knows something which they do not. And after the competency of man for knowing the names, which the Angels were not aware of , was tested and confirmed, his competency for being worshipped was emphasised and this shows that the succession announced in the verse could not be anything but divine succession. The third reason is that in verse No 1. before creation of Man, the God introduces him as caliph to the Angels, while, if the purpose was only an individual succession in this world he did not have any reason for such introduction.

AlMizan also recognises this succession and substitution for God and as some of the commentators also believe, refers to the kind of earthy succession which has been living before the Man on earth and was overtuned later. The position of Divine succession has not been solely for Adam but is related to the mankind and the meaning of teaching the names was not only related to Adam but the science was trusted to mankind and its effects gradually appeared in his offspring. Continuously and gradually and if the children of Adam put their steps in the path of guidance, they will be able to change that science from potentiality to reality⁶.

6- with the learned Man in Quran - volume 1, creation and succession of Adam in gathered *AlMizan*, by shamsadin Rabiee Noor - e - Fatemeh publishers, pages 72.

This issue show the importance which Quran and Islam has for Man who is placed as God's successor (caliph) on earth.

None of the non - theist schools could even imagine such position for the Man and in Theist schools, Man is the only creature which possesses such great advantage in the creation.

2- He is the Divine Trustee

One of the important values of man in Islam is that he is a trustee and this position has been presented to him by God. This issue is mentioned in Quran as follows:

"Surely we offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant;⁷".

As it could be understood from the text of a.m.verse, the trust which was presented to the man by God and he accepted it, is a trust that the skies, mountains and earth have rejected What and which is this trust ? How it has been presented? and other questions which come to mind.

The Late Ayatallah Motahari has a rather comprehensive discussion about the quality and method of presentation of this trust, taking advantage of his discussion we explain the issue⁸.

The phrase "they rejected to accept this trust" clarifies that this trust is not only to be accepted but is to be bearable and carried on one's shoulder and

7- "Hafez", inspired by this verse says in a Ghazal which was written in connection with the creation of Man: "The sky could not tolerate to carry the load of Trust, therefore the lot was drawn to myinsane name".

8- "Islam and the circumstances of time", volume one - By the late Morteza Motahari, sadra publishers, Farvardin 1365- pages 21 to 51.

although is not a material thing which one would feel its heaviness by his body but it must be beared. By reffering to the explanations, it will be clear that this trust include obligation, duty, responsibility and law. This means the Man was obliged to carry this trust on his shoulder by obligation, law and resposibility. None of the other Creatures, either animal nor material, has such responsibility. The animals, on the basis of their instinct, perform one kind of activity and their life has always been the same. But the mans'life is always on the route of evolution and development and he enjoys the power of creativity and innovation. The animals do not have progress and evolution neither they have deviation and moral decline but man, when dragged into the deviation and decline, may cause to corrupt and destroy a significant portion of the environment and turn the universe to a smell of crime and oppration.

In fact the first and last section of the a.m. verse indicates the approach of man in the dimension of evolution and progress in onc hand and corruption and destruction in the other.

This particularity, as explained before, makes Man, among all creatures of the world, as the only creature who posseses the characteristic of acceptance and tolerance of divine trust.

3- He Has the Highest Scientific and Awareness Capacity

Man has the highest scientific and awareness capacity and no other creature in the world comes close to him. Quran, in the wonderful story of Mans' creation, in replying to the Angels' question wondering about the prostration of man who had reputation of bloodshed on earth, reminds them the God's reply that, " I know what you don't know", Then God teaches the Attributes to the man and asks the Angels about them. When the Angels express their weakness and ignorance, God asks Adam to teach the Angels and Adam says:

And He taught Adam all the Names; things then presented them to the Angels; then He said : Tell Me the names of these if you are right.

They said : Glory be to Thee! we have no knowledge but that which thou hast taught us; surely thou art the knowing, the wise.

He said: O Adam! inform them of their names.

Then when he had informed them of their names, He said: Did I not say to you that I surely know what is ghaib in the heavens and the earth and (that) I know what you manifest and what you hide".

Numerous discussions have been made about the Attributes in the Islamic books and explanations. Some believe that the Knowledge of Adam about the Attributes has not been similiar to our knowledge of objects, otherwise the Angels would have become like him when Adam described them. On the other hand it was not a virtue for Adam that God taught a number of phrases to him and not to the Angels. Such issue is not enough to prove Adam's virtue over the Angels.

The knowledge of Angels which was learned through Adam was different from the knowledge which God taught to Adam, because the first part was understandable for the Angels but they, did not have the ability to understand the second part, the worthiness of Adam for the position of successor was for his understanding of the virtues and not his knowledge of them. As a result, whatever God presented to the Angels are superior and invisible creatures which are in the possession of God and every virtue created by God is blessed by them and whatever is in the skies and on earth is derived from their light.

The late Morteza Motahari has a comprehensive discussion about the Mans knowledge in which various self awarenesses of Man are stated. He has referred to eight cases of awareness in Man which are as follows⁹:

9- Morteza Motahari. An introduction of Islamic worldview - Man in Islam page 384 to 306.

- Natural awareness, which is in fact innate awareness. The appearance of Mans' "self" is exactly the same as appearance of his own awareness. Although this self - awareness is real but is not acquired or earned. The Qurans' reference in the a. m. verse is in fact related to this self- awareness.

- Philosophical self - awareness which seeks to identify the reality of "self" and to find out whether it is accident or substance? abstract or material? what is the relation between the effect and body? where it has existed before the body or found later? etc ...

- Universal self- awareness meaning to find out about "self" in connection with the world, to find out where he came from? where he is now? and where he is going to?

Imam Ali (Peace be upon him) says: "God bless those who know from where they come, where they are and where they are going to? "

- Class self - awareness means knowledge of "self" in relation with the social class that he lives with . Understanding of class position and class responsibility is class self - awareness.

- National self- awareness means knowledge of "self" in relation with the people with whom he has racial and ethnical relation and because of living together with them have common laws, traditions, history, literature culture, historical defeats and victories.

- Human self - awareness means knowledge of "self" in relation with all human beings who have common humans conscience. The real realization of such self- awareness is in fact what the great poet, saadi has said that :

" The children of Adam are each other's organs, who are of one substance in the creation."

- Mystical self - awareness which is knowledge of "self" in relation with the essence of God which is the relation of consequence with the origin, reality with artificial, absolute with stipulated.

- Prophetic self- awareness which differs from all other self- awarenesses.

The prophet searches to awaken the man's innate powers, inflame the mysterious instinct and hidden passion of the Man. He creates a sensitiveness against the whole existance and conveys his own self - awareness to people.

In view of what was stated above, it is indicated that none of the creatures of the universe possess such capacity as far as awareness and knowledge are concern and in Islamic school, this issue is regarded as one of the great advantages of the Man. Development of awareness means the development and expansion of Mans's life. Knowledge and information is equal to spirit and soul and one who has more knowledge, has exceeding soul¹⁰.

4- He is Two Dimensional, Materialistic and Heavenly Creature.

Man is a two - dimensional creature. In him, apart from materialistic elements, divine and heavenly elements also exist. "Then He made his progeny of an extract, of water held in light estimation". Then he made him complete and breathed into him of His spirit ...".

Therefore, according to Islam and Quran, he is a single creature consisting of two fundametal dimensions. Any disturbance in either of these two dimensions will mean that, he is not a man indicated by yesterdays history and todays observances. One dimension is his materialistic aspect with all its manifestations and qualities and the, other is his heavenly aspect with all its manifestations and particularities. The domination of materialistic element of Man will be followed by selfishness, revolt, war and aggression¹¹.

10- Quotation from molavi :sixth section - page 354, lines 10 to 12 *Masnavi kalaleh khavor*, fourth print.

11- Molavi expresses the domination of materialistic element in the following poem, sixth section, page 352, *Masnavi kalaleh khavar*, fourth print.

The heavenly element of Man has various manifestation which is activation of the supreme humanistic "self" which will save him from selfishness and aggression.

In connection with the divine spirit which has been infused in Man, numerous discussions and analysis have been made so far. "And they ask you about the soul, say: The soul is by the command of my Lord and you are not given ought of knowledge but a little. Alameh Mohammad Taghi Jafari, the contemporary philosopher says: "The aim of soul is that superior reality which distinguishes Man from other animals and leads him to materialistic and spiritual evolution. This is not a materialistic reality which occurs in the sphere of nature and could be destroyed after natural actions and reactions"¹².

He has presented four major theories about the soul. In the first theory, the soul has descended from super natural world, harmonises with the body and then separates and returns to its place of origin. Separation of spirit from materials is in its nature and never is polluted by the corruption of nature¹³.

In the second theory, there is no reality in the body of Man called soul and the Man is a materialistic creature which has life.

The third theory differs between the spirit and soul. He considers the soul as the most supreme production of actions and reactions of natural elements which is created in the path of Mans' existence and his evolutions occur in the highest stage and will be free from wanting material and its laws in as much as its progress in this path and becomes abstract and prepared to accept the heavenly spirit. In reality it is the soul that Ascends and not the spirit that descends. Finally the last theory does not consider any reality to be abstract

12- Translation and explanation of *Nahjolbalagheh* 2nd volume, speeches one to three, M.T.Jafaris Nasher - e - Farhang Islamic printers, spring of 1367. page 133.

13- Molavi also states the same view in *Masnavi*: 1st section, page 16, lines 18 to 20.

except that of God, and believes that apart from God, everything is material and physical. The difference between the material and spirit is that spirit is a delicate substance and follows more delicate laws¹⁴. According to Alameh Jafari, the third theory is the most logical one.

Other scholars have also discussed about the spirit i.e. Alameh Tabatabai, the late philosopher, in his book. "Revelation or mysterious instinct" and his important explanation of AlMizan book called, "Great leaders and more important responsibilities"¹⁵, also allocated a section to the issue of spirit, soul and Revelation.

There is no opportunity to present all the discussions here and refer the readers to the a.m sources.

We can conclude from all these discussions that Man is a two - dimensional creature from Quranic point of view. He is neither like the Angels who are devoid of any kind of mistake, sin or free will, acting only in the direction of Gods' worship and execution of His orders, nor like an animal which is one - dimension who is a function of instinct and immersed in materialism. Imam Ali peace be upon him says : "God has placed wisdom in Angels without passions, has created the animals with mere passion and has created the Man with the combination of wisdom and passion. If wisdom dominates the passion, the Man will be better and more respected than the Angels and if passion dominates the wisdom, he will be worse and lower than animals"¹⁶.

Therefore, it could be indicated that the Man, as for as Quran is concern, is a two dimensional and heavenly creature who can fly or decline from the internal divinity to the eternal depth and he is again, the only creature,

14- same source pages 134 to 136.

15- Great leaders and the greater responsibilities, written by Naser Makarem shirazi.

16- Molavi says : sixth section, page 352, Masnavi, Kalaleh khavar, fourth print.

among all creatures of this universe, in whom the Divine spirit has been infused¹⁷.

5- He Has the Conscience to Recognize Bad and Good (Has a God Knowing Nature)

As far as Quran states Man nature is a God knowing creature. Doubtfulness, ill nature, mistakes and sins and whatever is to deny God, are due to deviations in his basic nature and as Man is invited by the guidance of prophets to divine unity in the outside world, enjoys the nature and instinct of knowing God inside him.

Infact the prophets have been sent to draw aside the curtains of deviation, superstition and fancies from the Mans' conscience, otherwise believing in unity and knowledge are concealed in the man's being and forms a part of his capability. The Man should pay attention to himself within him and search for God in his own deep being before searching for philosophical reasons, logic and reasoning or look at the signs of creation in the nature¹⁸.

"And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? they said; yes! we bear witness. Lest you should say on the clay of resurrection; surely we were heedless of this".

"Then He inspired it to understand what is right and wrong for it".

This verse shows that man know his vices and virtues before it is explained for him. "Then set your face upright for religion in the right state - the nature

17- The following poem by Molavi is initiated the abstraction of man's spirit and his return to the superior heaven to the superior heaven.

18- Hafez refers to the same subject in his mystical poem. This verse indicates that the will be aware of the goodness and badness of his evil and good before they are explained to him.

made by Allah in which He has made men; there is no altering of Allah's Creation; that is the right religion, but most people do not know.

Then turn their face straight to the right religion before there come from Allah the day which can not be averted on that day they shall become separated.

These verses and quotations which are used for their explanations indicate that God has placed the instinct of God knowing in the Mans' being and all men are unitarian and belcive in God.

What has dragged some to worship other than God and collapse into the materialistic abyss are the curtains and fancies which covers the man's pure nature and makes him ignorant of his nobility. This particularity is also one of the characteristics that Islam and other religions have talked about, while in materialistic schools there is no attention paid to it¹⁹.

Non seeing - observance nature is in fact non - observance of lawful powers and talents of man and this issue is one of the meduims of recognition of the materialistic and theological schools about the Man²⁰.

Man can find the way to salvation through paying attention to his conscience and nature while with the weapon of science, he will be wondering in an boundless desert²¹.

6- He Has Essential Dignity

One of the values of Man in Islam is his essential dignity and honour. God

19- For further explanation about this section refer to the book, "creator of the world"

by Nasser Makarem shirazi.

20- For further explanation refer to the translation and explantions of Nahjolbalaghch, 1st volume, 1st volume, M.T.Jafri's Nashr - e fathang Islame printers, pages 140 To 151.

21- Hafez in this regard says

regards the Man as having essential dignity and introduces him as superior to other creatures of the universe.

"And surely we have honored the children of Adam, and we carry them in the land and the sea, and we have given them of the good things, and we have made them to excel, by a appropriate of excellence, over most of those whom we have created".

Therefore Islam , unlike some other schools that regard Man as essentially wicked and bad natured, recognizes him to posses essential honour the a.m verse states that God has given two things to Man, dignity and superiority over many other creatures. Quran has no such statement about any other creature and this is a worthy characteristic of Man that Quran dresses him by dignity and superiority.

Imam Ali (Peace be upon him) also talks about the greatness of Mans existance:

"Do you think that you are as small substance and a great world is inside you²²".

7- The World's Affluences Have Been Created for Him

Quran announces that all the affluences on earth have been created for the Man and the whole universe has been allocated to be conquered by him. And he is who creates for you all that is in earth.

"And He has made subservient to you whatsoever is in the heavens, and whatever so is in the earth".

Therefore, Man is the only creature that all the affluences have been created for him and the whole universe has been conquered by him. Thus the

22- Poems attached to Imam Ali, Beirut.

right of correct exploitation of all these affluences is in his sole hand²³.

Second - Unworthy Characteristics of Man in Islam

Man with all those worthy characteristics which are stated in Quran is a two dimensions and two - natured creature and the other part of his existence is unworthy. In fact all characteristics, either worthy or unworthy, exist in Man as potentialities and Man himself signifies which of these characteristics are to be converted from potentiality to action, unworthy characteristics of Man are as follow:

- 1- He is very oppressor and ignorant.
- 2- He is so ungrateful
- 3- when he is wealthy, he rebels.
- 4- He is impatient and hasty.
- 5- He is closefisted and stingy
- 6- He is the most quarrelling creature.
- 7- He has been created greedy.

8- If he faces badness, he is impatience and if he faces affluence he is avaricious.

"Being gratefully grieved when evil afflicts him and niggardly when good befalls him".

Conclusion

One of the main discussions of management is the management of human resources. since the main axis of the management of human resources is the Man himself, in order to analyze the issue, it is necessary to review the Man. In

23- Molavi writes about the originality of Man in the universal creation and his greatness: 5th section, page 339, lines 15 to 17.

Islamic management, the identification of man is regarded as one of the important factors in the analysis of management of human resources. Therefore, In this essay we chose the subject of discussion to be "Man in Islam" in order to open the path for the discussion of Islamic Management in human resources.

Man is the most important topic in the creation of the universe, in the school of Islam. The creation of Man from Islamic point of view is independent of all the creatures of the universe and is different from what has been presented in connection with the gradual process of evolution of species. The first human being who began the life on earth and formed a family, possessed civilization and accepted divine laws and he himself was a guide for men and this does not in any aspect conform with savagery which is referred to some of the schools of thoughts.

In Islam, the Man has worthy and unworthy characteristics. these particularities are hidden in the man's existence in the form of potentialities and his evolution or deviation depends on his tendency towards one of his ranges of characteristics and convert them from potentiality to action. As far as of values are concerned man goes forward to such an extent that he becomes worshipped by the Angels as caliph of God on earth. He drags the Divine trust on his shoulder and his heavenly instinct drags him on the Divine route of God towards the Divine eternity. In this situation he has the highest capacity of awareness and the universe is conquered by him and whatever that exist on earth have been created for him and for his sake. In the direction of unworthiness, his position reaches to an extent that no other creature has the power for all these corruption and destruction.

He quarrels and is ungrateful, hasty, oppressor and cruel. When the unworthiness activates in him, he changes to a monster, ... they are like cattle

they are in worse errors ,...²⁴ and pass the route towards the lowest point to the eternal negative limit²⁵.

Man can move in two positive and negative direction from eternal positive to eternal negative, because his nature and existence are two - dimensional . One dimension belongs to the highest kingdom and the other belongs to the materialistic world and he has the right and power for both flying or declining directions.

Any planning for the training and education of Man and any decision taking in connection with the relationship of men should take place with the identification of elements of his existence and his worthy and unworthy characteristics.

24- "And certainly we created man of an extract of clay, then we made him a small life - germ in a firm resting-place, then we made the life germ a clot, then we made (in) the lump of flesh bones, then we clothed the bones with flesh, then we caused it to grow into another creation, so blessed be Allah, the best of the creators".

25- In the opinion of Molavi, A man who collapses into the bottom of nature's well, has no means of escape :1st section - page 74, line 12.

The Importance Of Productivity With Emphasis On Its Cultural Dimensions*

Abstract

In this essay after pointing out the importance of productivity in today's world which is accompanied by some statistics from Japan, the concept of productivity with its effectiveness, efficiency and job occupations is explained. Then three subjects which affect mostly the productivity are discussed: 1- Review and comparison of old and new methods which have the most effect on direct productivity. 2- The subject of freeing resources which is done by applying the five rules of improving operation. 3- The use of computers for increasing productivity. Then we get to know the processes in environments, people and technology. Planning to increase productivity is explained, and finally the subject of culture and its relation to productivity in short is analysed.

Introduction

In my opinion, the subject of productivity and its emphasis on cultural dimensions is the most important factor in evolution and transformation in the contemporary world. If today Japan with limited land and no important natural resources, has scared the vast world of East and West with all of its

* - Economics and Management Quarterly Journal of the Islamic Azad University, vol. 10-11, fall-winter 1991.

mines and resources, if superpowers with all of their might, extend their needy hands to this small country and Their markets one by one is conquered by Japan, and if the total area of Japan is only 4% of United States area, but worth four times the value of united states, is because of its leadership in productivity. Having a high level of productivity, allows Japan to produce in one year about 14 million cars, and attract most producer and consumer of electricity.

If up to the last decade the criteria for showing the might of a nation were the site of human power, having modern strategic and powerful arm, vast lands, underground resources, and the right to veto in international gatherings, from now on, it is the level of productivity which indicates the power, immensity and glory of a country and distinguishes her among other nations and human societies, the level of productivity will gradually influence the other indexes of power and importance, also.

If our reveloutionary society is to have any saying in the international scene, and has to find a place for its establishment, more than anything she must pay special attention to factors of productivity, the factors that has been tied to the future and livings of the nations, and is one of the power criterion of a nation in the international societies.

Before it is too late, by comprehensive study, we must know our weakness and inadequacy, and invest on our strength in the world of economy and management, or in other word in this world of productivity we must recognize our strong points and invest on them.

The Concept of Productivity

The productivity has been defined in different forms, the simplest definition is "the ratio of output to input". There are other terms used in conjunction with productivity, most common one's are:

Effectiveness, effectiveness is the concept of paying attention to the output, or the right results. In this concept the meaning of the quality is hidden, and what ever is right, must be so for the user, whether this rightness is to be measured by his standard, or satisfies him.

Efficiency, means to perform an act necessary and needed for a job, no more or no less. if we are not active and do not possess the necessary quality, the effectiveness is irrelevant. For example in performing a job which doing it is not useful, but if we perform it as best as possible, our work will not have any effective use to follow.

Occupancy, means performing a job and to be occupied with it full time. In other words a job to be performed with no waste of time and resources. In this concept, occupancy is related to human resources, machines and tools.

In this case the output means the right direction for production. Effectiveness shows the ratio of output to energy consumed.

Meanings the energy consumed without any waste is changed to output, or in other words this is efficiency, and occupancy means this ratio exists as long as the job is done.

The analysis of working elements of mankind leads to analysis of history of work elements, but for this work we do not have advanced and complete tools. Because these are not the quantities that can be measure, and technically are called information difficult to obtain (Hard data). Howerer, these informations have formed what is to be the elements of the work, and we have to follow and persue them.

Reviewing Old and New Methods Efficient in Productivity

Reviewing productivity development in different countries, many factors are realized that most of them are related to management of a complex. The most important of these factors in two sections of time in the past and present

are as follows:

<i>New Methods</i>	vs	<i>Old methods</i>
<i>The smaller is the more beautiful</i>	vs	<i>the bigger the better</i>
<i>Non centralized</i>	vs	<i>centralized</i>
<i>Simplicity</i>	vs	<i>complexity</i>
<i>Spreaded organization</i>	vs	<i>centralized power</i>
<i>Y theory</i>	vs	<i>x theory</i>
<i>Added value</i>	vs	<i>cost reduction</i>
<i>Surplus capacity</i>	vs	<i>more use of machine</i>
<i>Occupation of elements and materials</i>	vs	<i>occupation of personel</i>
<i>The first control should be correct and precise</i>	vs	<i>numerous control points</i>
<i>Assets as of expenditure</i>	vs	<i>assets as wealth</i>
<i>Long Term benefit</i>	vs	<i>short term benefit</i>
<i>Cooperative management</i>	vs	<i>instructive management</i>
<i>Employees power</i>	vs	<i>power of the boss</i>
<i>Absolutly wih no defect</i>	vs	<i>some percentage of defects</i>
<i>Absorption system</i>	vs	<i>system of persistance</i>
<i>Emphasis on time</i>	vs	<i>emphasis on cost</i>
<i>Short processes</i>	vs	<i>long processes</i>
<i>Optimum productivity</i>	vs	<i>increasing productivity</i>
<i>General trained worker</i>	vs	<i>specialized worker</i>
<i>Periodicity</i>	vs	<i>continuity</i>
<i>Few limited wages</i>	vs	<i>multipel wages</i>
<i>Simple control</i>	vs	<i>complex control system</i>
<i>Creative Thinking</i>	vs	<i>deductive logic</i>
<i>Subject economics</i>	vs	<i>scale economy</i>
<i>Similarities</i>	vs	<i>differences</i>

The changes that exist between new and old methods are the reflection of our bright and continuous perceptions of functionability of results. By looking at these various and multidimensional pictures, we ask from ourself that if there is any standard theory for improving the functions, to answer and fulfill new thinking? So from the above factors we understand that our efficiency has been low when:

- 1- We had to wait.
- 2- We have done some works, that no one else on the earth have done it.
- 3- We have done some works, which should not be done by us.
- 4- We have not had any work planning.
- 5- We were doing our jobs in such a way that the resources were ruined.

Freeing Resources or Using the Five Principals of Improving Job Functions

One of the methods used in western countries to study increase of productivity and are tested in different projects are the usage of "The five principals of improving job functions," and can be considered in five Questions. This study at first were tested on seven important projects belonging to America and Norway, and its finding were completely experimental. But in recent years the results of these study were not confirmed. These results can only be used to free the resources and eventually to increase productivity. The above test in this seven project proved that by using the five principal of improving functions in America 72/2 percent of resources and in Norway 67/8 Percent of resources can be free, and used for other purposes. In other word for the product gained in USA only 27/8 percent and for product Gained in Norway only 32/2 percent of the resources used, can be consumed, and in order to obtain same results, and the remainder is freed for the rest of the products. Questions that specifies the five principals

of improving functions, and have been used in examination of the seven mentioned project are shown as follow:

<i>Questions About Functions</i>	<i>Free capacity</i>	
	<i>U.S.A</i>	<i>Norway</i>
<i>1- Do I work (occupation)</i>		
<i>2- Is the work I am doing should be done by me? (effectiveness)</i>	12.8%	14.8%
<i>3- Who can be responsible for the job (job exchange-effectiveness)</i>	12.7%	15.9%
<i>4- What is generating more income (Planning-effectiveness)</i>	22.5%	12.9%
<i>5- Am I doing my job right? (Efficiency)</i>	13.3%	11.4%
<i>The sum of free capacity</i>	<i>72.2%</i>	<i>67.8%</i>

It is worth to mention that the information about Norway shows less capacity of free resources in comparison to USA 67.8 percent versus 72.2 percent.

This differences is more in the field of planning and it is deduced that the free capacity of planning in the USA is More than Norway. In this way by using the free capacity, the productivity of this seven project can be increased for USA up to about four times and for the Norway about three times."

Using Computer to Increase Productivity

Appearance of electronic calculating machines or computers that are considered the main elements and important tools of transformation in the industry and productions, has become vital, because it has been able to increase the productivity in industries and production, and decreases the time used for calculation or completing a process.

Some times in the third world countries it has been seen that the computers are used as main targets instead of tools. One of the system

analyses job in the industrial countries is to study if computerization of a system will have any effect on increase of productivity? If the answer is negative, using computer in that system will be restrained. Even if the computerization of a system shortens the work time, but because of low cost wages and abundance of work forces the cost of manual work to lower, computerizing is not inherent with productivity and there is no justification for installing it. Lack of system analysis in the developing countries or their shortage is one of the main reasons for not paying enough attention to productivity. In these countries computers are used continuously without examining its effectiveness. In these cases we usually face reduction in productivity instead of increase in it.

Understanding Processes in Future Planning to Increase Productivity

The prospect of human relationship and its environment and placing tendencies and processes of important factors in this perspective, helps us to get better assurance for the level of productivity in future. with this approach, no doubt, the view point of productivity will be more certain and these factors and its processes will be more accurate, in evaluation. In order to explain this part, examples about three main process of environment, people and technology in the American society are given:

A. Processes in Environment

- 1- Inflation is not going to disappear- it may be modified.
- 2- Shortage of energy and natural resources will continue. even it will be intensified as a global base.
- 3- Foreign competition will increase, specially in the industries which is naturally based on technology. like car, steel.

4- Annual growth in work forces will be decreased slightly¹.

5- Population movement will continue until year 1990, fifty percent will live in south and west.

6- The average age of the population will increase. Up to the year 1990, 27 million people will be above 65 years old.

7- Occupation of agricultural and industrial section will be transferred to service section.

8- Future employment will be in favour of women and minority groups².

9- Application of computers in administrative system and technology will increase.

10- Legal pressure and public regulations in trade will increase, even though in rare cases the politicians may slow the process².

B. Processes in People

With growing processes of environmental elements, society and behavioural pattern of people also changes, the changes that like environmental elements from quality point of view is increaseable and is in the direction of raising of human right:

1- Pressure for autonomy: request more freedom for how and when work should be performed.

Pressure for more workers partnership in the forms of enriching the work, Autonomy of working groups, flexibility of working hours and weeks.

2- Pressure for wages: Inner and outer wages of the institute, non discrimination of age, health, sex, ...

3- Pressure for security: for health, occupational and economic.

4- Pressure for equalities of incomes: equal wages in return for equal

1- It does not apply in Iranian society.

work.

5- Pressure for reaching the limits: up to the point of preserving the high quality of life.

C. Processes in Technology

1- Up to the year 1990 More than 100000 robots in United States of America were working.

2- The number of working stations using micro computers of electronic processes is going to be from 25 to 30 millions.

Culture and Productivity

With understanding the importance productivity in global level, other subject can also be discussed. This subject is whether productivity contradicts culture or not. Some of the scholars of third world have tried to show that the productivity cultural aims, and limits man between choosing one of two ways of increasing productivity or observance of human rights.

Discussion and talking about productivity will finally lead to solution of this problem that productivity does not necessarily lacks moral and mental dimensions.

Observance of productivity outside the framework of culture in a society, and endeavor for better living from materialistic view, with no attention to the cultural values a whole, is considered as a kind of self - deceiving. Not only there is no difference between productivity improvement and cultures, but also culture may have helpful backgrounds for development and growth of productivity. Countries like, Japan which have a high level of productivity, have emphasis on their endeavors in the framework of cultural traditions and criterion; therefore it is not rational & logical, if some governments try to separate cultural values from productivity.

When productivity increase by observance of human interests and taking measures to guarantee human rights, it will become a cultural value itself; and it will vanish most of the cultural difficulties which have their roots in human materialistic poverty, and will solve lots of problems that preventing improvement an development.

It is necessary to consider that, we should not limit the productivity just to the industrial environments; but it should be consider as a culture that has an effective role in all aspects of life, from personal and family life to factory, university, office, farm, Market and street. we should try to have best productivity from existing resources in everywhere and for every reason; and in order to shorten and to make easy methods of operations and exploitations, we should consider all the existing possibilities. When productivity become a culture, then society and country will be searching and all the opportunities and possibilities will be used for the benefit of man. This is the best way to save human from poverty and all of the difficulties and problems that due to lack of possibilities are involve with it throughout the history.

Conclusion

Productivity should be consider as the most important factor in general changes of the world, in a way that outshines other factors such as, population, weapons and powerful army, vast lands and underground resources.

In order to increase productivity, however; it is necessary to apply factors and tools which are different from before. In order to increase productivity we have to improve function ability and optomied use of computer and other developed instruments but also we should know programming process, especially. Environmental process, people and technology and make the best use of them.

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Presentation And Application Of "Entropy" Model Of Information Theory For The Analysis And Prediction Of The Components Of Input - Output Table*

Abstract

The economic development of a society requires efficient and effective use of its limited resources. The optimum utilization of resources involves careful planning and benefitting from the relevant information in that planning and decisions. Providing appropriate and correct information on one hand and analysis of that information for the planning and decision - making process on the other hand, requires scientific measures such as mathematical models. One of the common mathematical models for economic planning is Input-Output model. This model is static and deterministic. But it should be noted that economic planning needs preplanned information and dynamic analyses. In view of the fact that without pertinent information, decisions cannot be made and ultimately planning is impossible, application of mathematical models of information is necessary.

The main effort of this essay is to present a new method for combination of Input-Output model with Entropy model of information theory and synthesizing a unique mathematical model for measuring the amount of provided information by each of production, consuming sectors and

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component sectors of the final demand of economic society. The amount of information (Entropy) computed by mathematical models can be used as a criterion for measuring information sensitivity of each sector and dependence of economic society on the production of each industrial groups, intermediate purchases, and final demand.

The first section of this essay is an attempt to describe the theoretic underlying model of Input-Output and Entropy model of information theory, and to indicate the way in which Input-Output tables can be transformed into probabilistic tables. Then we present the application of normalized tables to Entropy model and the recommended mathematical model.

In the second section of this essay (supplement No.1), while offering a numerical example, proposed mathematical model and suggested methods are used practically and in all the computations, we make use of numbers. In real situations, particularly in country's economic plannings which require detailed and complicated computations, the proposed mathematical model in view of its comprehensiveness can be computerized, which in turn make computation easier.

Introduction

Vaccili Leontief in an essay entitled *Quantitative Relations between Inputs and Outputs of an Economic System*, described and analyzed relations between industrial and commercial sectors of an economic system for the first time. Meanwhile, Input-Output analytical theory has been recognized by many researchers and economists as a source for the development of studies related to linear planning in research processes discipline. Other writers and researchers developed Leontief's analytical process and applied linear structure theory of economics to other fields such as trade activities.

The basis of Leontief's analytic system is a table in which Outputs (in terms

of money) of each industrial group are reflected. These Outputs equal inputs which are utilized by other industries or other national economic sectors. It is a unique table which has a kind of two-sided register; and shows inputs of each industry. These inputs include goods and materials used in production, and will be changed to the outputs of related industries. Any change in outputs leads to appropriate change in the inputs used in the production of final product. In this analysis, it is assumed that Input-Output table is prepared for surveying market economy and it is expected that in a specific period there should be a balance between Inputs, Outputs, and asset changes.

Although preparation of Input-Output table requires time and expenses, it can have many practical applications. In an open system of industrial activities, Input-Output analytic technique, is a helpful model for approaching economic situations. This technique is a measure which helps managers to take decisions, but in itself it can not substitute decision - making models. Input- Output table does not present mechanical answers, but it helps us to comprehend models of distribution and market demand. This table indicates what section of total production of a specific good is used by other industries as intermediate goods, and what section of it is purchased by final consumers.

Analysis of economic situation of regions and also analysis of Input and output of industries and profiting units are another application of Input-Output table. For instance, when development of industries is expected, the occupation changes can be estimated. Input-Output analysis can be applied to industrial and commercial activities, and this fact has been accepted by many managers of industrial countries. Although application of this measure involves heavy costs, large companies of the world take advantage of it in order to study the situation of active public units in the relevant market. Marketing's analysis is also developed by benefitting from Input-Output tables. For instance, if in specific section of economy, there are fluctuations in

salaries and wages, marketing analysis can estimate the results of these fluctuations on prices of goods and production services.

With the application of the said technique, we can estimate the results of the development of a specific industry on the other industries which provide its needed intermediate or incomplete products. The income resulting from their increased sale can also be estimated. With respect to the considerable applications of Input-Output table in industry and commerce, if we can estimate the information content of each components with the help of information theory and Entropy model. We can prepare the needed predictions for planning which would be a great help for managers to make descisions. Therefore, planning a new model on the basis of combination of Input - Output table with Entropy model of information theory is the main subject of this essay.

An Input-Output Sample Table

In sample table No.1 which has been fairly summarized, information of five industrial groups, final demand including family's expenditure, investments, non-investment expenses, imports, tax, work force and natural resources has been presented in symbols.

With respect to table No.1 and surveying some of the transactions, we can notice for instance, industries belonging to group D have sold goods with a value of X_{42} to industries belonging to group B. Meanwhile in - group exchanges of group D equals X_{44} . Also group D industries have sold goods whose values equal X_{41} to families, and goods whose value equal y_{43} to other consumers. This group's exports equal y_{44} and investments equal y_{42} . According to the said table producing industries of group D have purchased intermediate goods equal X_{34} from group C. Imports of group D industries in this period equal to M_4 , payable tax equals T_4 , salaries and wages equal L_4 ,

asset's amortization equals C_4 , paid amounts for the purchase of natural resources equal N_4 .

Technical Coefficients Table

In order to understand Input-Output table better, all numbers should be computed in such a way that the amounts of needed inputs of each group would be related to the values of its outputs. This information can be obtained by computing the value of technical coefficient on the basis of input's figures. For each group of production sectors, these coefficients can be defined in terms of their monetary value or the amount of production. We can compute technical coefficients as follows: In each column, the purchase value of each group of production sector and also in - group companies divided by total inputs.

Table No. 1
Purchases

F	Final demand				Inter industry purchases				Ind A	Ind B	Ind C	Ind D	Ind E	Total inputs
	Total Final Demand	exports	other uses	Inventories	family Expenditure	Industry Purchases	Ind A	Ind B						
(X ₁)	$\sum_{j=1}^4 \sum_{i=1}^4 Y_{1j}$	Y ₁₄	Y ₁₃	Y ₁₂	Y ₁₁	$\sum_{j=1}^4 X_{1j}$	X ₁₅	X ₁₄	X ₁₃	X ₁₂	X ₁₁	X ₂₁	Industrial group A	
(X ₂)	$\sum_{j=2}^4 \sum_{i=1}^4 Y_{2j}$	Y ₂₄	Y ₂₃	Y ₂₂	Y ₂₁	$\sum_{j=1}^4 X_{2j}$	X ₂₅	X ₂₄	X ₂₃	X ₂₂	X ₂₁	X ₃₁	Industrial group B	
(X ₃)	$\sum_{j=3}^4 \sum_{i=1}^4 Y_{3j}$	Y ₃₄	Y ₃₃	Y ₃₂	Y ₃₁	$\sum_{j=1}^4 X_{3j}$	X ₃₅	X ₃₄	X ₃₃	X ₃₂	X ₃₁	X ₄₁	Industrial group C	
(X ₄)	$\sum_{j=4}^4 \sum_{i=1}^4 Y_{4j}$	Y ₄₄	Y ₄₃	Y ₄₂	Y ₄₁	$\sum_{j=1}^4 X_{4j}$	X ₄₅	X ₄₄	X ₄₃	X ₄₂	X ₄₁	X ₅₁	Industrial group D	
(X ₅)	$\sum_{j=1}^4 \sum_{i=2}^4 Y_{5j}$	Y ₅₄	Y ₅₃	Y ₅₂	Y ₅₁	$\sum_{j=1}^4 X_{5j}$	X ₅₅	X ₅₄	X ₅₃	X ₅₂	X ₅₁	X ₆₁	Industrial group E	
(X ₆)	$\sum_{j=1}^4 \sum_{i=3}^4 Y_{6j}$	Y ₆₄	Y ₆₃	Y ₆₂	Y ₆₁	$\sum_{j=1}^4 X_{6j}$	X ₆₅	X ₆₄	X ₆₃	X ₆₂	X ₆₁	X ₇₁	Total Purchases	
(M)	$\sum_{j=1}^4 M_{1j}$	M ₁₄	M ₁₃	M ₁₂	M ₁₁	$\sum_{j=1}^4 M_{1j}$	M ₅	M ₄	M ₃	M ₂	M ₁	M ₁	Imports	
(D)	$\sum_{j=1}^4 T_{1j}$	T ₁₄	T ₁₃	T ₁₂	T ₁₁	$\sum_{j=1}^4 T_{1j}$	T ₅	T ₄	T ₃	T ₂	T ₁	T ₁	Government's Tax	
(L)	$\sum_{j=1}^4 L_{1j}$	L ₁₄	L ₁₃	L ₁₂	L ₁₁	$\sum_{j=1}^4 L_{1j}$	L ₅	L ₄	L ₃	L ₂	L ₁	L ₁	Families - work force	
(C)	$\sum_{j=1}^4 C_{1j}$	C ₁₄	C ₁₃	C ₁₂	C ₁₁	$\sum_{j=1}^4 C_{1j}$	C ₅	C ₄	C ₃	C ₂	C ₁	C ₁	Investment - Amortization	
(N)	$\sum_{j=1}^4 N_{1j}$	N ₁₄	N ₁₃	N ₁₂	N ₁₁	$\sum_{j=1}^4 N_{1j}$	N ₅	N ₄	N ₃	N ₂	N ₁	N ₁	Natural Resources	
(TP)	TP	T _B	T _O	T _I	T _H	TP	T _E	T _D	T _C	T _B	T _A	T _A	Total Payments	
Total Outputs	GT _D	GT _E	GT _O	GT _I	GT _H	GT _P	GT _E	GT _D	GT _C	GT _B	GT _A	GT _A	Total Inputs	
Total Inputs														

Payments

production

Table No. 2- Technical coefficient

Total Coefficients Of production	Inter - Industry Purchases							Producing Industries
	Group E	Group D	Group C	Group B	Group A			
$\sum_{j=1}^5 \Sigma a_{1j}$	a_{15}	a_{14}	a_{13}	a_{12}	a_{11}	Group A		
$\sum_{j=1}^5 \Sigma a_{2j}$	a_{25}	a_{24}	a_{23}	a_{22}	a_{21}	Group B		
$\sum_{j=1}^5 \Sigma a_{3j}$	a_{35}	a_{34}	a_{33}	a_{32}	a_{31}	Group C		
$\sum_{j=1}^5 \Sigma a_{4j}$	a_{45}	a_{44}	a_{43}	a_{42}	a_{41}	Group C		
$\sum_{j=1}^5 \Sigma a_{5j}$	a_{55}	a_{54}	a_{53}	a_{52}	a_{51}	Group E		
	$\sum_{i=1}^5 \Sigma a_{i5}$	$\sum_{i=1}^5 \Sigma a_{i4}$	$\sum_{i=1}^5 \Sigma a_{i3}$	$\sum_{i=1}^5 \Sigma a_{i2}$	$\sum_{i=1}^5 \Sigma a_{i1}$	Total coefficient of Purchases		

Computation of technical coefficients for A is as follows: (A,A): $\frac{X_{11}}{GT_A} = a_{11}$
 (A,D): $\frac{X_{41}}{GT_A} = a_{41}$ (A,B): $\frac{X_{21}}{GT_A} = a_{21}$ (A,E): $\frac{X_{51}}{GT_A} = a_{51}$ (A,C): $\frac{X_{31}}{GT_A} = a_{31}$

If we compute these coefficients for groups purchasing the outputs of production groups with a similar method, the technical coefficient table for the sample can be obtained as in table No.2.

In fact table No. 2 can be considered as a model for the grasp of economic situation. If we can estimate technical coefficients of the next period by making use of previous years' technical coefficients mean and modification of that mean on the basis of last year's information, it is possible to define the pattern of purchase and sale between industrial groups of production sector. This pattern is useful for the future planning. One of the methods which is effective in the estimation of future technical coefficients is Exponential Equation. Exponential Equation formula is as follows: $f_n = \alpha (D_{n-1}) + (1-\alpha)(D_{n-2}) + (1-\alpha)^2(D_{n-3}) + \dots + (1-\alpha)^n(D_0)$ here, F stands for prediction of technical coefficient for the next period and always stands for the coefficient chosen by manager on the basis of his or her experience and judgment, ranges between 0-1, $D_{(n-1)}$ stands for real value of

technical coefficient in the current period, and D_0 is the value of technical coefficient of the first period of which figures and information have been used.

In this essay, it is assumed that listed figures of table No. 2 have been obtained with the help of the said method, and it can be used for the production planning of next year, but it should be noted that economic situations are dynamic and are in a state of change. Managers who make use of technical coefficient table, should always modify and revise its figures in the light of information they have of economic situation.

If we revise technical coefficients table with the help of prediction techniques and on the basis of real information, we can estimate the amount of purchase of each producing industry / production groups /. In any case, estimated technical coefficients can be assumed as fix for a short period.

Information Theory and Entropy Model

Information theory is a branch of statistics theory and communication sciences. This theory was compiled by Clude Shannon from Bell Laboratory. In this theory Shannon in order to measure the content of the information and its transfer has presented quantitative method. Information theory has many applications. It has a wide scope which ranges from mathematics to information theory, cybernetics, translation's machines, genetics, psychology and medical diagnosis.

In information theory, one faces resources which convey signs with statistical entity. Each resource component which conveys signs can be accompanied by relative frequency. Although the probable conveyance of each sign should be evident, we can hardly be informed of the probability of the next conveyance.

The question which has been posed by shannon is that whether there is

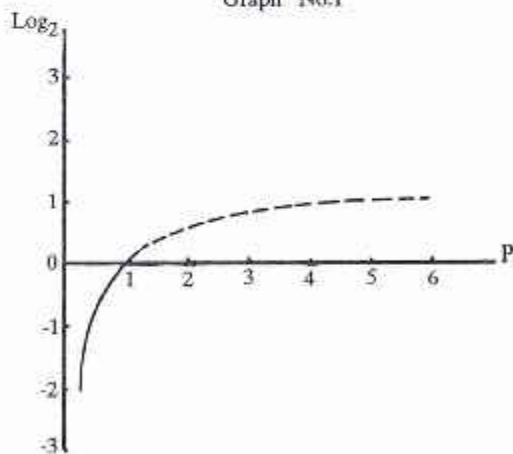
proper criterion of uncertainty which can be related to statistics or not? Shannon's answer to this question is that such a criterion should be based solely on sign's probabilities and has no relation to their physical entity.

In order to invent a method for measuring information content, and also creating a criterion, you should first assume that only one of the two symbols should be conveyed as a sign. The less is probability of receiving a sign, the more its information content. For instance, if the probability of receiving a sign is one, the information content of the sign will be zero. As such, information content of each sign/symbol/ will increase when the probability of its conveyance decreases. When an independent variable equals 1 and its function equals zero, this function is considered Logarithm. This relationship has been shown in graph No.1.

With respect to the said remarks, Shannon suggested that with the help of below formula we can measure the information content of each sign.

$$I = -\text{Log}_2 P$$

Graph No.1



Here I stands for sign's information content, P stands for the probability of sign's conveyance.

As the above formula indicates, the content or Property of I is always positive, because $0 < p < 1$, and its Log is always negative or zero, more over, in order to simplify computations, we make use of Log on the basis of 2.

Measurement Criteria for Information Content

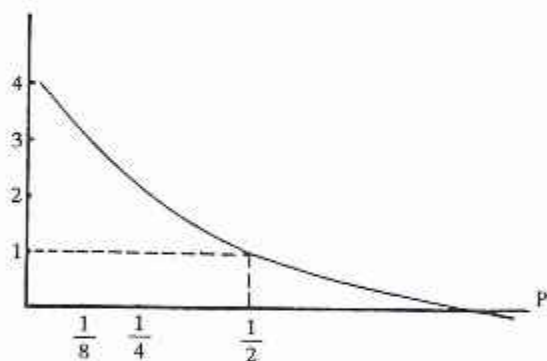
We can summarize measurement criteria for information content and conform these information with the above mentioned principles, as follows:

1. As conveyance probability of sign reduces its information content increases.
2. If information content of one sign is zero, its conveyance probability will be one.
3. If conveyance of one sign is very rare, its information content will be abundant.

As it is evident in graph No. 2, information content of a sign which its conveyance probability is $\frac{1}{2}$ equals 1 and information content of a sign which its conveyance probability is 1 equals, zero.

$$I = -\text{Log}_2 P$$

Graph No.2



The above mentioned subject leads us to a method with which we can compute information content of each sign. A significant criteria is that we can compute the average of expected value of information content, namely, all the signs which are prepared for conveyance. The average of information content of each source has been called its Entropy. Also, the concept of Entropy leads us to the fact that it is a criteria for haphazardness. In a binary system, Entropy can be computed as follows: $H = EP_1(I_1) = P_1 I_1 + P_2 I_2$ $H = -P_1 \text{Log}_2 P_1 - P_2 \text{Log}_2 P_2$

for information content, we can use the above formula in general as follows:

$$H = -(p_1 \text{Log}_2 p_1 + p_2 \text{Log}_2 p_2 + \dots + p_n \text{Log}_2 p_n)$$

$$H = - \sum_{i=1}^n p_i \text{Log}_2 p_i$$

H stands for Entropy unit, and Bits stands for sign. Bits is related to two - digit numbers.

Technical Coefficients Table and Objective Probabilities

In order to combine technical coefficients table with Entropy model for computing information content of each of industrial groups - Entropy group, technical coefficient table should be transformed into objective probabilities table. This transformation should be made for both purchasing industries and producing industries.

Table No.3 Objective Probabilities Table Purchasing Industries

Purchasing Industries						Producing Industries
E	D	C	B	A		
P_{51}^{**}	P_{41}	P_{31}	P_{21}^P	P_{11}^*	A	
P_{52}	P_{42}	P_{32}	P_{22}	P_{12}^P	B	
P_{53}	P_{43}	P_{33}	P_{23}	P_{13}	C	
P_{54}	P_{44}	P_{34}	P_{24}	P_{14}	D	
P_{55}	P_{45}	P_{35}	P_{25}	P_{15}	E	
1.00	1.00	1.00	1.00	1.00	1.00	Total of Probabilities

$$* P_{11} = \frac{a_{11}}{\sum_{i=1}^5 a_{i1}}$$

$$** P_{51} = \frac{a_{15}}{\sum_{i=1}^5 a_{i5}}$$

For substituting figures of technical coefficients table first each and every figure should be added to total sum of the related column (for purchasing industries), then divided by total sum of related line (for producing industries). The result is regarded as relative frequency or the probability of industrial group's exchanges. These probabilities have been reflected in tables 3 and 4.

Table No.4 Objective Probabilities Table - Producing Industries

Purchasing Industries							
Total of Probabilities	E	D	C	B	A		
1.00	P ₁₅	P ₁₄	P ₁₃	P ₁₂	P ₁₁ *	A	Producing Industries
1.00	P ₂₅	P ₂₄	P ₂₃	P ₂₂	P ₂₁	B	
1.00	P ₃₅	P ₃₄	P ₃₃	P ₃₂	P ₃₁	C	
1.00	P ₄₅	P ₄₄	P ₄₃	P ₄₂	P ₄₁	D	
1.00	P ₅₅	P ₅₄	P ₅₃	P ₅₂	P ₅₁ **	E	

$$* P_{11} = \frac{a}{\sum_{j=1}^5 a_{1j}}$$

$$** P_{51} = \frac{a_{15}}{\sum_{j=1}^5 a_{5j}}$$

Computation of Entropy (Amount of Information)

Now, we can compute Entropy for each and every column (for purchasing industries), and each and every line (for producing industries) by making use of objective probabilities tables 3 and 4.

Columns: $H_j = -\sum p_{ji} \text{Log}_2 p_{ji}$

lines: $H_i = -\sum p_{ij} \text{Log}_2 p_{ij}$

The results which have been obtained from computing Entropy of Columns, can be applied to economical analysis and production plannings. A purchasing industry which has higher Entropy and therefore provides more information, has more sensitivity. As such the results obtained from computing the Entropy of lines (producing industries) can be used for determining the producing industry which provides the most information and has the most sensitivity.

Final Demand and Inter Dependence of Sectors

If we demonstrate the total outputs of producing industries as a column vector (\vec{x}) , and final Demand as (\vec{y}) then we have:

$$\vec{X} = \begin{bmatrix} (X_1) \\ (X_2) \\ (X_3) \\ (X_4) \\ (X_5) \end{bmatrix} \quad \vec{y} = \begin{bmatrix} \sum_{j=1}^4 y_{ij} \\ \sum y_{2j} \\ \sum y_{3j} \\ \sum y_{4j} \\ \sum y_{5j} \end{bmatrix}$$

If we write down technical coefficients table as matrices (T),

$$\text{then we have: } T = \begin{bmatrix} a_{11} & a_{12} & a_{13} & a_{14} & a_{15} \\ a_{21} & a_{22} & a_{23} & a_{24} & a_{25} \\ a_{31} & a_{32} & a_{33} & a_{34} & a_{35} \\ a_{41} & a_{42} & a_{43} & a_{44} & a_{45} \\ a_{51} & a_{52} & a_{53} & a_{54} & a_{55} \end{bmatrix}$$

In view of the fact that total outputs of producing industries equals total purchases of intermediate industries plus final demand, we can determine the relationship as such: $\vec{X} = \vec{T}(\vec{x}) + \vec{Y}$

In the above equation \vec{X} stands for the matrix of total outputs of producing industries, \vec{T} stands for the matrix of technical coefficient and \vec{y} stands for matrix of final demand. We can arrange the above relation as follows:

$$\vec{Y} = \vec{X} - \vec{T}(\vec{X})$$

If we multiply the right side of the above equation in matrix (24), there will be no change in the above equation, therefore: $\vec{Y} = \vec{I}(\vec{X}) - \vec{T}(\vec{X})$

$$\text{or: } \vec{Y} = (\vec{I} - \vec{T})\vec{X} \quad \vec{X} = \frac{\vec{Y}}{(\vec{I} - \vec{T})} \quad \vec{X} = \vec{Y} (\vec{I} - \vec{T})^{-1}$$

Matrix $(\vec{I} - \vec{T})^{-1}$ represents the inverse of matrix $(\vec{I} - \vec{T})$ which from now will be represented as R therefore: $\vec{X} = \vec{Y}(\vec{R})$

Computation of Entropy Amount of Information for Obtaining Final Demand

For computation of Entropy for determining variety of final demand on each of the production groups, such as previous sectors, first, inverse matrix of $R = (\vec{I} - \vec{T})^{-1}$ should be transformed to objective probabilities table. Then, it can be used in Entropy model of final demand (in terms of its influence on each producing industry).

Therefore: $H_j = \sum_{j=1}^n p_j \text{Log}_2 p_j$

The amount of information or Entropy indicates the influence of any change in final demand. The result of these influences can be used in economic analysis and production plannings.

Conclusion

Allocation of limited resources of an economical society for its unlimited needs requires that its resources should be used in an effective and efficient way. Optimum utilization of resources involves careful plannings and benefitting from relevant informations in these plannings and decision - making proceses.

Regarding the fact that one of the measures of economic plannings' analysis is Input - Output table, it seems appropriate to combine Input - Output table with models of information theory, because relying solely on Input - Output table makes decisions and plannings ambiguous. Since Input - output table can be categorized as deterministic model, and information theory is probabilistic, we can make use of previous figures, information and frequency of technical coefficients related to input - out put tables of previous years, relative frequency, meaning probability of occurance of technical coefficient for planning periods may be estimated and used in computation model of information amount. Table of input - out put.

Supplement No. 1.

Application method of offered mathematical model in this essay could be explained as follows with the assistance of an assumed numbers:
Tables No.5

Purchases											
Final Demand					Inter - Industry Purchases						
Total Output	Total Final Demand	Exports	other Exports	Investment	Family Expenditure	Investment Total Inter-Industry Purchases	E	D	C	B	A
125	80	30	5	10	35	45	10	0	20	0	15
40	40	30	0	10	0	0	0	0	0	0	0
100	45	5	5	20	15	55	3	15	25	0	10
75	25	0	10	10	5	50	15	0	15	15	5
50	15	0	2	8	5	35	5	0	15	10	5
300	205	65	22	56	60	185	35	25	75	25	35
70	10	0	0	5	5	60	5	30	10	0	15
37	0	0	0	0	0	37	2	7	3	5	20
61	3	0	2	0	1	58	2	5	6	5	40
29	0	0	0	0	0	29	4	12	5	3	5
21	0	0	0	0	0	21	2	6	1	2	10
218	13	0	2	5	6	205	15	60	25	15	90
608	218	65	24	63	66	300	50	75	100	40	125
							Production sector				
							Import				
							Government's Tax				
							Families/Workforce				
							Investment / Amortization				
							Natural Resources				
							Total Payment				
							Total Input				

■ - The figures are in billion and is assumed to be of passed several years. The average standard deviation can be disregarded.

■ - The supposed figures have been taken from Mr. Ezevli's dissertation.

coefficients. With these information, relative frequency of next technical coefficients can be estimated. Input - Output tables have many in economic literature, and Entropy model has been described in information theory literature. But the combination if these two models, and transformation of deterministic model of Input - Output table into probabilistic model is a new phenomenon which can be very effective in economic analyses and plannings.

The amount of information or computed Entropy for purchasing industries and producing industries can be used as a criterion for measuring informational sensitivity of each industry and dependence economic society on the production of each industrial group, intermediate purchases, and last but not the least, final demand. As such, making use of Entropy criterion for plannings and investments in fundamental sectors of economic society is very helpful.

The model which has been produced from the combination of Input - Output table and Entropy, can be computerized, and the effect of each parameter's changes such as final demand - on total production, the amount of production of each production industry, and intermediate purchases - can be studied. Such sensitivity analysis, is of paramount significance in economic plannings.

In a similar way, we can compute the Entropy of other columns of table No. 7 and the results can be summarized as follows:

<i>Information content - Entropy</i>	<i>Inputs - Purchasing Industries</i>
0.56	<i>Industrial group A</i>
0.29	<i>Industrial group B</i>
0.59	<i>Industrial group C</i>
0	<i>Industrial group D</i>
0.54	<i>Industrial group E</i>

The above results can be applied to economic analyses and production plannings. From the view points of analysts, the purchasing industrial group with higher Entropy, will have higher sensitivity. If we apply the information contained in the lines of table 8 to Entropy model, the Entropy of purchasing industries can also be computed, summarized as follows:

On the basis of suggested mathematical formula which has been presented in the essay, and by benefitting from hypothetical figures of Input - Output table, technical coefficients can be measured, and table No.6 can be obtained as follows: Table No. 6

Total No. 6 Coefficients of Producing Industries

Total Coefficients Industries	Purchasing - Industries Intermediate Purchases					Group	
	Group E	Group D	Group C	Group B	Group A		
0.52	0.20	0	0.20	0	0.12	Group A	Producing Industries
0	0	0	0	0	0	Group B	
0.63	0.10	0.20	0.25	0	0.08	Group C	
0.865	0.30	0	0.15	0.375	0.04	Group D	
0.54	0.10	0	0.15	0.25	0.04	Group E	
	0.70	0.20	0.75	0.625	0.28	Total coefficients of intermediate purchases	

In order to combine technical coefficients with Entropy model for measuring the amount of information for each industrial group, the table No. 6 should be transformed to objective probabilities table. By making use of mathematical formula and relevant methods which have been suggested in the essay, we can transform technical coefficients Table to objective probabilities

table (Normalized Table) for purchasing industries and producing industries.

The results of these computations have been reflected in table No. 7 and table No.8.

Table No. 7

Normalized Table Objective Probabilities Table- Purching Industries

<i>Purchasing Industries</i>						
<i>E</i>	<i>D</i>	<i>C</i>	<i>B</i>	<i>A</i>		
0.29	0	0.27	0	0.43	<i>A</i>	<i>Producing Industries</i>
0	0	0	0	0	<i>B</i>	
0.14	1.00	0.33	0	0.29	<i>C</i>	
0.43	0	0.20	0.60	0.14	<i>D</i>	
0.14	0	0.20	0.40	0.14	<i>E</i>	
1.00	1.00	1.00	1.00	1.00	<i>Total of Probabilities</i>	

Total No. 8

Normalized Table Objective Probabilities Table- Producing Industries

<i>Total Probabilities</i>	<i>Purchasing - Industries</i>						
	<i>Group E</i>	<i>Group D</i>	<i>Group C</i>	<i>Group B</i>	<i>Group A</i>		
1,00	0.38	0	0.38	0	0.24	<i>A</i>	
0	0	0	0	0	0	<i>B</i>	<i>Producing</i>
1,00	0.16	0.31	0.40	0	0.13	<i>C</i>	<i>Industries</i>
1,00	0.35	0	0.17	0.43	0.05	<i>D</i>	
1,00	0.19	0	0.28	0.46	0.07	<i>E</i>	

Computation of Entropy

Now, by applying objective probabilities table Table No. 7 and Table No.8,

and Entropy model, we can compute Entropy (the amount of information) of each column (for purchasing industries) and each line (for producing industries), as follows:

$$H = -\sum_{i=1}^5 p_i \text{Log}_2 p_i$$

$$H_A = -[0.43(\text{Log}_2 0.43) + 0.29(\text{Log}_2 0.29) + 0.14(\text{Log}_2 0.14) + 0.14(\text{Log}_2 0.14)] = 0.56$$

Information content - Entropy

0.47

0

0.55

0.52

0.51

Outputs - Producing Industries

Industrial group A

Industrial group B

Industrial group C

Industrial group D

Industrial group E

The above results lead us to the fact that , producing industry (C) has the highest Entropy (0/55). In other words, this producing industry, provides the most information. From the view point of analysts and programmers, this unit has the most sensitivity.

Final Demand and Inter Dependence of Industries

If column vector of \vec{X} stands for total outputs of producing industries, and \vec{y} stands for final demand, by making use of figures and information of table No.1 , we have:

$$\vec{X} = \begin{bmatrix} 125 \\ 40 \\ 100 \\ 75 \\ 50 \end{bmatrix} = \vec{y} \begin{bmatrix} 80 \\ 40 \\ 45 \\ 25 \\ 15 \end{bmatrix}$$

If we write the technical coefficients table in the form of matrix (T), we will have:

$$T = \begin{matrix} A \\ B \\ C \\ D \\ E \end{matrix} \begin{bmatrix} A & B & C & D & E \\ 0.12 & 0 & 0.20 & 0 & 0.20 \\ 0 & 0 & 0 & 0 & 0 \\ 0.08 & 0 & 0.25 & 0.20 & 0.10 \\ 0.04 & 0.375 & 0.15 & 0 & 0 \\ 0.04 & 0.250 & 0.15 & 0 & 0.10 \end{bmatrix}$$

with regard to the fact that total outputs of producing industries (based on table No.5, 390 Billion Rials) equal total intermediate purchases (based on table No.5, 185 billion Rials) plus final demand (based on table 5, 205 Billion Rials) we can determine the below relation as follows: $\vec{X} = \vec{T}(\vec{X}) + \vec{y}$

In the above relation \vec{X} stands for total matrix of producing industries, \vec{T} stands for technical coefficients matrix \vec{Y} stands for final demand matrix.

The above relation can be arranged as follows: $\vec{Y} = \vec{X} - \vec{T}(\vec{X})$ If we multiply the right - side of the above equation in (I) unit matrix, there will be no change, therefore:

$$\vec{Y} = \vec{I}(\vec{X}) - \vec{T}(\vec{X})$$

$$\vec{Y} = (\vec{I} - \vec{T})\vec{X}$$

$$\vec{X} = \frac{\vec{Y}}{(\vec{I} - \vec{T})}$$

$$\vec{X} = \vec{Y}(\vec{I} - \vec{T})^{-1}$$

Matrix $(\vec{I} - \vec{T})^{-1}$ is the inverse matrix of $(\vec{I} - \vec{T})$, which from now on will be denoted as R, therefore: $\vec{X} = \vec{y}(\vec{R})$

By making use of matrices' subtraction operation, matrix $(\vec{I} - \vec{T})$ can be obtained as follows:

$$(\vec{I} - \vec{T}) = \begin{bmatrix} 0.88 & 0 & -0.20 & 0 & -0.20 \\ 0 & 1 & 0 & 0 & 0 \\ -0.08 & 0 & -0.75 & -0.20 & -0.10 \\ -0.04 & -0.375 & -0.15 & 1 & -0.30 \\ -0.04 & -0.250 & -0.15 & 0 & -0.90 \end{bmatrix}$$

The inverse of above matrix can be computed as follows:

$$R=(I-T)^{-1}=\begin{bmatrix} 1.19 & 0.11 & 0.40 & 0.08 & 0.34 \\ 0 & 1 & 0 & 0 & 0 \\ 0.16 & 0.19 & 1.50 & 0.30 & 0.30 \\ 0.10 & 0.50 & 0.32 & 1.06 & 0.41 \\ 0.08 & 0.31 & 0.27 & 0.05 & 1.18 \end{bmatrix}$$

In order to test the result of above computations, we can make use of relation $\vec{X}=\vec{y}(\vec{R})$ and substitute figures of the above example for each producing industry from A to E, and compute it as follows, comparing it to the actual figures:

$$X_A = 1.19(80) + 0.11(40) + 0.40(45) + 0.08(25) + 0.34(15) = 125$$

$$X_B = (80) + 1(40) + 0(45) + 0(25) + 0(15) = 40$$

$$X_C = 0.16(80) + 0.19(40) + 1.50(45) + 0.30(25) + 0.30(15) = 100$$

$$X_D = 0.10(80) + 0.50(40) + 0.32(45) + 1.06(25) + 0.41(15) = 75$$

$$X_E = 0.08(80) + 0.31(40) + 0.27(45) + 0.05(25) + 1.18(15) = 50$$

In view of the fact that we can conform the amount of production of the above industries to the amounts written in table No. 5, by benefitting from above relations, the prediction of final demand can be substituted for each producing industry and needed producing amount of each group can be computed.

Computation of Entropy For Final Demand

In order to compute Entropy for each producing industry - in terms of variety effect of final demand - first, invers matrix of $R=(I-T)^{-1}$ should be transformed into normalized table. In view of the fact that computation of objective probabilities have been explained earlier, there is no need for its repetition. Its results will be presented in Table No. 9.

Table No. 9

$$R'=\begin{bmatrix} A & 0.78 & 0.05 & 0.16 & 0.05 & 0.15 \\ B & 0 & 0.47 & 0 & 0 & 0 \\ C & 0.10 & 0.09 & 0.60 & 0.20 & 0.13 \\ D & 0.07 & 0.24 & 0.113 & 0.7 & 0.19 \\ E & 0.05 & 0.15 & 0.11 & 0.04 & 0.53 \end{bmatrix}$$

By taking advantage of Entropy model, and making use of figures written in table No.9, we can compute the Entropy of final demand in terms of its influence on each producing industry. $H_j = - \sum_{j=1}^n p_j \text{Log}_2 p_j$

<i>Entropy of final Demand</i>	<i>Producing Industry</i>
0.33	<i>Industrial group A</i>
0.58	<i>Industrial group B</i>
0.49	<i>Industrial group C</i>
0/38	<i>Industrial group D</i>
0/53	<i>Industrial group E</i>

Entropy indicates the sensitivity of each change of the final demand on different producing industries. These results can be applied to economic analyses and production plannings.

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Decision Taking In Islamic Management

Rationalistic - Theological Decision Taking Pattern*

Abstract

In this essay, initially the concepts of decision taking and its rationalistic process in the contemporary management has been explained and one of the rationalistic patterns of decision taking called, "the process of solving the problem - from the stage of feeling to the stage of solving " has been introduced. Then by seeking assistance from the verses of the Holy Quran and Nahjolbalagheh and benefiting from the sayings and quotations of the Islamic scholars, foundations and particularities of and eventually a pattern of decision taking called " Rationalistic - Theological decision taking pattern" has been presented.

Generally, decision taking is a mental process that all human beings face it through out their whole life. The decision taking process occurs in the gleam of culture, understandings, beliefs and values, conceptions, character, knowledge and opinion of the person, and these factors have mutual effects on one another.

In the contemporary management, decision taking has been defined as the process of solving a problem and decision taking is often called solving the

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problem. In rationalistic decision taking, although the manager has sufficient knowledge and possesses as much of the required information as possible, he will eventually be placed in an unknown and desperate situation and in order to achieve the relevant results, will, and to a certain extent, resorts to probability and chance. Therefore he is always facing a kind of hesitation and doubt and perhaps the weakness resulted from these hesitations and doubts will cause irresolution and lack of decisiveness and deviation from the correct and proper path.

In the rationalistic - theological decision taking pattern, managers in the gleam of Islamic values and beliefs, apart from the observation of determined ways and application of his and other competent person's knowledge and information, will take decision by relying on God and seeking assistance from him and with healthy and strong spirit, being immune from mental agitation, anguish and hesitation, and the security of mind resulted from reliance on God will cause the strenghtening of Rationalistic dimensions of decision taking as well.

Introduction

It could be said that all the activities and actions of human beings in all aspects are the results of decision taking. In contemporary management, decision taking is a process related to solving of a problem and therefore, decision taking is often called solving of problems. In a simple statement, a problem will be evident when the favorable situation is achieved by a person therefore the person decides in his mind to change the present conditions or situations and wishes to change them in the direction of the results to be achieved as he intends to.

taking decision is a complicated mental process but the person specifies the relevant problem for himself and assumes the favorable results as well. Then

present situation changes in the direction of achievement of aims and targets. For this purpose he benefits from the mental information and if possible obtains relevant information from the environment and in the gleam of culture, understandings, conceptions, character and his opinion, he will specify the various cases of achieving the results and estimates the rate of probability and chance of each possible case in reaching to the target, in fact estimates the mathematical procedure of each method and compares them with his pre-determined mental criterion and takes action to take a decision, or in another word, takes a step to select an optimum case.

Generally, in each decision taking two basic factors exist: one is the value of the results derived from the decision taking and its implementation or in another word, the value expected by the person. the second is the probability and chance which might exist if action is taken to achieve the probable favorable results. Therefore, if a person wishes to take a suitable decision he must be able to predict possible results achieved as a result of the decision he has made and somehow compare them with a kind of quantitative matter which is not always simple.

In this essay while the process of decision taking in management is reviewed, the particularities of decision taking in Islamic management will be considered.

Decision Taking in Management and Its Importance

According to Herbert Simon, decision taking is the basic essence of management and even could be regarded as equivalent to management, He presented his thesis on decision taking as "Manager as decision taking". In his opinion, decision taker is a person who at the moment of selecting is propounded to step in one of the paths at intersection of routes.

If we regard decision taking as equivalent to management, selection will

not be only one way of decision taking but the phrase, "decision taking" will be used for the whole process. Therefore, management is eventually the decision taking and the required capability for management is the same as required capability for decision taking.

The knowledge of management which manifests as a collection of thesis related to the identification of organization ; planning, organising, innovation, supervision etc, in practice is used in the form of a kind of decision to solve the problem.

From philosophical point of view, the philosophy of decision taking is the same as philosophy of management, if we regard philosophy in its general concept as an effort to reach to brightness, understanding, investigation and curiosity with the depth of life and to find a way for the better loving of human being, the management philosophy and decision taking also follow the same target in a more specified and organized scale.

Planning is clearly a decision taking process. A process which includes evaluation and taking a series of interconnected decisions before their implementations. Paying attention to this belief clarifies that without taking practical actions, there is no possibility of favorable situation in future and if action is taken, the possibility of reaching to the relevant results increases.

The contents of the a.m four paragraphs are only introducing a small portion of the importance of decision taking in management. In may organization specially public and government organizations, the decisions which are made, in different proportions, include both execution of and policy making decisions.

Decision Taking and Solving of Problem

As mentioned in the introduction, decision taking is a process related to solving a problem and is often used as "solving a problem". In many cases, the

problem has complicated condition and only parts of it could be understandable and controllable.

Therefore, decisions are not usually planned so that they present ideal results or complete answers, but they are designed to improve the situation of the problem.

In some cases, the managers might find themselves able to reduce the severity of the problem as much as possible instead of being able to search systematically for a fully correct answer to all the problems. Russel Ackoff states the differences between the solving, resolving, dissolving and absolving of problem and says:

Solution of a problem " is to find the optimum answer, best selection or best case. the rationalistic decision taking is an effort to find such an answer.

Resolution of problem" is to find a satisfactory answer which might not be the best accessible way, but is a selection that in accordance with the conditions, such as time limitation or lack of realistic identification, of the problem, is implemented.

Dissolution of a problem is implemented when the targets are changed in such a way that in existing conditions and by taking the determining actions, no problem seems to exist in the way of reaching the new target. The feelings about what should have occurred are changed and moderated and are placed in a path that if what is going to happen occurs , it will be accepted as current realities.

" Absolvment of problem " is the hope for the possible problems not to appear and hence ignored.

The Concept of Rational Decision - Taker

The result derived from the rationalistic decision - taking pattern is to find an optimum solution. The fact is that by stating what will happen in practice ,

this pattern could be a theoretical pattern since it is made by assumptions. In order to take an optimum decision, the problem should be expressed clearly and without any obscurity, and the decision - taker will have all the required information. Then a complete list of possible solutions should be prepared and evaluated in comparison with the pre - determined targets and criterion. While the decision - taker has a limited time to review and research and is willing to find the ideal solution, and if the reality in decision - taking is not stated, the rationalistic pattern will not present a useful framework in connection with the way through which the managers have taken their decision. the rationalistic pattern of decision - taking is shown in the next page diagram.

As it could be observed from the diagram, the decision taking process or solving the problem could be classified into three major sections from the stage of feeling the problem to its solution which consist of stages :

- A. Stages 1 to 5 in which the components of decision are made and linked together.
- B. Stage 6 which is in fact the decision taking stage.
- C. Stage 7 and beyond that include the execution; supervision and control sections.

From another angle, the decision - taking process could be classified into two general sections : the first section includes stages 1 to 7 which forms the management planning duty. 2nd section from stage 7 and beyond which covers execution, Supervision and control stages.

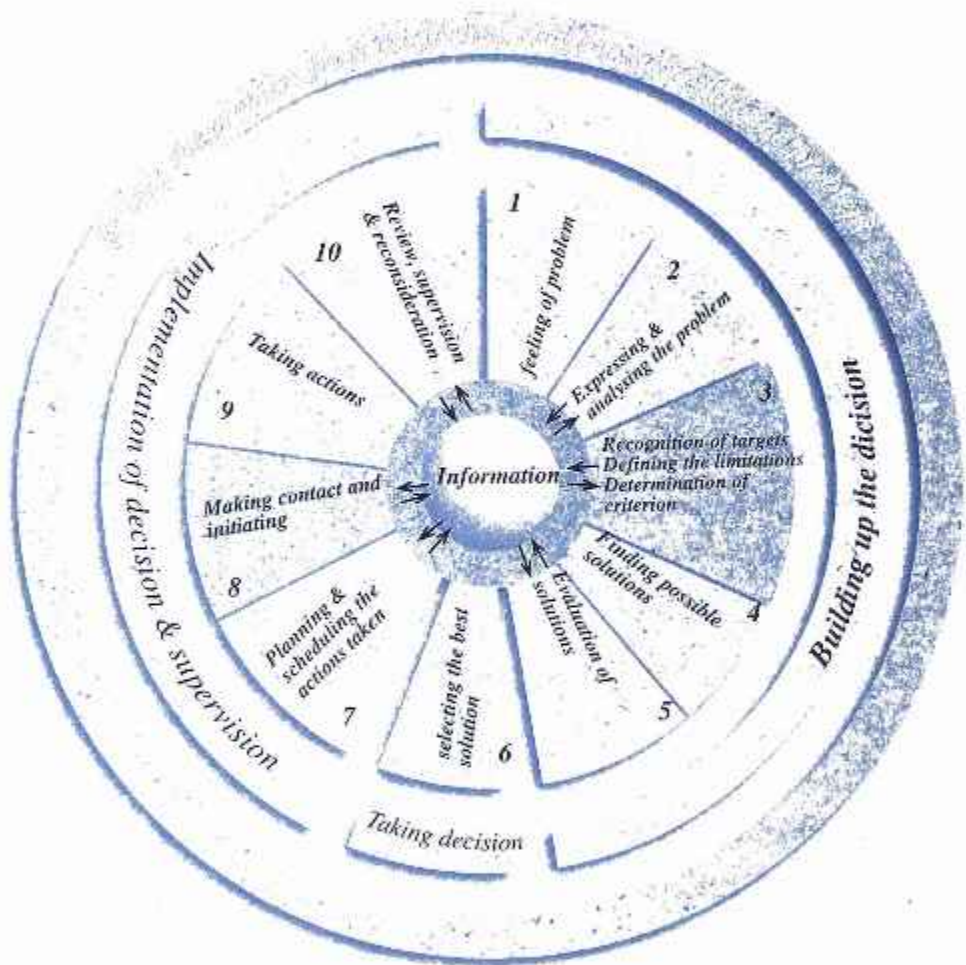
In view of the a.m classification, it can be concluded that these ten stages include a major part and perhaps all the management duties and this confirms Herber Simon's view that " Management is equivalent of decision - making".

But in our opinion, the rationalistic decision - taking process is regarded as only a section of management duties which includes the first six stages and the remaining stages form the execution and supervision process which are not

relevant to the framework of this essay.

what should be further emphasised is the determining role of information which forms the central core of the rationalistic pattern of decision - taking and is basically founded on this basis that the decision - taker is searching for maximum satisfaction by taking and implementation of decision Knowledge and full identification of the routes of acheiving this target together with the accurate responses and reflection of other persons and organizations which will be placed on the route of making and implementation of desision, (such as customers and competetors, social and organizational environment), will have fundamental effects on the procedure of evaluation of practical and possible ways. It is impossible to be definately certain that we will acheive maximum satisfaction.

Decision may be taken by a person alone or by a group of managers working together. Sometimes the decision - taker acts on the basis of information which is prepared by universities or research institutes which may have been prepared in such a manner that could not cover the subject of decision taking completely . In order to use this type of information in the rationalistic pattern the information should be complete, understandable, relevant and accessible and be at the disposal of the dicision taker in a suitable and correct time and manner despite the significant progress in the information technology, it is often difficult and rare to find possible and favorable solutions. The reasons for this are lack of sufficient time, non - creativity of the managers or their unwillingness to change the behavior pattern which they follow. Also their narrow mindness and attitudes have limited scope of their thoughts and they will not have the necessary ability to forsee and anticipate the reactions of competetors and those persons who will be effected by their decisions.



Essential Skills for the Implementation of Stages of Rationalistic Pattern of Decision Taking

Rationalistic decision - taking is linked with skills and particularities which should exist in the person who takes the decision. These skills exist randomly and individually in persons and many managers only have some of these skills. The appropriate skills for the stages of rationalistic pattern of decision - taking are shown in the following table:

<i>Stages</i>	<i>Essential key skills</i>
<i>1- Feeling of problem</i>	<i>Straightness of thought</i>
<i>2- Expressing and analyzing the problem</i>	<i>Collection and obtainment of Information</i>
<i>3- Determination of targets + criterion</i>	<i>Occuracy of opinion</i>
<i>4- Finding possible cases + solutions</i>	<i>Creativity</i>
<i>5- Evaluation of possible results</i>	<i>Ability of foreseeing + anticipation</i>
<i>6- Selecting the best selections</i>	<i>Judgement + decision taking</i>

Herbert Simon states that three basic factors are involved in decision - taking:

- 1- skills, habits and understanding of decision - takers
- 2- Initiatives and values of decision - takers
- 3- The degree of their recognition of the issues related with the subject matter

There might be various cases of certain subject, for example if the target of a commercial organization is to increase the sale for 5 percent , the ways to reach to this target include publicity, issuance of purchasing price, new advantages for sellers, reduction of price, marketing of product and finding new channels of distribution.

Selection of each of these cases might be beneficial or not beneficial while the

target is achieved.

According to "Simon", one of these cases should be selected and this will be the solution which is anticipated to provide the favorable result. Other commentators believe that it is necessary to select more than one solution so that in case of deviation from the anticipated target, the more suitable second solution will be substituted for the former solution.

Sources of Decision - Taking in Islamic Management

First, it should be reminded that in our opinion, decision taking only includes sections 1 to 6 of the rationalistic. Pattern and the seventh section which is the implementation and supervision stage is a part of management and not decision taking. In another word in this essay, contrary to Simons opinion, decision taking has not been defined as management but as part of management which is performed before the implementation, supervision and control stages.

Policy making and decision taking in Islamic management and leadership order shapes on the basis of the thoughts and ideas of great thinkers and the sweet and bitter experiences which have remained in our minds and also the existing realities which are drawn by paying attention to its introductions and other dimensions. The difference is that policy making in Islamic order is not only based on ordinary wisdom but on a greater and higher thought which is beyond the thoughts of ordinary human being. In another word, policy and decision taking in Islamic derives from the complete Islamic Laws which conforms with the realities of life and the human being's exalted being.

Since the Islamic management issue is mostly about the principles and origins of management rather than techniques and methods, therefore is a fundamental and general issue related to all levels of management including group management, organization or Islamic societies and Islamic nation and

dose not solely allocates to one level or one dimension of management.

Therefore when we discuss decision - taking in Islamic management, this issue is considered in all levels of societies management including leadership, government managers, manager's of economic and commercial organizations, schools and family etc.

For the same reason in order to acheive Islamic views in the field of management, including decision - taking the Islamic texts should be studied and reviewed and extract these view points from the thoughts, ideas and various guidances of Islamic thinkers and scholars. The sources and origins of Islamic thoughts are based on three fundamental issues:

1- The Holy Quran

2- Tradition of the prophet

3- The conducts of the Imams and devine theological qualifications or specialized scientist which is placed in the domain of the Quran and Tradition:

Therefore in order to state the sources and particularities of decision taking in Islamic management , it is essential to refer to the guidances of the Holy Quran, Nahjolbalagheh, and existing questions and statements in this respect.

Guide Lines of Holy Quran in Connection with Decision and Decision - Taking

In the Holy Quran, decision taking is referred in eight occasions as follow :

1- The cow - verse 227:

"And if they have resolved a divorce, then Allah is surely Hearing , Knowing".

2- The family of Imran - verse 159:

"And take counsel with them in the affair , so when you have thus determined , then place your trust in Allah , Surely Allah cloves those who trust".

3- The family of Imran - verse 186:

"And if you are patient and guard (against evil), surely this is one of the affairs which should be determined upon".

4- Taha - verse 115:

"And certainly we gave a commandment to Adam before, but he forget; and we did not find in him any determination (to disobey)".

5- Lughman - verse 17:

"O, my son, keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you : Surely this is one of the affairs earnestly enjoined".

6- Shora - verse 43:

And whoever is patient and forgiving, that most Surely is of the affairs the doing of which should be determined upon.

7- Ahghaf - verse 35:

"Therefore, bear up Patiently as did the apostles.

8- Mohammad - verse 21:

"Obedience and a gentle word (was proper); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them".

In the Holy Quran, intention and decision, are rarely used with their real sense of the words and they are only mentioned in eight occasion and mostly mean intention and willing and not determination and decision. Therefore the All- Wise God has regarded the position of decision in Quran to be highly superior and has attributed to important matters, obligations and inconnection and has given the title of "alolazm" (owner of decision) only to his prophets and special messagers so that even Adam is not regarded as owner of decision (Surch Taha, verse 115).

According to Hazrat-e Ali, "Decision is a special intention and a particular wish that the decision taker seriously tries to reach to his target and acheive a favorable task."

If he is not successful in the practical sphere, he establishes an unbreakable link in his spiritual sphere and therefore decision is solely called "Tahghigolghasd", (Research for the target).

By attainment of intention and decision, a new power of force will be created in the man's soul and his spirit will be occupied with such conditions that in order to reach to the target he will not only dispose all his organs and members to that strong spirit but calls all other matters under his own domain. The following statement is quoted from Imam Jaffar sadegh peace be upon him that:

"when intention of performing a cause is strong, the body will not show weakness in bringing it into practice".

Levels of Islamic Decision Taking There are Three Distinct Levels of Decision Taking in Islamic Order

1-Decision taking in connection with the performance of Divine rules and orders : At this level, decision taking is unquestionable function of divine rules and orders.

The Holy Quran in verse No 36 of Ahzab surah says:

"And it believes not a believing man and a believing woman that they should have any choice in their matter when Allah and his Apostle have decided a matter; and who ever disobeys Allah and his Apostle, he surely strays of manifest and straying".

2- Decision taking at the level of prophet, Imams and guardians : At this level, decision taking is regarded as a personal matter and the decision - taker is only the prophet, Imam or guardian. The aim of this matter is to protect unity, responsibility and decisiveness of the Islamic foundation, examples of documents and evidences which confirm this particularity are as follow:

"And take counsel with them in the affair, so when you have thus determined,

then place your trust in Allah , Surely Allah loves those who trust".

- When Abdolrahman took Imam Ali's (Peace be upon him) hand and said "I will follow you with the condition that you observe the God's book and tradition of the prophet and the paths of the former two khalifehs". Imam Ali said: "I accept to act in accordance with the Gods book, the prophet and my own religious qualifications and views".

Decision Taking by the Members of Islamic Society

Decision taking at this level has two dimensions : Individual dimension : In the circular world, this is the individual who should eventually decide and decision taking is solely a mental process which is performed and its effects will mostly return to the decision - taker himself. In this dimension collection of as much information and consultation with others take place only to express the problem more clearly and in another word includes the stages of decision taking.

Management Dimension

The management decision taking is placed in this section which is the topic of our discussion in this essay. By benefiting from the contents of the verses of the Holy Quran and statements and quotations which will be mentioned some of the particularities will be explained as follow:

A. Reliance on the God and Asking this Assistance in Decision - Taking

The decision taking is the spiritual quality which is created by the procedure of decision and the person is making his upmost effort to realize and put into practice the decision. In another words, decision and will are spiritual qualities which indicates an unbreakable link between a decisive person and his practice and unless those decision and practice are not

realized, the person will not give up his efforts. Sine practice is the sign of the person and indicates his real character and identification, decision is also a human act which according to interpretation of some of the scholars is regarded as a drive gift which illustrates the internal face of the decision - taker. To be more clear it should be said that whatever makes man to take action and draws him into the practical scene is his human belief and faith which itself is founded on the basic and initial outlook and doctrine of each person towards the world.

The origin and source of decision of any man and its subjective reason is the human faith and belief. In different schools this reason and type of decision relates to the scholastic and creed values.

The Islamic manager, in accordance with his creed and values is lead towards the God to seek assistance in order to succeed over the environmental variants which are not controllable by his decision, the human being, despite his utmost perfection is weak against the Gods' power and managers should always rely on him so that God will include them in His blessings when unexpected events (incidents) occur.

Therefore, in order to attract the material and non - material forces and factors outside the domain of power and knowledge, we should rely on God. Reliance is not a preventing and stagnant factor but is a positive moving and encouraging element. In consultation the emphasis is on the group wisdom but in reliance on God is to trust him. Therefore counselling and trust are regarded as complementary to each other.

In the counselling stage God's assistance is through the wisdom and science rays and in trust stage, is from non - authoritative and imperceptible channels and each stages returns to a reality.

For this reason the Holy Quran in verse 159 of Al-Omran surah gives the good news that:

"And take counsel with them in the affair, so when you have thus determined, then place your trust in Allah, Surely Allah loves those who trust".

A manager who has been trained by Islamic ethics and spirit of reliance on God and his Devine eternal power, will not dissipate in the event of dangers and crisis and lose his calmness and dignity, naturally such manager can take wiser and well - considered decisions and will be able to encourage the moral of his personnel and staff and create hope in them in connection with the good results and save them from falling into hopelessness and disappointment. Such manager will not be influenced by flattery and blandishment and be trapped in the net of tricks of deceitfuls. On the other hand, he will attract the personnel by his polite and humble behavior and sincere kindness and sympathy. As a result, the output of works will increase and his decisions will be implemented smoothly without any discrimination .

Imam Ali peace be upon him says :

"The devine distiny overtakes selfishness, therefore we should not stop to rely on God and trust our own thoughts and policies."

B. Participation and Consultation in Decision - Taking

In Islamic management order, the individual wisdom, in any degree and level that may be, is not considered to be sufficient. We observe that the prophet of Islam despite his internal talent and extraordinary genius and the confirmation of inspiration from God, benefited from deep and bright thoughts but nevertheless was seriously seeking the ideas and thoughts of others and in may cases counselled with his disciples i.e in Ohod and Ahzab wars. Of course the prophet's counselling with his disciplines was not only to benefit from their views because he was inspired by God and he wanted to teach the value of counselling and consultation to others especially to the society managers.

There are many quotations and statements in connection with counselling in decision - taking the examples of which are as follow :

The Prophet Says:

- *"Whenever the appearance of work is not clear, the person should counsel. Nobody will counsel about a case unless he finds out about its blessing and interests".*

- *"No support is stranger than counselling and no wisdom is better than thinking and planning".*

- *"One who consults will not be defeated and one who counsels will not regret".*

- *"Consult with the wise man and if you oppose him you will regret it."*

Hazrat Ali Peace be Upon Him Says:

Be kind to people and consult with them on your works. After the consultation if reached to a decision , trust in God and GOD likes those who trust him. Do not rush to an anger which you can ignore".

C. Tactfulness, Planning and Looking Towards the Future in Decision - Taking

The manager should not only be aware of the present situation and conditions but he should be looking towards the future and see the future in the today's mirror, he should look into the future with deep insight and determine the domain of his decisions in such a manner that he will relatively be able to identify and understand their effects, dimensions and results.

In the quotations from the Imams and leaders, besides science and knowledge, prudence has been referred to and it has been said that prudence and providence will cause better ending."

Imam Sadegh Peace be Upon Him Says:

"Think about any work which is presented to you in order to find out about its beginning and end before you are lost in regretfulness".

Imam Ali Peace be Upon Him Says:

- At the end of work, if they are performed incorrectly, the beginning will be compared with the end. The end is founded on the beginning."

- To rush beyond strength and to act sluggishly when the time is due is foolishness.

- Sluggishness and laziness in work in which speed is preferable to wisdom and caution and rushing in a work in which slowness is more appropriate, will cause losses.

- The one who is involved in various works, he will not benefit from remedies.

- Be aware of rushing in the works before the due time, or of follow up and making efforts when they are available, or of struggling with them when the end is not clear".

- There is much hope in a small work which is continued from a lot of work which one gets tired and upset about it".

Imam Mohammad Bagher Peace be Upon Him Says:

- When taking a decision, plan before you take any action, or practice and look into the future. So if the work seems to be fruitful and ideal, perform it and otherwise leave it.

Imam Ali Peace be Upon Him Says to Malek Ashtar:

- "Every day to the work of the same day and perform any action or activity within its time limit because everyday is for a particular work and each action has a special capacity.

The Prophet Says:

- I am not afraid of my peoples poorness. What I am worried about is their miss management".

D. Constancy, Stability and Firmness in Decision Taking

The manager is placed at the top of organization pyramid and is the leader

of the organizations personnel. He is the centre of gravity of thoughts, planning and proposals in relation with his executive position and his responsibilities. In fact he is the last authority to analyze, conclude and take decision for action. Therefore, because of his position, he needs to have a strong will to take a decision, often reviewing all the aspects and leave aside all the doubts and will derive reliance and assistance, issue his opinion. Imam Ali peace be upon him presents the flag to his son, Mohammad Hanifeh in Jamal war and tells him:

"If the mountains are removed from their position you should not move from your place. Push your teeth together, rely on God, stick your foot into the earth as a nail, look out to see the end part of the army (consider the latest tricks of the enemy to be clear sighted)and close your eyes".

"Do not deviate from the enemy tricks and do not be frightened and you should know that victory and conquest is from Holy God. After the war traditions one performs victory is yours if God so wishes."

The Holy God says in verse 178 surah Loghman:

"O my son , keep up prayer and enjoin the good and forbid the evil , and bear patiently that which befalls you: Surely this is one of the affairs earnestly enjoined"

Imam Ali Peace be Upon Him Says:

- Patience and lingering are two children of one abdomen which are born by high aspiration and strong will. It means that patience and not rushing are at the same level and grade because the person with high inspiration does not easily become angry and is patient, he will also be patient in his works and looks out at the end.

He Also Says:

- One who is not obeyed and followed, has no wisdom and experience.
- Throw away the lingerings and weaknesses from yourself by strong will.
- Anyone who follows weaknesses, he is destroying the existence.

The Holy Quran Says in Verse 186 of Al Amran Sureh

"And if you are patient and guard (against evil), surely this is one of the affairs which should be determined upon".

E. Mental and Spiritual Health and Concentration in Decision Taking

Since decision - taking and its performance will somehow have satisfactory and useful results if it is taken on the basis of wisdom and human thought together with, understanding and sufficient knowledge. Therefore, decision should not be taken during anger, anxiety, resentment which causes the disappearance of thinking and thought. The following quotations and statements are related to the issue:

- Never take a decision when resentment and desire have dominated you became in this situation not only the thoughts and reflections are not dominated by human wisdom and understanding but all the members of the person will exit from the domination of wisdom.

- If a man is angry, nothing is said by him but errors".

- Desire and anger if not in the direction of human evolution, are undoubtedly the element of deviation and collapse. Therefore protect yourself by hesitating in action and delaying the power to the time that anger is disappeared and the will is once again in hand.

we know that Imam Ali peace be upon him , when in Khaibar War, Amr - ebn Abdood spit on his face, hesitated in killing him in order to calm down from anger and not kill him for his own sake.

F. Justice, Fairness and Paying Attention to Subordinates When Making a Decision

Imam Ali peace be upon him says to Malek - e - Ashtar:

- *Never hang a curtain of position and dignity between yourself and those who*

you rule. " Imam Ali did not allow toleration and concession when the interest of public was involved and used to take decisions to prevent deviation. For example in connection with the provision of financial welfare of personnel and creation of spirit of devotion in them towards the aims and targets of the organization.

- Therefore, in order to judge between people, choose the best peasant who will not be satisfied by a little understanding without using enough thoughts.

He says in another event:

- "The best thing that makes the rulers happy is to set up Justice in the cities and reveals the friendship of the youngest".

- "The youngest of you should follow the oldest and the eldest be kind to the youngest".

The Proposed Pattern of Decision - Taking in Islamic Management

In view of what has been said, we present the following pattern which is more comprehensive than rationalistic pattern of decision - taking as (theological -rationalistic pattern of decision - taking) in Islamic management.

As noticed, in this pattern, in addition to all the stages of rationalistic pattern, the particularities of Islamic decision - taking has been taken into account which are derived from the recommendations and instructions of the Book, tradition and guidances of the thinkers of Islam. the most important particularity of this pattern is that in all the stages of decision - taking and performance, specially at the time of deciding, the reliance on God has been specifically emphasised in order to remind the Islamic manager that through reliance on God, he will be saved from facing unknown conditions and reliance on probability and glance and can take action to decide with strong will and certainly.

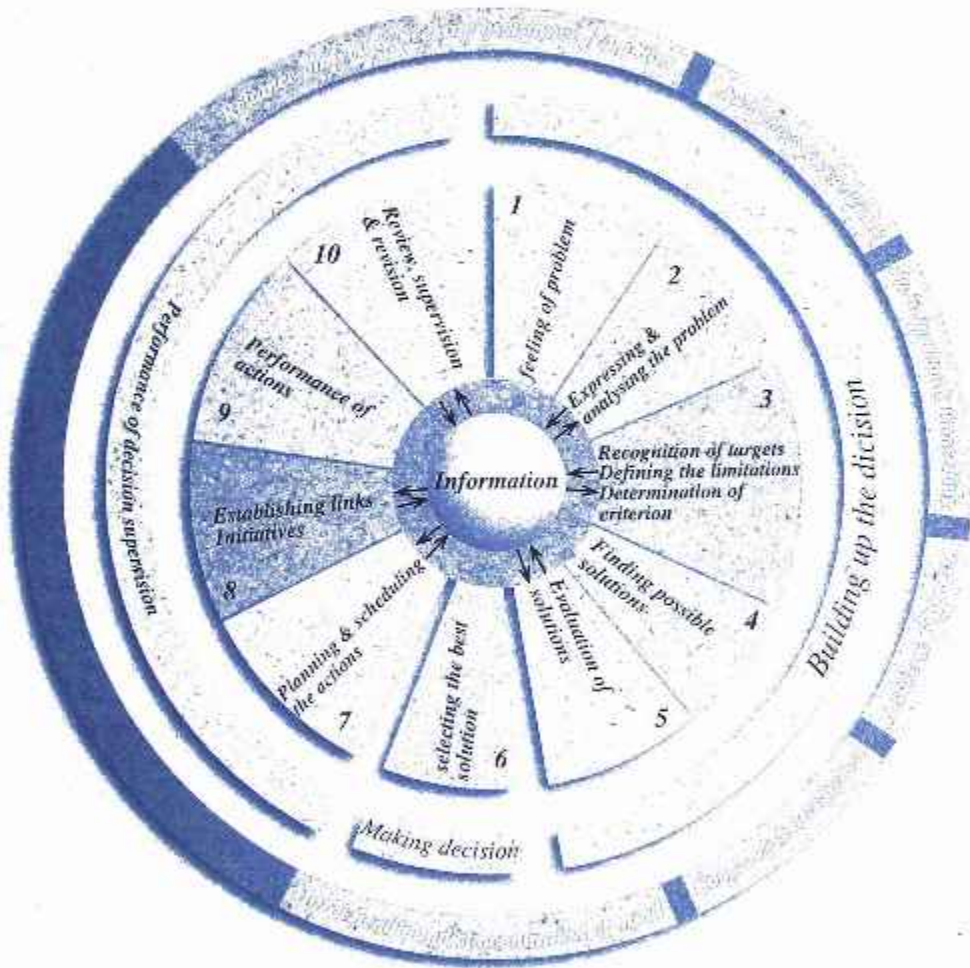
In another word, the Islamic manager, by following this pattern, calls the

God to share with him the performance of a decision and reaches to optimum results. We know that God has himself given the good News that:

"And take counsel with them in the affair, so when you have thus determined, then place your trust in Allah, Surely Allah loves those who trust".

The Islamic manager, by observation of rationalistic - theological pattern of decision - taking can strengthen the morals of the personnel and subordinates, giving them hope for good results and save them from disappointment and hopelessness. therefore, his decisions will be performed well and its output and effectiveness will be increased without doing any injustice. Major issues in connection with experience and awareness, spiritual - mental health and concentration of mind, Justice and fairness and paying attention to people, have been referred to in the previous paragraphs.

Finally, we should remind that despite its long history, the pattern of Islamic management is more complete and comprehensive from the contemporary pattern of management decision - taking about which scholars and thinkers of management, such as simon, have written a lot.



*Rationalistic - Theological Pattern of Decision Taking in Islamic Management
(The dark part indicates the decision - taking process)*

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A Survey On The Economic Decline And Power Of The Islamic Societies*

Islam, as a religion which has taken into consideration all dimensions of the lives of individuals, naturally regards the economy as a factor which is able to provide the proper ground for the evolution of man. On the other hand, whereas, firstly, the economy deals with tangible instinctive needs, and, secondly, Islam, in the overall system, must pave the road for the required spiritual evolution, it inevitably needs to follow certain rules and regulations in such a way that it would be required to accept such activities which take place naturally and, at the same time, be so directed that the expected objectives could be attained. Therefore, the government acting as the administrator of the affairs of the society and controlling its movement, on the one part, and the facilities it has at its disposal pursuant to the divine ordinances, on the other part, it will necessarily, be actively present in the flourishing of economy.

Therefore, economy in Islam, is an integrated set of rules having its own principles and fundamentals and through such an integration the growth and rise of the society from the viewpoint of economy could be attained.

Historical study of the Islamic communities reveal that though such an integrity was required, but due to the ruling of the corrupted rulers, who had

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dominated the Islamic communities not on the basis of the Islamic principles but for the sake of seeking power and accumulation of wealth and subjugating the people and by no rule they could be regarded as the representative of Islam, the economy of the society lost its initial status in the advent of Islam which had, due to enforcement of Divine ordinances, attained growth and development and had become as the most powerful society, and was practically divided into two parts quite separate from each other: (1) the part which dealt with the affairs of individuals and economic relations of the Moslems who, because of their faith and belief, felt they had to enforce the ordinances and inevitably detached themselves from the government, which no more considered it as the representative of Islam, and turned to religious jurisprudence.

Moslems, in this part, solved their problems by consulting eminent religious leaders; (2) the part which dealt with the government and its agents, had detached themselves from Islam and contrary to the Islamic principles which regard the government's duty as providing the needs of the society, paving the ground for the activities of masses and securing social justice, all from the economic point of view and the like, only endeavored to increase the power of the monarchy, trying to strengthen it as a hereditary system, accumulating fortunes and spending it only to satisfy either personal desires or perhaps those of their families and tribes. It is just from this point that the enforcement of governmental ordinances lingers but, on the contrary, the Islamic jurisprudence, continues on the basis of Divine ordinances to make merry and enliven the life of Moslems. If the Islamic societies had, in the course of the past fourteen centuries, paid full attention to all the purports and matters of the Islamic jurisprudence, they would not have been in need of adopting the laws of other nations. As it is also declared in surah Al Ma'idah (The Table Spread), the Divine laws and regulations are fully revealed in

Quran and has fully provided the answers to each and any need of the man. Such a competency of laws for running the societies in any period of time is not a claim but the history has also proved its validity.

In its most advanced ages, when the Islamic society covered the lands from China and Indonesia to the Mediterranean coasts and North of Africa and though different nations lived in this vast land, it did manage in good order the social life of the mass of people and when a new problem was raised, a new discussion on the independent jurisprudence reasoning was held and, as a result of flexibility and the unique comprehensiveness of the Islamic jurisprudence, said problem or problems were solved.

Comprehensiveness and flexibility of this religious jurisprudence are not restricted only to the past but the Islamic jurisprudence has such a competency to direct and manage the societies with all their undergoing changes and developments, not only today but in the future as well.

In order to recognize the ability of Islam in creating an integrated society enjoying a dynamic economy, it would be apt to explain such factors which bring about development and thereby determine why, in the beginning, the Islamic societies enjoyed a rapid growth but declined thereafter. The faith, government and individual form of behavior in Islam is dynamic and enjoy movement.

According to Islam, combination of these factors on the basis of divine instructions and ordinances guarantees the prosperity of the man and, segregating the economic plan from other sectors, diminishes the required ground for the entire realization of this plan. Thus, the Islamic economy is a coordinated and associated system that a part of it can not be taken into consideration without the other part and expect to attain the said dynamism and growth. Furthermore, economy is, in fact, part of a plan introduced by Islam for the prosperity of mankind. Such issues as social, political, devotional,

economic, moral issues and the like are deeply connected with each other in Islam. If, on the one part, we wish to have a sound picture of such an economy and, on the other part, to study the causes which led to the economic decline of the Islamic societies, we should consider the same and, having determined its relation with other parts, finalize our evaluation.

A. Economy Structure and its Relation with Other Islamic Precepts

1- Relation of Economy with Faith

Faith which is the principal basis in the Islamic thought, urges a Moslem to fulfil his duties and as this belief is comprehensive and engulfs the entire interest of the system and the society, overshadows the economic activities of an individual as well as directs him or her to a sound balance and parity.

2- Relation of Economy with Concepts

These concepts originate from faith and have a direct effect on the economic activities. Profit, for example, though has a common concept within all systems of economy, but due to the fact that Profit, in Islam, is formed on the basis of devotional principles, not only includes financial interest but is not limited to this notion, and entails a more comprehensive concept. In other words, believing in the afterlife, a Moslem will eventually carry out his or her economic activity beyond the financial interest and direct it to the long-term benefit of the society as well.

3- Relation of Economy with Affections

To cherish and develop human affections and sentiments, Islam introduces strict instructions. Such affections and sentiments originate from concepts which form human behavior. Since virtue and piety are the criterion

of values, in the Islamic market for instance, destructive competition is replaced by constructive and long lasting one.

4- Relation of Economy with the Financial System

Whereas the Islamic taxation system consists of two parts of divine ordinances and governmental rules, both of which are exercised by Government and it is not possible to change certain matters or spend or allocate the incomes resulting from the taxes prescribed by divine ordinances; it is therefore, impossible to define the Islamic economy without referring to its taxation system.

5- Relation of Economy with the Islamic Government

The Islamic government not only enjoys comprehensive authority in the economic matters but also has at its disposal a great part of natural wealth and has the option to exploit the same in any manner it deems fit to its interests.

6- Relation of Economy with Other Ordinances

In Islam, there is a rule for any action committed by man. The economic activities, therefor, can not be considered beyond this general rule. For example, deletion of usury and ordinances regarding the ownership and its limits provide a strong basis for the development of economic activities

B. The Concept of Government and the Source of Government Legality From the Viewpoint of Islam

The Government and State expressed in one term, consist of the entire system managing the affairs of a country including the leadership, the Three Powers, Armed Forces and the like and each government enjoys a source of power and a certain legality. In Islam, the right of governing, in principle,

belongs to the God. The source of the Islamic Government returns to his divine legislation. Expressed in clear terms, it is, according to beliefs of Shi'at, delegated to such persons as the prophet (S), on whom be God's blessing and peace, and the infallible Imams (A), on whom be peace. During the occultation of the infallible Imam (A), May God expedient his appearance, specifying the required standards and criteria for the ruler and identifying the qualified person or persons enjoying such precepts and criteria, are the responsibility of people or the experts of the Islamic society elected by people.

From the viewpoint of Islam, such a government is a legitimate and is an Islamic Government. The authority and duties expected by Islam, such as the spoils of war, collecting taxes, controlling and interfering with the economic affairs of people, rest on such a government and not on those governments that have dominated over the Moslems through other means and such governments will be valid as long as they act in accordance with Quran, tradition of the prophet (S), and those of the infallible Imams (A), because as it was mentioned earlier, the Islamic Government enjoys comprehensive ownership, authority and duties in the economy which enable the government to control or interfere with the affairs extensively. Furthermore, regarding the enforcement of ordinances and the fixed laws of Islam in th field of economy prescribed by God and the Prophet (S) as everlasting ones, the Islmic Government is required to follow up and control the affairs to achieve the economic goals. Islam has, furthermore, bound the Government to recognize and determine the tasks in respect of part of the rules as well as making economic policies.

Considering the expansion of Islam in different lands and occurrence of different developments in the course of history, certain matters take place that their ordinances must be extracted from among the fixed laws and by reference to Quran and traditions of the infallible Imams (A). Under such

circumstances, the Islamic ruler must identify the new matters and render proper ordinances on the basis of principles and general rules of religious jurisprudence. Sometimes, maintaining more important interests of Islam and Moslems requires that certain parts of Islamic ordinances be nullified temporarily. The Islamic ruler is vested with the authority to realize such cases and issue the proper judgment. Therefore, if the Islamic ruler fails to possess the specified qualifications, his judgments will, not only disturb the material affairs of the people, but will also cause disturbance in their spiritual and other worldly affairs.

C. Freedom of Individual Economic Business and its Limits

There is no doubt that freedom of behavior originates from the innate disposition that God has deposited as a gift in the nature of man. This fact conforms with the reality of man's existence. Freedom, is a principle which can not be denied. A school which deals with the behavior of man and claims that it is coordinated with the innate disposition and conforms its laws with the unchangeable peculiarities of man's existence has no other choice but to accept the freedom of human beings. Since unconditional freedom can hinder the growth and perfection of man on the basis of the very innate disposition, we realize that it is required to control the freedom of man.

Two factors of wisdom and will, as part of innate disposition, justifies the urge for such a control and correct guidance to enjoy freedom. On the other hand, restricting the freedom, if we expect to have a constructive and positive effect in the life of man, must be compatible with the realities of his existence and must take place within the framework of full recognition of human realities, general reality of existence and recognizing the goal of creation. In other words, such a restriction must be fulfilled on the basis of linking them with the innate disposition and evolution of man. That is why we can state that

since our knowledge of the nature of man is incomplete and the soul of man has vast dimensions, our recognition of the ideals which may conform with the goal of creation will, therefore, be superficial and we have no alternative but to refer to the creator who is well informed about the soul and aware of its realities and consider the restriction on the basis of His instructions.

If we take into account the common aspects of the system of Islam which engulfs all the grounds of human behavior, we will notice that accepting the freedom of man within a certain framework is such that it can direct human beings to happiness and prosperity. This system, with freedom, as it is in conformity with the growth and evolution of man, is concordant. Likewise, the growth of man's aptitudes is fully coordinated with restricting him in the direction of what is expedient with the innate disposition. Islam, therefore, accepts economic freedom within such a framework whereby it is restricted by human evolution and social interests. What is considered as the basis and criterion of instructions provided by Islam, being compatible with its system, nature and ordinances, is freedom of economy in its narrow sense. Of course, this freedom of economy is not inconsistent with such restrictions in respect of principle of freedom which are imposed by the Islamic Government due to social or economic interests or problems.

Therefore, It is possible that unrestricted freedom, per se, may give rise to injustice, deprivation and other shortcomings which, the Islamic Government, is required to remove on the ground of powers it has within the realm of economy. The Islamic economy, therefore, is subject to centralization when the circumstances and necessities so require. In other words, the Leader of Moslems has, according to his powers, the right to fully centralize the economy. Decentralization and economic freedom, however, under constant control of the Government. On such matters as proprietorship, freedom of choosing a job, transactions, production and consumption based on specified

criteria as well as, a principle, have been accepted by Islam.

Having briefly explained the essential factors of the economic activities, task and duties of the government and the relevant grounds, it was made clear that economic dynamism of the Islamic society depends essentially on and calls for such factors and their full coherence.

A study of the history of the Islamic societies reveals that when Moslems adhered to their faith and the government also enjoyed Islamic qualities, the rapid growth of economy was made possible and when these factors were separated from each other, the economy fell into decadence and declined. Thus, certain eras could be studied separately:

1. The era of the early Islam

This era, which begins from the hijrat (migration) of the Prophet of Islam (S), on whom be God's blessing and peace, and ends with the rule of Commander of Faithful, Ali (A), on whom be peace, is in fact the period in the course of which the Islamic society was formed and was the era of growth and flourishing of the Islamic society. The government, in this era, believed in the oneness of God, acting within the framework of the laws of Islam, and people also acted, to a great extent, in compliance with the Islamic precepts and ordinances. People had trust and faith in their government and the government, on the other hand, fully exercised the duties and tasks entrusted to it. In consequence whereof, not only a powerful society was formed from the viewpoint of economy, but the very economic power paved the road for the expansion of the influence of Islam encouraging different nations to convert to Islam.

2. The era of umayyids and Abbasids

Though, in this era, the rulers regarded themselves as the successors of

caliphs of the Most Generous Prophet (S), on whom be God's blessing and peace, but were, in fact, thinking of nothing else but ruling over the people and Their actions were not in conformity with those which should be exercised by Islamic government either. The rulers, in this era, distorted the Islamic principles and the prophet's traditions to justify themselves. Such deviation in the acts of government made people to separate themselves from the government because they noticed that the government was not a government of their own and the acts it had adopted were not based on and in compliance with the principles prescribed by Quran and the tradition.

This separation inflicted severe irreparable shocks upon the structure of the Islamic society to such extent that the Islamic lands, thereafter, which could not bear the oppression of corrupted rulers, each claimed for independence of its own and tried to disintegrate and disperse the Islamic society.

Since the man, on the other hand, is never relieved of imposition of obligation, the era of religious jurisprudence began independent from the Government and, moslems, instead of referring to the government officials to solve their problems or seeking assistance from them, turned to religious jurists, i.e. the persons who were considered by them as the representatives of the infallible Imams (A), peace be upon them, and sought their advice and guidance for the settlement of their problems. Under such circumstances, there was a complete nullification from the viewpoint of the Government, its tasks and duties and, thus, the Islamic governments began to retrograde.

3. The era of kingdoms Reign

In this era, kingship officially substituted caliphate and kings, though on the surface, ruled under the cover of Islam but they were quite unfamiliar with Islam and even found the Islamic ordinances to be contrary to their interests.

This method used by the kings gave rise to severe reactions on the part of moslems and made people and the religious authorities (Ulema) to oppose the kings officially. In response to these Islamic risings, it was not only that kings behaviors were unchanged, but made them to resort to every possible means to distort and weaken Islam to such an extent that they have, in the past century, actually turned to foreigners seeking their assistance, instead of adopting the Islamic ordinances, to solve their problems, the case which in itself has caused further detachment of people from their respective governments.

Repeated risings taken place in this era are evidences of inconsistent acts of governments with the beliefs of moslems who long for the enforcement of the Islamic laws in every respect and dimension and strongly believe that the enforcement of these laws can only guarantee their prosperity.

Studying the history of Islam, one can notice that there have been Calipahtes and governments that have not been legitimate with regard to the explicit ordinaces of God and the traditions of the prophet(s), on whom be God's blessing and peace, and there have been governments assuming power which have not been elected in accordance with the Divine's precepts and criteria prescribed for the government.

Governments of such nature are not entitled, from the viewpoint of Islam, to rule and take possession of property and incomes of the Islamic government and/or to control the people, interfere with their affairs and economic matters either.

As it was earlier mentioned, if the first fundation of the Islamic society is to be considered as faith and equality of men, then Islam has, exercising such a principle, warned the people in its teachings to resist any institution which fails to comply with Divine's instructions for the sake of protecting and supporting the interests of the Islamic society.

Today, moslems show their adherence to and interest in the freedom and independence. Such quality is to be admired under the present conditions that the human communities have lost their mobility or somehow suffer from sort of violence and nervousness. Moslems confrontation with their society either individually or collectively is not by all means contrary to the principles and fundamentals of Islam. It is a protest made by people against the policies exercised by the so-called moslem government, and is an indications of their dissatisfaction with the unpleasant quality of enforcing the Islamic ordinances or failure in enforcing them. Moslems respect and love their cultural traditons and their past heritage and are disappointed and dissillusioned with the manifestations of the western civilization. This state is attributed to their mental dependence and the return of faith they feel in their hearts regarding the realities and facts of Islam.

In the crisis of the materialistic civilization of today, focusing on the maxim "We are from Him and unto Him we shall return" has provoked in every Moslem individual a sublime thought other than materialistic considerations and cares.

Furthermore, the Islamic Ummat originates from combination and coordination of religion and politics' a concordance which guarantees conscious union among moslems. If the Prophet (S), on whom be God's blessing and peace, had not united the religion with the politics in its general sense, i.e. managing the affairs of government, taking part in wars, rendering public services, matters concerning the lives of human beings and society, Islam would not have gained victory and expanded in the world to the present extent. Adopting special plans for matters related to economy, the Prophet of Islam (A) created such environment that the growth was made possible only through economic justice.

Summing up the points already mentioned, one can conclude that the only

way for the development of Islamic society and reviving its civilization is to incorporate simultaneously the religion with politics as well as the factors mentioned above.

The Islamic Revolution and thereby our Islamic system of government, have paved the road of such incorporation and the ground for dynamism and development. Belief in the oneness of God and His injunctions form the basis and foundation of the government. The people have also in the course of the past 15 years proved the fact of their beliefs. All the proper grounds have, therefore, been made, at the top of which there is, after the lapse of centuries, a person who possesses the qualifications requisite for the Islamic ruler and enforcing Islamic ordinances.

It is, therefore, expected that the Islamic economic system, now in the process of formation, will once more succeed in reviving the grandeur of the early society of Islam in conjunction with its justice and be herald of a proper example for the prosperity and happiness of mankind in this world of tyranny, oppression and arrogance.

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Systematic Outlook To The Concepts Of Productivity & Its Application In Measuring System Productivity*

Abstract

Productivity is one of the fundamental issues which at various levels and activities of human society has several hundreded years of history, Specially in the later decades of present century, its importance in economics, social and industrial activities have been highly stressed. In our country, also, concepts concerning productivity are being discussed and just as a young planted tree is growing. Common concept of productivity and its scaling process which in the international level is applied by various researchers and thinkers account for an internal look to the performance and mechanism of a system. Considering the process of developments of information technology in the world, and due to the necessity of comparison between the levels and processes of systems applied by various environments and different societies with various legal, political, and economical formations, it does not seem that traditional internal concept can be directive.

In this article, which is presented based on a fundamental functional research, first a theoretical discussion on the actual expectations of

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productivity knowledge, at present and future, with a systematic and hollistic outlook is offered and then a new concept of productivity in its external form is proposed. Subsequently measuring of system approach of total productivity, broken down to physical and value, with consideration of both traditional and proposed concept, based on production, in different levels of industry will be discussed.

The main message of this article is to assist the opening of a new window to the systematic productivity, solving its theoretical problems, with cosideration of present and future expectations of productivity science, hoping deep challenges of thinkers will expand this science, both in theoretical and practical dimension.

Introduction

Using the concept of Productivity and its applications within various grounds and different activities covers vast scops and, would be difficult to consider a specified position for it. However it could be regarded within the framework of management and engineering sceiences. It is clear that management and engineering have a common ground, called engineering management. Therefore, it is logical to consider the scientific position of productivity more or less within this sphere. If Productivity management is consiered as a sub-division of management sciences and industrial engineering as a sub-division of engineering scieces, both these sub-divisions have an important common ground which could be interpeted as Productivity engineering. One of the major factors of Productivity engineering, would be Productivity design, which in this article, has been delt with through systematic analysis.

In view of various definitions of productivity which has been presented so far the context of productivity in the form of "constant correct performance of

correct work" within its theoretical spheres has been considered in this article. Operational definition in functional sphere of total productivity of a system, within each period of time, has been used in the form of "ratio of qualitative output to the qualitative input".

In this article, while referring to the definitions of Productivity and its related terminology, a short study of existing view points and bottle necks of what has so far been considered as concept of productivity, has been dealt with. Attention is also paid to the environmental parameters, and related grounds, non-homogeneity and shortages in as far as execution realities, present and future expectations of productivity science analysis, and taking into account theory systems, a new concept of productivity will be presented. Then the difference of traditional and proposed productivity in practice with presentation of a system approach in measuring total productivity in a system will be discussed.

This article will try to answer several questions such as, what is the concept of Systematic productivity? What are the shortages and Bottle necks? What are the present and future expectations? What is the appropriate concept of productivity with regard to the requirements? How systematic approaches of total productivity is measured.

Since above questions are extremely important and their scope is highly extensive, this article tries to answer them, inclusive and exclusive, and at the same time as summerized as possible. of course it is clear that this article would require more challenges.

Challenge of Productivity

Productivity, as a fact of life has been with us for a long time, however, as a mean of efficiency and improving standards of living has recieved attention during this century.

Quesnay used the term Productivity for the first time in 1766. Adam Smith in 1776 made statements about subjects concerning productivity and classification of work and skill for increasing profit and usage of technology and lowering of exhaustion. He referred to the concept of Productivity and its relation to efficiency and skill, believing that job distribution is based on efficiency and productivity. Classical economists, including Senior explained productivity in accordance with physical, notion, al mental qualities and intellegence, skill, physical and mental strength of the workers.

However, revolution in concept of productivity started by Fredric. W. Taylor in 1881. This year could be regarded as the official and practical beginning of studies on management of Productivity.

In 1883 Litter referred to productivity as "production capability". However the most appropriate definition is presented by Early, during the beginning of present century as the "relation of output and used resources for production of that output".

It is worth noting that during the present century different thinkers have presented various definitions of productivity. As an example Davis, Fabricant, Kendric and Creamer Siegle, Sumanth, Prokopenko, Mundel, Shimizu and Wainai and Nagari, Kopelman, Nayudamma, Chen and McGarrah, Schermerhorn and shokri have defined productivity, just to name a few.

Eventhough, each of the persons of which several names have been mentioned as an example, have defined Productivity with a particular outlook, credible world organizations such as International labour organization (ILO) organization for Europan Economic Cooperation(OEEC), Presently called, Organization Economic Cooperation and Development (OECD), Europe productivity agancy (EPA) and Japan's Productivity Center (JPC) also have presented definitions for productivity. Britanica encyclopedia defines Productivity as ratio of output of good, or service, or a collection of goods and

services to the input including one or several factors of production. Oxford dictionary defines Productivity as output and efficiency in industrial production which is measured according to some relation of input and output. In Dictionary of Management written by Dreck French & Hither Savrd Productivity is defined as rate of output for each unit of input, or output of each man/hr of work or output per each unit of invested capital.

Peter Draker in his book called "Management in times of crisis" (1980) states "labour is not responsible for productivity, rather Productivity is the responsibility of management.

From the view point of a manager, productivity in any condition is a sign of success or failure in production of goods and services with expected quality, and appropriate usage of resources. It should be noted that higher Productivity causes improvement in standard of living and social welfare, Optimized usage of input and production of output will result in appropriate and more income. This in itself would cause appropriate increase of production, and success will result in this highly competitive world. This success will help growth of business, which in turn causes better quality of life in the society. This process would be impossible, unless there is a correct understanding and promotion of Productivity.

As can be seen from more appropriate and used terminology in above definitions effectiveness and efficiency are important components of Productivity. However, according to declaration issued by international conference of productivity science of Montreal, Occupancy is also a component of Productivity.

Almost in all of the stated definitions of Productivity at least the first 2 component, are accepted as important. But what causes confusion and difficulty, is difference of impression, misunderstandings and incomplete comprehension of basic concepts of various terminology which sometimes is

used incorrectly and interchangeably. Terms such as efficiency, effectiveness, occupancy, production, functioning, beneficiary, which are used sometimes as equivalent of Productivity or have been misplaced in practice and when evaluated. Such misplacement has made it difficult to distinguish the true concept of productivity. Efficiency could be defined as the ratio of real output to standard or expected output. However other definitions have also been presented. But what could be stated as concept of efficiency is that "efficiency is correct performance of work". Another words, if two organizations have parallel resources, but their methods of doing work is different, the one with more products or services is more efficient, but not necessarily more productive, because productivity is more that just application of resources in a correct manner and is also relate to the effectiveness of using the resources. Effectiveness is also explained as an index of fulfilling the organizational targets, meaning rate and measure of action or activity making predicted targets reachable. Other definitions also are considered.

It is clear that if an organization's predicted targets are not in tune with real demands of highly competitive world of today, such definitions of effectiveness will cause trouble. For example if one organization would set up unrealistic and highly un attainable targets for itself, while another organization with same type of business, would plan for simple and attainable targets; due to different ways which these two organization have defined their aims, it would be impossible to study and compare their effectiveness. Or if possible at all, probability of deviation in results would be so great that it is impossible to trust such a comparison. Thus in defining targets, maximum attention must be paid so that it achieves general acceptance. If it is accepted that generally, any location in which goods and services are offered, without any regard to physical and geographical identity, is a market, and at the same time, if it is accepted that goods and services (products) required by customers

in a competitive market is considered, then target can be stated as satisfying customers in a competitive market receiving a larger share of that market.

In this case effectiveness can be defined as "performing correct work". That is to say whoever can keep its presence, satisfying the requirements of what is needed in a competitive market and continuously expand its share, considering expectations of the customer his Performance could actually mean correct work.

Thus it is clear that differences in concepts such as efficiency, effectiveness and productivity must be recognized. Sumanth points out that not always effectiveness and efficiency would exist at the same time, because efficiency means achieving a level or rate of acceptable results which is not necessarily the aim. For example if instead of using an expensive motor car or other transportation means to carry a package, carry it just walking to the destination, an efficient act is taken place, but if the package gets there too late and the person who must have received it is already gone, this is not an effective act. In this case since one of the components of Productivity is missing, productivity does not exist. It has already been pointed out that effectiveness and efficiency are two important component of Productivity and absence of one means lack of Productivity. Simply, it could be concluded that not all of thinkers agree upon the same definition of these terms.

Circumstance of relation between productivity and management functions, is the last leg of successful management in functional activities of today. Productivity is a measure of quality and quantity of achieving work and activity, with regard to correct applying of resources, and requires functional effectiveness in reaching the quality and quantity of targets and also functional efficiency in correctly applying resources in this process.

Two scopes of functional "effectiveness" and functional "efficiency" which indicate the success of a manager trying for more Productivity is shown in the

following chart. As the following chart shows true success of management does not only includes functional effectiveness in achieving the targets but also includes functional efficiency, in applying the resources.

Functional effectiveness means measuring activities for achieving output or reaching the target. In case you are production manager your functional effectiveness would mean how close your production unit facility has achieved the quality and quantity of your daily targets. However, requirements of true Productivity is more than just achieving the targets since you may have reached it, wasting plenty of resources in the process.

Functional efficiency is measuring cost of resources in relation to achievement of target, in form of actual gained outputs compared to used inputs. Work power cost is a usual measure of efficiency. Other measurements include used equipments, maintainance of machinery and return of invested capitals.

Using the Resources

<i>Achieving Target</i>	effective and efficient, high Productivity, goals achieved and resources is Lapped well	effective but not efficient, waste parts of resources	<i>high</i>
	efficient but not effective, resources not wasted but goals not achieved either	not effectived not efficient, goals not achieved and resources wasted in the process	<i>low</i>
	<i>good</i>	<i>weak</i>	

Occupancy means when we are working, should constantly be busy doing it, another word, without wasting time, resources, work of other workers or

machines, that could be left uselessly waiting for us.

As it was pointed out before, concept of effectiveness includes rate of achieving the target, doing the job correctly, satisfying requirement of applicants and consumers of goods and services. Concept of efficiency is to do the job correctly, or if we wish to define it in technical terms, it is the ratio of actual output to the determined or standard output.

Productivity which, as a whole, is defined as the ratio between actual output and actual input includes both of the above concepts, constantly. However, attention must be paid that what is more important is scale process of productivity in long term, rather than within one period of time. Thus, we can now define concept of Productivity as "correct performance of work, constantly" which indicates components of efficiency, effectiveness and consistency of occupancy for Productivity. Within the sphere of application, definition of operational productivity for calculation of total productivity of a system within any given period of time, and also paying attention to the competitive market as the circumstances for offering the manufactured production for satisfying the requirements of customers and achieving a larger share of the market could be shown in the form of "Ratio of quantitative output to quantitative input".

The term productivity is often mistaken with production. Many people think more production means more productivity. This is not necessarily true. Production is in connection with activities to produce goods or services. Productivity relates to effective application of resources (inputs) for production of goods or services (outputs). If we wish to use quantity terminology, production is the amount of produced output, while productivity means ratio of produced outputs to the used inputs.

So production is different from productivity, even though some would take it to mean the same. production is concerned with output, and normally is

described as production volume and is stated in term of units of goods produced. Another words, productivity is the ratio of input and output, while productivity indicates the amount of output which is produced form a certain amount of input.

Another term which needs explanation is profitability. In a market economy, generally the best operational index of a firm is profitability. profitability pionts to the total output resulting from all decisions made by management such as: offerring produced goods and services, marketing strategy, level of investment, and of course with regard to efficiency gained from usage of inputs for production outputs.

When all inputs and outputs are indicated in the form of quantity x price = value, the changes of values, rate and price of outputs in duration of time, amount and price of inputs could be calculatd as follows:

Unit price x quantity sold = value of outputs.

Unit price x rate of consumption = value of inputs

Price coverage x productivty = profitability

Comparing changes in value of outputs and inputs indicate changes of profitability. Therefore, when financial productivity is calculated with regard to ratio of output value to input value (not physical), it could be concluded that ratio of expenditure effectiveness is the basis for calculation of profitability.

As could be noted, profitability may be regarded as financial productivity which includes physical productivity and price coverage. Changes of profitability depends on changes of productivity and price coverage, and changes in parts of price coverage (prices and expenditures) can happen wihout any regard to productivity and cause change of profitability, while in such a case productivity could remain the same, or that it could change, in a different direction from that of profitability. Eventhough price increase could result in more profit, but in to day's highly competitive market, this can not

always hold true.

With regard to the above discussions it could be said that, importance of considering mechanism of productivity in promoting level and quality of applying resources and production possibilities has caused various view points and interpretations which its effects are particularly seen in industrial and business complexes.

Part of these differences in interpretation are a result of interchangeable use of terms related to productivity which is applied by some thinkers, and this interference has caused difficulty in recognition of actual concept of productivity.

Based on personal experiences and some observations, it seems that incorrect applying of management execution view points are also spreading. These view points pay more attention to short time profitability rather than productivity and delivers uncompensated blows to the possibility of a long term promotion of productivity. As an example usage of incorrect replacement policy which is a result of economical-financial ideas of management, can be pointed out.

This policy if used correctly, will include almost all of the input factors of organization systems (input), in broken down form, in which case changes of price for each factor can be randomly indicated and calculate final cost of product before production. Then relevant profit could be added, and offer the product in consumer market, with pre-determined prices, in order to sell them. But unfortunately, sometimes it is seen that increase in price of one input factor is extended to all input factors and causes serious problems. This way not only productivity is not increased, an additional pressure in form of severe price increase is transferred to the final customer. Now, since the only aim of a firm is profitability, final consumer would become the real loser. Of course this problem has its roots somewhere else, which is jurisdiction of the

environment of organizations activity.

Environment in which an organization is active, (production environment-market) has its own legal, political and economical formations. It is possible that another organization in an environment with different formation perform similar activities. Due to the difference in formation and legalities of each environment, type of observation and approach toward these organizations are different. It is possible that one would be under the protection of laws, while the other could be operating under pressure and threats of environment. In these conditions, discussions regarding actual productivity of these two organizations and specially comparing their Productivity would not be practical. Eventhough, such cases have been compared many times in the world of Productivity science, but only this comparison would be accepted scientifically, in case that environmental conditions if not equal, at least are similar to an acceptable degree. Therefore a solution must be thought about, and this would be possible through emphasizing the previous systematic observation of the thinkers.

Through systematic approach, it is seen that thinkers idea toward productivity systems is based on feed backs. That is to say, to calculate the productivity of a system, sale prices of goods manufactured in that system are determined based only on its limited environment not taking into account the comprehensive environment. (international competitive market). As it has already been mentioned, political, economical and social laws and regulations of each environment can be very effective by protection or suppression, and may increase or decrease prices unrealistically. Such protections or suppressions can in long term effect positively or negatively the organization's keeping with human technology, or market and consumer requirments. Above all it may guarantee or destroy its very existence.

It is in such conditions that all dimensions of actual concept of productivity

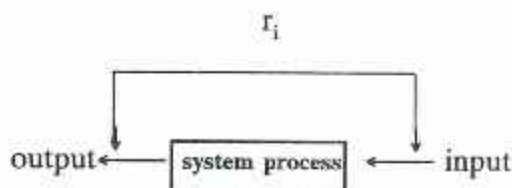
of a system does not seem to have been considered. Such opinion from a systematic point of view could be regarded as internal concept "of productivity".

In view of the above points and in order to keep pace with development of information technology, whose horizon is a world without traditional borders, at least for informations and communications, and also existence and imposition of general international laws for world trade which is necessary for such an atmosphere, a new concept of productivity must be considered, away from confusions, misunderstanding, short term profitabilities, under political and economical protections or suppressions of mere local environment, district or national economies, so that it can fulfill present and future requirements of productivity science, and also make it possible to compare logically and correctly, productivity systems in any environment, profoundly and fundamentally.

Thus, hoping that an effective role could be played in solving present and future problems, using a systematic vision, a new concept of productivity based on feed forward titled "external concept" is offered.

The Concept of Internal Approach to Productivity Systems (CIAPS)

With regard to the definition of productivity, concept of "total productivity" with an internal outlook in form of a systematic and hollistic process for a production system would be as follows:



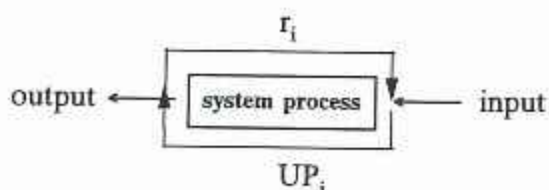
So that r_i is the unit price of M_i product manufactured by the system and

quantity of outputs can be calculated in form of production rate or system's income for each or all manufactured products of the system.

Inputs also include measurable quantity of expenditures, Such as cost of material, work, capital etc. As is noted with such view point, we are in fact facing system feed back, which is the same as unit sale price. In this situation it is possible that different understanding of various terminology and incorrect applying of replacement policy, deviates the system management, which is trying to improve and increase actual productivity. Also in such view point, concepts of financial productivity (profitability) and actual productivity of a system occurs interlinked. Since one of the targets of calculating productivity could be creating an appropriate basis for comparing international systems working in environments with various legalities, such view point, specially for those production systems whose manufactured goods fail international acceptance and standards, but local protection and subsidised prices causes them to have high quantities of sale, such comparison is not possible and sometimes is misleading. Considering the present and future conditions, that technology has run over the traditional borders, and general laws such as "general agreement on tarrifs and trades" (GATT) is in acceptance process, and will be imposed by all countries, this view point of productivity is losing force.

The Concept of External Approach to Productivity of Systems (CEAPS)

With regard to the definition of productivity, concept of "total productivity" with an external outlook in form of a systematic and hollistic process for a production system would be as follows:



So that UP_i is unit purchase price in the market or system environment of M_i product manufactured by the system, and output quantity in form of production rate of the system or, cost of purchasing that amount of production for manufacturing that amount in the system for any product or total production of system can be calculated. Inputs also include all quantitative and measurable expenditures of the system.

As is noted, with such view point, we are in fact facing system feed forward, which is the same as unit purchase cost in the environment of the system. In this way contradiction and problems pointed out perviously diminishes and makes it possible to compare systems in any environment, on the condition that UP_i . In general would be taken the same for all.

It seems that such view piont of productivity, with regard to international developments of management and business would be necessary, this fact for one of the important applications of productivity - meaning prediction of productivity for future periods of the system has been confirmed in a research done by this group.

Comparison of Fundamental Concepts of Productivity

As was explained in previous sections the main difference of considered concepts, in systematic outlook to productivity is based on feed back or feed foreware. It is worth noting that in concept of the internal productivity of the tems, output and sale or income are considered as same material and input s considered as same material as purchase or expenditure, while in the oncept of external productivity of the systems, both outputs and inputs are

considered as same material as purchase or expenditure. In the following chart concepts of outputs and inputs have been broken down and have been considered for calculating physical and value, so to help clear up the differences of both concepts.

<i>concept of Productivity</i>	<i>method of calculating productivity</i>	<i>Concept of output</i>	<i>concept of input</i>
<i>Internal</i>	<i>physical</i>	<i>amount of Homogeneous manufactured product or products</i>	<i>amount of purchaseable Homogenous product or products using system expenditures based on unit sale price</i>
	<i>value</i>	<i>Income from sale based on unit sale price</i>	<i>system expenditures</i>
<i>External</i>	<i>physical</i>	<i>amount of Homogeneous manufactured product or products</i>	<i>amount of purchaseable Homogeneous products (s) using system expenditures based on unit purchasing price</i>
	<i>value</i>	<i>cost of purchasing an amount of product (s) based on unit purchasing price</i>	<i>system expenditures</i>

Physical Productivity a value have been sparated in order to clear up the two Concept.

Measuring Productivity

Measuring productivity is one of the important and fundamental categories in discussions regarding applied concepts of productivity. There are different methods and view points for measuring productivity, because productivity is used in different levels and for various applications. Each of the scales also has its own particular method and application.

What will be stressed in this article, is presentation of a systematic approach for measuring of total physical and value productivity for different levels of a production system, firm and industry based on applied definition which has already been pointed out and will also be explained for productivity within a period of time

Systematic Approach of Measuring Productivity

Generally, total productivity of a manufacturing system can be calculated as follows: $TPS = \frac{O}{I}$

In this formula TPS stands for total productivity of the system, O is for output and I stands for input of the system.

Since we need to calculate total physical and value of productivity using traditional and proposed concepts in the production level for firms and industries, this discussion is followed considering the point that in order to calculate total physical productivity in firms and industrial levels manufactured and sold goods must be considered homogeneous.

1- Physical Total Productivity of Product Level In Traditional Method (PIPTi)

Means the ratio of amount of manufactured and sold product in any period of time (output) to the amount of purchaseable product using the total finished cost of same amount of product based on unit sale price (input)

within that period.

Thus:

$$PTPT_i = \frac{O_i}{I_i} = \frac{Q_i}{q_i}$$

Index i represents product $i = 1, 2, \dots, m$

So that:

$O_i = Q_i$ means amount of manufactured and sold M_i product.

$I_i = q_i$ means amount of M_i product purchaseable using finished cost of total amount of manufactured and sold M_i product.

Considering the various methods for selling product, which itself causes different unit sale prices (sale methods would be different in case, each unit sale price varies and these prices should be shown by one unit and similar to unit applied for expenditures):

$$Q_i = \sum_j Q_{i,j}$$

$$q_i = \sum_j q_{i,j}$$

So that:

$Q_{i,j}$ means considered amount of M_i product sold using M_j method.

$q_{i,j}$ means amount of M_i product, purchaseable, based on unit sale price, using M_j method and applying total finished cost of that amount. Thus it could be stated.

$$q_{i,j} = \frac{TC_{i,j}}{r_{i,j}}$$

So that:

$r_{i,j}$ would be unit sale price of the M_i product using M_j method.

$TC_{i,j}$ means finished cost of total amount of M_i product sold using M_j Method.

So it could be stated

$$TC_{i,j} = Q_{i,j} \cdot C_{i,j}$$

So that:

$C_{i,j}$ means unit finished cost of M_i product, sold using M_j Method.

Thus general and functional formula for calculating physical total productivity of- Producti level in traditional method would be:

$$PTPT_i = \frac{\sum_j Q_{p,j}}{\sum_j \frac{Q_{i,j} \cdot C_{i,j}}{r_{p,j}}}$$

Index i represents product $i=1,2,\dots,m$

Index J represents unit sale price $J=1,2,\dots,n$

2- Physical Total Productivity of Product Level in Proposed Method - (PTPPi)

Means the ratio of amount of manufactured and sold product (output) to the amount of purchaseable product applying finished cost of same total amount of product based on units purchase price (input) within any period of time.

Thus:

$$PTPP_i = \frac{O_i}{I_i} = \frac{Q_i}{q_i}$$

$i=1,2,\dots,m$

Index i represents product $i=1,2,000,m$

So that:

$O_i=Q_i$ means the amount of manufactured and sold M_j Product

$I_i=q_i$ means the amount of M_j product, purchaseable, applying finished cost of total amount of manufactured and sold M_j prouduct.

Considering various purchase methods of products which itself causes variation in unit purchase Price (Purchasing methods of one product would vary if unit purchasing price of each is different and these prices must be shown by one unit and similar to unit applied for expenditures) so it could be stated:

$$Q_i = \sum_j Q_{i,j}$$

$$q_i = \sum_j q_{i,j}$$

So that:

Q_{ij} means amount of M_i product, purchaseable using M_j Method.

q_{ij} means amount of M_i product, purchaseable based on unit purchase price, using M_j Method applying finished cost of that same amount of product.

so it could be stated

$$q_{ij} = \frac{TC_{ij}}{P_{ij}}$$

So that:

P_{ij} means unit purchase price of M_i product using M_j Method

TC_{ij} means finished cost of total M_i Product, purchaseable using M_j method.

So it could be stated:

$$TC_{ij} = Q_{ij} \cdot C_{ij}$$

So that:

C_{ij} means unit finished cost of M_i Product, purchaseable using M_j Method.

Thus general and functional formula for calculating physical total productivity of product level in proposed method could be stated as follows:

$$PTPT_i = \frac{\sum_j Q_{ij}}{\sum_j \frac{Q_{ij} \cdot C_{ij}}{P_{ij}}}$$

Index i represents product

$i = 1, 2, \dots, m$

Index J represents unit purchase price in the market

$J = 1, 2, \dots, n$

3- Value Total Productivity of Product Level In Traditional Method (VTPT_i)

It mean the ratio of total income gained from manufacturing and sale of M_i product (output) to the finished cost of the same total amount of that product (input) in that period of time, thus:

$$VTPT_i = \frac{O_i}{I_i} = \frac{R_i}{TC_i}$$

Index i represents product

$i = 1, 2, \dots, m$

So that:

$O_i = R_i$ would be total income gained from sale of M_i product

$I_i = TC_i$ means finished cost of total amount of M_i product.

Considering the variety of sale method of each product (differednt sale prices which in here must be shown by one unit and similar to unit applied for expenditure), it could be stated:

$$R_i = \sum_j R_{i,j}$$

So that:

$R_{i,j}$ means income gained from manufacturing and sale of M_i product, sold using M_j Method. Thus it could be stated as follows:

$$R_{i,j} = Q_{i,j} \cdot r_{i,j}$$

So that:

$Q_{i,j}$ means amount of manufacturing and sale of M_j Product using M_j method.

$r_{i,j}$ means unit sale price of M_j Product sold usning M_j method.

Considering the above, it could be stated:

$$R_i = \sum_j Q_{i,j} \cdot r_{i,j}$$

Finished cost of total M_i Product could also be stated as folowes:

$$TC_i = \sum_j TC_{i,j}$$

So that:

$TC_{i,j}$ means finished price of that amount of M_i product sold using M_j Method. Thus, it could be stated as:

$$TC_{i,j} = \sum_i Q_{i,j} \cdot C_{i,j}$$

Placing R_i and TC_i in equation for calculating value total productivity of product level in traditional method, following general and functional formula is obtained:

$$VTPT_i = \frac{\sum_j Q_{i,j} \cdot r_{i,j}}{\sum_j Q_{i,j} \cdot C_{i,j}}$$

Index_i represents product $i = 1, 2, \dots, m$

Index J represents unit price of product $J = 1, 2, \dots, n$

4- Value Total Productivity of Product Level In Proposed Method (VTTPPi)

Means ratio of total purchasing cost of manufactured and sold product based on purchasing unit price of that amount of product from the market within a period of time (output) to the finished cost of same total amount of that product (output) during the same period of time.

Thus:

$$VTTPP_i = \frac{O_i}{I_i} = \frac{PC_i}{TC_i}$$

Index i represents product $i=1,2,\dots,m$

So that:

$O_i = PC_i$ means total purchasing cost of M_i product

$I_i = TC_i$ means finished cost of total M_i product

Regarding various purchasing methods of each product (various purchasing prices in here must be shown by one unit similar to unit applied for expenditures), it could be stated:

$$PC_i = \sum_j PC_{i,j}$$

So that:

$PC_{i,j}$ means expenditure paid for purchase of an amount of M_i product, purchasable, using M_j Method. Thus it could be stated as follows:

$$PC_{i,j} = Q_{i,j} \cdot P_{i,j}$$

So that:

$Q_{i,j}$ mean the amount of M_i Product purchasable, using M_j Method.

$P_{i,j}$ means unit purchase price of M_i product using M_j method, from the market. Regarding above points it could be stated:

$$PC_i = \sum_j Q_{i,j} \cdot P_{i,j}$$

Finished cost of total M_i Product could also be state as follows:

$$TC_i = \sum_j TC_{i,j}$$

So that:

$TC_{i,j}$ means finished cost of that amount of M_i Prouduct which is

purchaseable, using M_j method. Thus it could be stated as follows:

$$TC_{ij} = Q_{ij} \cdot C_{ij}$$

So that:

C_{ij} means unit finished cost of M_i Product, purchaseable using M_j method

Regarding above points it could be stated:

$$TC_i = \sum_j Q_{ij} \cdot C_{ij}$$

Placing PC_i and TC_i in equation, calculating formula of value total productivity of product level in formula in proposed method, following general and functional formula is obtained:

$$VTPP_i = \frac{\sum_j Q_{ij} \cdot P_{ij}}{\sum_j Q_{ij} \cdot C_{ij}}$$

Index i represents product

$i = 1, 2, \dots, m$

Index J represent unit purchase price of product from market

$J = 1, 2, \dots, n$

5- Physical Total Productivity of Firm Level In Traditional Method - (PTFTk)

Means the ratio of sum amount of manufactured and sold product in any period of time (output) to sum amount of purchaseable product applying total firm expenditures for manufacturing of same amount of product (input) based on unit sale price of product in the same period of time. Thus:

$$PTFT_K = \frac{O_K}{I_K} = \frac{Q_K}{q_K}$$

Index k represents the firm $k = 1, 2, \dots, S$

So that:

$O_K = Q_K$ means physical total output of M_K firm

$I_K = q_K$ means physical total input of M_K firm

Since, there are a variety of products in any firm, care must be taken the similar measuring units are used for all various products of the firm considering variety of any firm's products it could be stated:

$$Q_K = \sum_i Q_{i,k}$$

$$q_K = \sum_i q_{i,k}$$

So that:

$Q_{i,k}$ means total amount of manufactured and sold M_i product of M_K firm

$q_{i,k}$ means total amount of M_i product of M_K firm which is purchaseable applying finished cost of that total production.

Regarding varieties of products sales methods which itself causes differences in unit sales prices (sale methods are varied if unit sale price of each is different. These prices must be shown by one unit and similar to unit applied for expenditures), it could be stated that:

$$Q_{i,K} = \sum_j Q_{i,j,K}$$

$$q_{i,K} = \sum_j q_{i,j,K}$$

So that:

$Q_{i,j,K}$ means amount of M_i product of M_K firm sold using M_j method.

$q_{i,j,K}$ means amount of M_i product of M_K firm, which on basis of unit sales price of them, According to M_j method, applying finished cost of that amount of product, is purchaseable. So, it could be stated:

$$q_{i,j,k} = \frac{TC_{i,j,k}}{r_{i,j,K}}$$

So that:

$TC_{i,j,k}$ means finished cost of M_i product of M_K firm sold using M_j method.

$r_{i,j,K}$ means unit sale price of M_i products of M_K firm using M_j method.

$Tc_{i,j,k}$ could be stated as follows:

$$TC_{i,j,K} = Q_{i,j,K} \cdot C_{i,j,K}$$

So that :

$C_{i,j,K}$ means unit finished cost of M_i product of M_K firm sold using M_j method.

Therefore, general and functional formula for calculating physical total

productivity of firm level in traditional method can be stated as follows:

$$PTFT_K = \frac{\sum_i \sum_j Q_{ij,K}}{\sum_i \sum_j \frac{Q_{ij,K} \cdot C_{i,j,K}}{r_{i,j,K}}}$$

Index k represents the firm $k=1,2,\dots,S$

Index i represents the product $i=1,2,\dots,M$

Index J represents unit sale price of the product $j=1,2,\dots, n$

6- Physical Total Productivity of Firm Level In Proposed Method (PTFPK)

Means the ratio of sum amount of manufactured and sold product of the firm in any period of time (output) to sum amount of purchaseable products applying sum expenditure of the firm for manufacturing that amount of products (input), based on unit purchase price of product in the same period thus:

$$PTFP_K = \frac{O_K}{I_K} = \frac{Q_K}{q_K}$$

Index k represents the firm $k=1,2,\dots,S$

So that:

$O_K = Q_K$ means physical total output of M_K firm

$I_K = q_K$ means physical total input of M_K firm

since there are varieties of product in any firm, care must be taken that same unit of measurement is used for all of the firm products. Regarding variety of products in any firm, it could be stated that:

$$Q_K = \sum_i Q_{i,K}$$

$$q_K = \sum_i q_{i,j,K}$$

So that:

$Q_{i,K}$ means total amount of M_i product, manufactured and sold by M_K firm.

$q_{i,K}$ means total amount of M_i product of M_K firm, purchaseable, applying total finished cost of that product.

Regarding variety of purchasing methods which itself causes difference in

unit purchase price (purchasing methods of one product would be different if unit purchase price of each is varied and these prices must be shown by one unit and similar to unit applied for expenditures), it could be stated that:

$$Q_{i,K} = \sum_J Q_{i,j,K}$$

$$q_{i,K} = \sum_J q_{i,j,K}$$

So that:

$Q_{i,j,K}$ means amount of M_i product of M_K firm purchaseable using M_j method.

$q_{i,j,K}$ means amount of M_i product of M_K firm, which on basis of unit purchase price Using M_j method, applying cost of finished product of that amount of production is purchaseable. Therefore it can be stated that:

$$q_{i,j,K} = \frac{TC_{i,j,k}}{P_{i,j,K}}$$

So that:

$TC_{i,j,k}$ means cost of finished M_i product of M_K firm purchaseable, applying M_j method. $P_{i,j,K}$ means unit purchase price of M_i product of M_K firm using M_j method.

$TC_{i,j,K}$ could be stated as follows:

$$TC_{i,j,K} = Q_{i,j,K} \cdot C_{i,j,K}$$

So that:

$C_{i,j,K}$ means unit finished cost of M_i product of M_K firm purchaseable using M_j method.

Thus general and functional formula to calculate physical total productivity of firm level in proposed method would be:

$$PTFP_k = \frac{\sum_i \sum_j Q_{i,j,k}}{Q_{i,j,k} \cdot C_{i,j,k}} \\ \sum_i \sum_j \frac{1}{P_{i,j,K}}$$

Index K represents the firm $K=1,2,\dots, S$

Index i represents the product f $i=1,2,\dots, m$

Index J represents the unit purchase price of product in the market $J=1,2,\dots,n$

7- Value total productivity of firm level in traditional method(VTFTK)

means the ratio of total income of manufacturing and sale of firm products in any time period (output) to total firm expenditures for manufacturing same amount of product within that period.

Thus:

$$VTFTK = \frac{O_K}{I_K} = \frac{R_K}{TC_K}$$

Index K represents the firm $K=1,2,\dots, S$

So that:

$O_K=R_K$ Means total sale income of M_K firm

$I_K=TC_K$ means total expenditures of M_K firm

It is necessary to state that units of measuring incomes and expenditures must be the same. Regarding variety of products in a firm, it could be states that:

$$R_K = \sum_i R_{i,K}$$

So that:

$R_{i,K}$ means income gained from manufacturing and sale of M_i product of M_K firm.

Regarding variety of sale method of each product (various sale prices which in here must be expressed with one unit and similar to units applied for expenditures), it could be stated:

$$R_{i,K} = \sum_j R_{i,j,k}$$

So that:

$R_{i,j,k}$ means income gained from manufacturing and sale of M_i product of M_K firm using M_j method.

Thus it could be stated as follows:

$$R_{i,j,K} = Q_{i,j,K} \cdot r_{i,j,K}$$

So that:

$Q_{i,j,K}$ means amount of manufacturing and sale of M_i product of M_K firm using M_j method. $r_{i,j,K}$ means unit sale price of M_i product of M_K firm which is sold, using M_j method.

Regarding above points, it could be stated:

$$R_K = \sum_i \sum_j Q_{i,j,K} \cdot r_{i,j,K}$$

Total firm expenditures could also be stated as follows:

$$TC_K = \sum_i TC_{i,K}$$

So that:

$TC_{i,K}$ means finished cost of total M_i product in M_K firm

Regarding various sale methods and in case unit finished price in each method would be different, it could be stated that:

$$TC_{i,K} = \sum_j TC_{i,j,K}$$

So that:

$TC_{i,j,K}$ means finished cost of M_i product of M_K firm, which is sold using M_j method. Thus it could be stated as follows:

$$TC_{i,j,K} = Q_{i,j,K} \cdot C_{i,j,K}$$

So that:

$C_{i,j,K}$ means unit finished cost of M_i product of M_K firm, which is sold using M_j method. Regarding above points, it could be stated that:

$$TC_K = \sum_i \sum_j Q_{i,j,K} \cdot C_{i,j,K}$$

Placing amounts of R_K and TC_K in equation for calculating value total productivity of firm level in traditional method, following general and functional formula could be stated.

$$VTFT_k = \frac{\sum_i \sum_j Q_{i,j,K} \cdot r_{i,j,K}}{\sum_i \sum_j Q_{i,j,K} \cdot C_{i,j,K}}$$

Index K represents the firm	$K=1,2,\dots, S$
Index i represents the product	$i=1,2,\dots,m$
Index j represents unit sale price of the product	$j=1,2,\dots,n$

8- Value Total Productivity of Firm Level in Proposed Method - (VTFP_k)

Means ratio of total purchasing cost of sum of manufactured and sold products on basis of unit purchase price of products from the market in any period of time (output) to total expenditures of the firm for manufacturing that amount of product (input) within that period of time.

Therefore:

$$VTFP_K = \frac{O_K}{I_K} = \frac{PC_K}{TC_K}$$

Index K represents the firm $K=1,2,\dots, S$

So that:

$O_K=PC_K$ means total purchase cost of manufactured and sold products of M_K firm from the market.

$I_K=TC_K$ means total expenditures of M_K firm

It must be stated that same units for measuring purchase price of products and expenditures to manufacture those products must be considered.

Regarding the variety of products in any firm it could be stated that:

$$PC_K = \sum_i PC_{i,K}$$

So that:

$PC_{i,K}$ means total assumed purchase cost of manufacturing and sale of M_i product of M_k firm.

Regarding variety of purchasing methods of each product (various purchase prices in here must be shown by one unit and similar to unit applied for expenditure.), it could be stated:

$$PC_{i,K} = \sum_j PC_{i,j,K}$$

So that:

$PC_{i,j,K}$ means assumed purchase price of the amount of M_i product through M_j method which is manufactured and sold in M_K firm. Thus it could be stated as follows:

$$PC_{i,j,K} = Q_{i,j,K} \cdot P_{i,j,K}$$

So that:

$Q_{i,j,K}$ means amount of manufactured and sold M_i product of M_K firm purchaseable from the market using M_j method.

$P_{i,j,K}$ means unit purchase price of M_i product of M_K firm, purchaseable from the market using M_j method. Regarding above points, it could be stated:

$$PC_K = \sum_i \sum_j Q_{i,j,K} \cdot P_{i,j,K}$$

Total firm expenditures could also be stated as follows:

$$TC_K = \sum_i TC_{i,K}$$

So that:

$TC_{i,K}$ means finished cost of total M_i product of M_K firm.

Regarding various purchasing methods, and in case unit finished price in each method is different, it could be stated that:

$$TC_{i,K} = \sum_j TC_{i,j,K}$$

So that:

$TC_{i,j,K}$ means finished price of M_i product of M_K firm purchaseable using M_j method, from the market.

Thus it could be stated as follows:

$$TC_{i,j,K} = Q_{i,j,K} \cdot C_{i,j,K}$$

So that :

$C_{i,j,K}$ means unit finished cost of M_i product of M_K firm purchaseable from the market using M_j method.

Regarding above points, it could be stated that:

$$TC_K = \sum_i \sum_j Q_{i,j,K} \cdot C_{i,j,K}$$

Placing the amounts of PC_K and TC_K in equation for calculating value total

productivity of firm level in proposed method, following general and functional equation could be stated:

$$VTFP_K = \frac{\sum_i \sum_j Q_{i,j,K} \cdot P_{i,j,K}}{\sum_i \sum_j Q_{i,j,K} \cdot C_{i,j,K}}$$

Index K represents the firm K=1,2,..., S

Index i represents the product i=1,2,..., m

Index J represents unit purchase price from the market. J=1,8,..., n

9- Physical Total Prouductivity of Industry Level in Traditional Method (PTIT)

Means the ratio of total sum amount of manufactured and sold product of industry within any period of time (output) to the toal sum amounts of purchasable product applying total sum industrial manufacturing firms. expenditures for production of same amount of products (input) based on unit sale price of product in that period.

Thus: $PTIT = \frac{O}{I} = \frac{Q}{q}$

So that:

O=Q means total physical industrial output.

I=q means total physical industrial input.

It must be noted that this article concentrates on discussion of productivity of total production. Therefore subject of total physical productivity based on the volume of manufacturing and sale of various products of different industrial production firms is being considered, and in case parts of industrial production is used as raw material in the same industry, for production of another final product which is sold outside of the industry, this amount would be regarded as semi finished prouduct in the industrial level and must be eliminated from the calculations. At the sametime due to the variety of different prouducts, care must be taken that all related measuring units must be the same.

Regarding to the number of industrial production firms, it could be stated that:

$$Q = \sum_K Q_K$$

$$q = \sum_K q_K$$

So that:

Q_K means physical total output of M_K firm .

q_K means physical total input of M_K , firm.

Regarding the various products of each firm it could be stated:

$$Q_K = \sum_i Q_{i,K}$$

$$q_K = \sum_i q_{i,K}$$

So that:

$Q_{i,K}$ means total amount of manufactured and sold M_i product of M_K firm, outside of the industry.

$q_{i,K}$ means total amount of M_i product of M_K firm purchaseable from outside of that industry, applying total finished cost of that product, regarding various sales methods of products which itself causes variations in unit sale prices, it could be stated:

$$Q_{i,K} = \sum_j Q_{i,j,K}$$

$$q_{i,K} = \sum_j q_{i,j,K}$$

So that:

$Q_{i,j,K}$ means amount of M_i product of M_K firm which is sold outside of that industry, using M_j method.

$q_{i,j,K}$ means amount of M_i product which based on unit sale prices in M_j method and applying finished cost of that amount of product, would be purchaseable from outside of industry.

so it could be stated:

$$q_{i,j,k} = \frac{TC_{i,j,k}}{r_{i,j,k}}$$

So that:

$TC_{i,j,K}$ means finished cost of M_i product of M_K firm sold outside of the industry, using M_j method.

$r_{i,j,k}$ means unit sale price of M_i product of M_k firm using M_j method.

$TC_{i,j,K}$ could be stated as follows:

$$TC_{i,j,K} = Q_{i,j,K} \cdot C_{i,j,K}$$

So that:

$C_{i,j,K}$ means unit finished cost of M_i product of M_K firm sold outside of industry using M_j method.

Thus general and functional formula for physical total productivity of industry level in traditional method, can be stated as follows:

$$PTIT = \frac{\sum_K \sum_i \sum_j Q_{i,j,k}}{\sum_K \sum_i \sum_j \frac{Q_{i,j,k} \cdot C_{i,j,k}}{r_{i,j,k}}}$$

Index K represents industrial production firm $K = 1, 2, \dots, S$

Index i represents manufactured sold product of the industry $i = 1, 2, \dots, m$

Index j represents unit sale price of product outside of industry $j = 1, 2, \dots, n$

10- Physical Total Productivity of Industry Level in Proposed Method (PTIP)

Means ratio of total sum amount of manufactured and sold industrial product in any given period of time (output) to the total sum amount of purchaseable products applying total production industrial firm expenditures for manufacturing of that amount of production (input) based on unit purchase price of products during the same period of time.

Thus:

$$PTIP = \frac{O}{I} = \frac{Q}{q}$$

So that:

$O=Q$ means physical total output of industry

$I=q$ means physical total input of industry

It must be noted that this article concentrates on discussion of productivity of

total product. Therefore, subject of total physical productivity on basis of the volume of manufacturing and sale of various products of different industrial production firms is considered, and in case parts of industrial production is used as raw material in the same industry, for production of another final product, which is sold outside of the industry, this amount would be regarded as semi finished product in the industrial level and must be eliminated from the calculation.

Also, due to variety of different products, care should be taken that all related measuring units must be the same.

With regards to the numerous industrial production firms it could be stated that; $Q = \sum_K Q_K$

$$q = \sum_K q_K$$

So that:

Q_K means physical total output of M_K firm

q_K means physical total input of M_K firm

Regarding variety of productions in any firm it could be stated that:

$$Q_K = \sum_i Q_{i,K}$$

$$q_K = \sum_i q_{i,K}$$

So that:

$Q_{i,K}$ means total amount of M_i product manufactured in M_K firm and sold outside of the industry.

$q_{i,K}$ means total amount of M_i product of M_K firm which by applying total finished cost of that product can be purchased from outside of the industry.

Regarding variety of purchase methods of products which itself causes difference in unit purchase prices, it could be stated that:

$$Q_{i,K} = \sum_j Q_{i,j,K}$$

$$q_{i,K} = \sum_j q_{i,j,K}$$

So that:

$Q_{i,j,K}$ means amount of M_i product of M_K firm sold outside of industry using M_j method.

$q_{i,j,K}$ means amount of M_i product of M_K firm, which on the basis of that product unit purchase price using M_j method and by applying finished cost of that amount of product is purchaseable from outside of the industry.

Thus it could be stated that:

$$q_{i,j,K} = \frac{TC_{i,j,K}}{P_{i,j,K}}$$

So that:

$TC_{i,j,K}$ means finished cost of M_j product of M_K firm purchaseable from outside of the industry using M_j method.

$P_{i,j,K}$ means unit purchase price of M_i product of M_K firm using M_j method.

$TC_{i,j,K}$ could be stated as follows:

$$TC_{i,j,K} = Q_{i,j,K} \cdot C_{i,j,K}$$

So that:

$C_{i,j,K}$ means unit finished cost of M_i product in M_K firm purchaseable from outside of the industry using M_j method. Thus general and functional equation for calculating physical total productivity of industry level in proposed method, could be stated as follows:

$$PTIP = \frac{\sum_K \sum_i \sum_j Q_{i,j,K}}{\sum_K \sum_i \sum_j \frac{Q_{i,j,K} \cdot C_{i,j,K}}{P_{i,j,K}}}$$

Index K represents production firm in industry $K=1,2,\dots, s$

Index i represents manufactured and sold product of industry. $i=1,2,\dots, m$

Index j represents unit purchase price of product from outside the industry $j=1,2,\dots, n$

11- Value Total Productivity of Industry Level in Traditional Method (VTIT)

means ratio of total income gained from manufacturing and sale of industrial products in any period of time (output) to total sum of production expenditures for that amount of product in industry (input) in the same period.

Thus:

$$VTIT = \frac{O}{I} = \frac{RI}{TCI}$$

So that:

$O = RI$ means total income of industry.

$I = TCI$ means total sum of industrial production expenditures.

With regard to the numerous production industrial firms, it could be stated that:

$$RI = \sum_K P_K$$

$$TCI = \sum_K TC_K$$

$$K = 1, 2, \dots, S$$

So that:

R_K means total sale income of M_K firm, sold outside of industry.

TC_K means total expenditures of M_K firm for production of amounts sold outside of the industry. Regarding products variety in any firm it could be states that:

$$R_K = \sum_i R_{i,K}$$

$$TC_K = \sum_i TC_{i,K}$$

$$i = 1, 2, \dots, m$$

So that:

$R_{i,K}$ means income gained from manufacturing and sale of M_i product of M_K firm, outside of industry.

$TC_{i,K}$ means cost of finished M_i product of M_i firm sold outside of industry. Regarding the variety of sale methods for each product it could be stated that:

$$R_{i,K} = \sum_j R_{i,J,K}$$

$$TC_{i,K} = \sum_j TC_{i,J,K}$$

$$j = 1, 2, \dots, n$$

So that:

$R_{i,J,K}$ means income gained from manufacturing and sale of M_i product of M_K firm outside of industry using M_j method.

$TC_{i,J,K}$ means finished cost of M_i product of M_K firm sold outside of industry using M_j method.

However it is known that:

$$R_{i,J,K} = Q_{i,j,K} \cdot r_{i,j,K}$$

$$TC_{i,j,K} = Q_{i,j,K} \cdot C_{i,j,K}$$

So that:

$Q_{i,j,K}$ means amount of M_i product, manufactured in M_K firm sold outside of industry using M_j method.

$r_{i,j,K}$ means unit sale price of M_i method. Product of M_K firm, sold outside of industry using M_j method.

$C_{i,j,K}$ means unit finished cost of M_i product of M_K firm sold outside of industry using M_j method.

Regard the above points and placing R_i and TC_i in the equation for calculating value total productivity of industry level in traditional method, following general and functional formula could be stated:

$$VTIT = \frac{\sum_K \sum_i \sum_j Q_{i,J,K} \cdot r_{i,j,K}}{\sum_K \sum_i \sum_j Q_{i,J,K} \cdot C_{i,J,K}}$$

Index K represents industrial manufacturing firm K=1,2,..., S

Index i represents manufactured and sold product outside of i=1,2,...,m

Index J represents unit sale price of product sold outside of

the industry j=1,2,..., n

12- Value Total Productivity of Industry Level in Proposed Method (VTIP)

means the ratio of total purchase cost of sum of the amount manufactured and sold product on basis of unit purchase price of that product from the market in any period of time (output) to total manufacturing expenditures for production of that amount in the industry (input) during the same period of time.

$$\text{Therefore: VTIP} = \frac{O}{I} = \frac{PCI}{TCI}$$

So that:

$O = PCI$ means total purchase cost of manufactured and sale of industrial product from the market.

$I = TCI$ means total sum of production expenditures of sold industrial products.

Regarding the variety of industrial production firm it could be stated that:

$$PCI = \sum_K PCI_K$$

$$TCI = \sum_K TCI_K$$

$$K = 1, 2, \dots, S$$

So that :

PCI_K means total assumed purchase price of manufactured and sold product of M_K firm outside of industry based on unit purchase price from the market.

TCI_K means total expenditures of M_K firm for manufacturing same amount of sold product outside of the industry.

Regarding variety of products in any firm, it could be stated:

$$PCI_K = \sum_i PCI_{i,K}$$

$$TCI_K = \sum_i TCI_{i,K}$$

$$i = 1, 2, \dots, n$$

So that:

$PCI_{i,K}$ means total purchase cost of amount manufactured and sale of M_i

product of M_K firm outside of the industry based on the unit purchase price from the market.

$TCI_{i,K}$ means total finished cost of M_i product in M_K firm sold outside of the industry.

Regarding the variety of methods of purchasing any product from the market, it could be stated that:

$$PCI_{i,K} = \sum_J PCI_{i,J,K}$$

$$TCI_{i,K} = \sum_J TCI_{i,J,K}$$

$$j = 1, 2, \dots, n$$

So that:

$PCI_{i,J,K}$ means assumed purchase price of amount of M_i product of M_K firm using M_J method from the market.

$TCI_{i,J,K}$ means finished cost of M_i product of M_K firm sold outside of the industry using M_J method.

But it is known that:

$$PCI_{i,j,K} = Q_{i,j,K} \cdot P_{i,j,K}$$

$$TCI_{i,j,K} = Q_{i,j,K} \cdot C_{i,j,K}$$

So that:

$Q_{i,j,K}$ means amount of M_i product manufactured by M_K firm sold outside of the industry using M_j method.

$P_{i,j,K}$ means unit purchase cost of M_i product of M_K firm, purchaseable from outside the industry using M_j method.

$C_{i,j,K}$ means unit finished cost of M_i product of M_K firm, purchaseable from outside the industry, using M_j method.

Regarding above points and placing amount of TCI and PCI in the equation for calculation of value total productivity of industry level in proposed method, following general and functional formula is obtained:

$$VTIP = \frac{\sum_K \sum_i \sum_j Q_{i,j,K} \cdot P_{i,j,K}}{\sum_K \sum_i \sum_j Q_{i,j,K} \cdot C_{i,j,K}}$$

Index K represents industrial production firm K=1,2,..., S

Index i represent purchased products from the market i=1,2,...,

m Index j represents unit purchase price of product from the market j = 1,2,...,n

last word. Since applying concept of productivity in practical applications such as comparing interantional firms and industries, Macro economics investment and regulating international business relation on one side, and evaluation of internal decisions of firm management such as manufacturing process and offering services or purchasing and securing it from outside the firm, predication of productivity level and process, strategic programming and other eecution policies, from the other side, it is suggested that both traditional and proposed concept should be used, so that results could be compared.

It is worth noting that results of research and such a comparison for prediction of productivity will indicate that use of proposed concept of productivity, will result in more certain models.

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Man And Self Alienation Of Man In Islam*

Beware! not to lose the beginning of the road

Do not lose yourself in good and bad

You are the passenger, the road, and the target

Beware! not to lose the road into yourself

Abstract

In this article, man and self alienation of man in Islam, is discussed consciously. Since various theories and schools of thoughts have been interested in and cared for alienation and self alienation of man, these different outlooks have been divided into three categories: First are the schools which only stress outer environment, sees man as a passive creature, and believes self alienation of man is caused by outer factors. Most of the western thinker are included in this category. The second category are those who attend the inner self of man without regarding the outer environment, or at least minimizing its effects, believing, withdrawal from his God seeking nature and his own essence would end up in self alienation. Most of mystics and suphies are in this category, and finally Islam's outlook to man's self

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alienation, which considers both internal nature and external factors (misleading factors), in fact collection of these two aspects have been regarded in the fundamental "Rational life" and repentance, as the most basic factor of coming back to oneself, which is both returning to natural and God seeking self and also to judgements which is considered to be directed towards outer environment and society.

Introduction

Concepts of alienation and self alienation which has been used many times in various quotations and sayings, are new concepts, but from an applicable point of view is very old. In some schools of thought neither "terminology" nor "concepts" are more than a century old, as Searigh Milles says:

"If in Renaissance way of thinking, myth and soul of wise man, in eighteenth century natural man and in nineteenth century economical and political man is dominant, undoubtedly in the tradition of history, up to the man of present time, it is this alienated or unbalanced man which is regarded as key to the fundamental of thought in the twentieth century"¹.

But on the other side, and other impressions, these concepts, eventhough are a new form of "terminology", as far as "content" is concerned, has an antiquity of man's existence and life on this earthy planet. From the moment of man's descent on this strange and unfamiliar exile called earth, up to the man of middle century and church's great and unconditional dominance on man and with consideration of time, up to the man who was converted to an apophysis piece or tail of machine, and finally, in his most recent move, is left lonely, wondering, abdicted and shelterless, in a witless nature, being the only conscious creature within an unconscious assemblages and in the meantime

1- Nisber. R "the quest for community" N.Y.Oxford university press, 1943-P.10.

nature is making a conservative and intellegent creature out of him, looking for his own maximum interest within the framework of a clarified and predetermined patterned society.

In this article we will review various types of alienations and examine three different outlooks on man-alienation:

Those who are searching for man's alienation outside of his "self" and by returning to his "self" they mean improving the environment. Most of the western thinkers are within this category. They believe alienation is a calamity caused by outside factors. Karl Max hurried to trail capitalism and colonial relations, Max Weber accuses bureaucracy and E.Durkhiem addresses a wandering man in a broken and confused system.

Ferum and Markoze talk about an industrial world whose mouth is open to swallow the man, and while penetrating all the way to his bones, making him a one dimension, hollow, limited, broken down and monotonous, like an object with no life, soul, feelings, no undestanding of concepts and beauties, a mechanical creature, and finally, all and all are searching the environmental sources for this human calamity not paying attention to the man's real "self". Contrary to above said thinkers, the second category are those seeking for the alienation only within inner self of man, in this content, alienation of man means more a cut-off from "self" which is "effaced" in "God". Most of the mystics and devotees are within this catagory.

Finally the outlook seeking both in mans inner "self" and environmental and social relations for factors of alienation, and in this direction, believes the solution to be returning and reforming inner self towards its created nature and at the sametime coordination and adjustment of outer environment, is Islam.

1- Definition and Conceptual Sphere of Alienation

Alienation comes from Latin word of "alienatio" or "abalienatio" and so far has been used for three different meanings.

1- Legal concept, is equal to bank - bill, transfer, sale, or imported rights.

2- In psychotherapy terminology equals to dementia to mean disturbance and confusion in mental abilities.

3- In sociological terminology is equal to aversion, meaning to fall apart, separation of an individual from other individuals, his country, work or God.

The term alienation in its common form and sometimes in literature is used to mean "insanity" demonomania or "dementia" to mean "dementia mania"².

Eventhough prevalence of the use of the term alienation has been complementary to development of civilization and increasing of industrial systems in societies, this does not mean that application of such term is limited to recent centuries, because alienation has various meanings in general and as a whole this term is used to indicate bottlenecks, dependencies and cut offs, loses or determinisation of man's relation with himself, others, society, social institutions, and his own created technology, and is a state leading to social disruptions, however in religious and philosophical spheres, this does not end here, since from this view point alienation is a concept meaning a vague and deeply bothering separation, initiated in falling apart from origin and God. This logic, even in the Hegelian school of thought is possible by returning to self of the wondering alienated soul, making a deep journey in existence and being³.

2- Shariati, Ali "Return to self" collection of works, No. 27 Tehran, Elham Publication's 1341 - page 9.

3- This discussion will be studied further in the "whole being" section.

2- Types of Alienation

In examining different types of alienation we may point out alienation caused by industry, money, work, thought, love, and also cultural, national alienation, or alienation within the whole being.

Industrial system by cutting man into small pieces besides the machine, gradually and through repetitions, has suppressed and suffocated man's other aspects converting him into a "one dimensional" creature whose whole life is summarized in a small piece of machine. Eric Forum and Marcose, more than other's have paid attention to this concept of alienation. They believe alienation is a phenomenon which Comes to existance after industrialization and is caused by collape of holy values and drawing the totality of man in mechanical system of modern times⁴. In their view point, machine which was created and built by man, through cutting him down into pieces and decomposing him, destroyed his totality and wholeness, dominating him like an external power.

At the same time materialistic greediness and weakening of moralities in the western Bourgeois societies, as is pointed out by Hegelian moral socialists, has caused money to be considered the most important aim of capitalist societies of present time. In this view point man alienation caused by money is considered. Bougeois man, becomes sick, pledging all his possibilities and existing values of human being, in money⁵. In man's alienation caused by work we can point to the thoughts of Hegel, Heideger, Marx. Hegel as he propounds in discussing the absolute idea, believes man also through creating and building become self alienated. Whatever is created and built will rapidly separate from its builder and becomes alienated towards him. Part of man's energy and mental - thinking vitality, which is apart of creator himself, through

4- Ludz, previous, page 21.

5- shariati, pervious, page 43.

creation is separated from him and his mentality becoming independent. Therefore through this type of separation, parts of man's mentality is fallen apart, and is no more under the domination, modification or improvement⁶. From Heidegger's view point, when man is busy doing something, forgets himself, what he feels is the aim and not himself, eventhough the aim is not actualized yet, and what is true, is the man himself who is performing the movements. Heidegger say: "Civilization is a result of times that humans have been alienated from themselves"⁷.

As a result civilization and alienation are mutual and in their development each increases the other.

Karl Marx believes that as the world of human beings is evaluated comparing to the development of the world of objects, work, not only produces goods but also produces workers. Worker are produced by work as goods, and goods that should be produced by worker becomes a foreign and dominant factor. This is how worker is alienated from goods produced by him and so in this manner worker become alienated from production and work⁸.

In alienation through words Scheler believes, a speaker, while speaking tries to transfer his mentality to the audience, and during this period his whole attention is focused on the words which are existing in his mind and must be outered, while the individual is alienated from himself and his whole attention is concentrated on the words. After the words have been outered, they are separated and in fact dominate him, so that now it is the individual who must conform to his own words⁹.

6- Johnson,F.Alienation (New york seminar press 1973, p. 152-4.

7- Schacht,R "Alienation" newyork, Double day lompany, Inc. 1970 P. 174-291.

8- Schacht,R. Previous.

9- Schutz,A, "collected paper", London muarice, 1947, P. 137.

From a very different view point, Jean - Paul Sartre also emphasizes man's alienation from his own words, comparing a common man and a poet, he points out that common men are alienated from their own words and this way from themselves, since, for them, words are tools made by others, while for a poet each word is like a living creature, and has vitality, music, size and even personal memory¹⁰.

In alienation through thinking it is noted that even though thinking can help to lead toward better knowledge and precies look to the activities, in its deviated form, may take the man to an abyss causing blindness. This way totality of his subjectivity, thoughts and ideas, submerge him so deeply that his motives and sensitivities become very particular. So much so, that sometimes he notices the actual objectives just in the form that his mind wishes and here acts and judges accordingly¹¹. Manifestation of severe love link, from a psychological view point, is in form of the lover actual obliteration in the beloved, forgetting himself, and the beloved will become all his wills, wishes, longings, inclinations, needs, and all his dimensions. He would desire for what his beloved desires, sees the beauties the same way, and gradually, acts, thinks, talks and lives as the beloved would wish¹².

National and cultural alienation occurs in conditions where no attention is paid to the necessary cultural and spiritual factors, wishes and needed cultural development of a nation, and is metamorphosed and transformed by another nation's culture and spirit. In such conditions a nation becomes alienated toward its own culture and on this basis, also to its actual needs, behaviour longings and wishes. "If a nation stands on its own institutional foundations and

10- Ludz, previous, P. 103.

11- Tillich, p. "systematic theology" chicago, university of chicago press, 1951 volumel, P. 104.

12- Tillich, R. Previous pages 109-115.

with freedom and self awareness, based on needs and likings chooses and acquires foreign cultural factors, without a doubt will accomplish true cultural development, blossoming and fullness, and expansion of self being. But if in the state of or pressure and attack or in conditions of dependency and destruction is forced to imitate, or hang and from others, hiding itself and in situation of attack and domination of foreigners, leave itself or becomes alienated and takes pride on that, in such case it is a sick and self alienated nation¹³.

In the school of thought of Hegel also the whole being is becoming alienated and through its historical development in fact is trying to solve its alienation. Absolute idea, which in the beginning is alone and "within themselves" leaves the self and goes toward becoming God. He, whom is alienated from self in his natural form, through movings and becoming, which accompanies him, gradually from the form of alienated thought and idea with self, in the process of human history returns towards self, and in the final stage of man's thinking, becomes united with himself "becomes only for self"¹⁴.

Different Outlooks to the Nature of Man's Alienation

As was stated earlier in this article we consider three types of outlooks

A. Those western thinkers who search for the alienation factors outside of the individuals.

B. Devotees, mystics and some religion who search for man alienation within the individuals.

C. Islamic outlooks who searches alienation within the individual and his environment.

13- Shariati, previous, page 153.

14- Johson, previous, pag 152.

A. Alienation as an Imposition from Outside, Examining the Thoughts

In the clear picture Tocqueville presents of European democracy, shadows of darkness and sadness which is the representative of uncoordinated growth of democracy in U.S. is observed (eventhough he thinks U.S. democracy is better than European democracy). He believes in the unjustified equality of such a world, greatness and nobility of man goes toward destruction and in its law less space is provided for manifestation of human character. Tocqueville believes deficiency of man in the individualistic democracy can be seen in 5 titles¹⁵.

1- Through secularism which is a result of accepting abstract wisdom instead of values sanctified before by religions.

2- Through the domination of unseen majority's ideas.

3- Through distribution of modern work which make man a mere creation and slave of the machine.

4- Through separation from group interests.

5- Through losing moral values which are the title and result of all previous cases.

In secularism the mere intellect denounces all faith and denies whatever is not capable of understanding. From the other side man's love for equality and negligence of logical differences between individuals, through prototyping man, empties their life of any ideals. A rigid, intelligent and desireless Life. Tocqueville believes the saddest part of this discussion is in the distribution of work, which is hidden in the heart of democracy in which skill and speciality is repeated, and does not allow blossoming mental capacity of man. Man, as becomes more skilled and complex each day, refers less to his own intellect, he says: "As work distribution becomes more and more trivial, worker become

15- Nisbet, R.A., the sociological tradition London, merrisen, 1974, P. 275.

weaker, more narrow minded and more dependent, industry become advanced but craftman becomes degraded". From Tocqueville view point, in democracy, individualism goes to extreme and this is nothing but "selfishness" which is distributed among all humans in a similar rate.

Durkheim being a positivist does not stress the deviations and changes in democracy like Tocqueville. In Durkheim view point, all that exist around him, such as traditions and gatherings, bear the signs of man's loneliness and, isolation. A-n isolation which is not caused by self deriveness and mystical intuition, it is fear, not assuring optimism, but tremendous anxiety and melanchony, and in its exterme form is not a mystical seclusion from individualism in modern history. In short Dukheim believes, essence of modernism is to manimate and undercut the feeling of the society, which can only mean individualism. Extreme collapase of a society in Durkheim view is the state of anomi that expresses lawless situations and positions, confusions, and non Homogeneity in the society. In Durkheim beliefs critical situations in parts of social life such as industry and trade, has become stable.

Robert Merton in his famous book "social structre and anomia" examines self - Alienation of man.

He believes, in many societies, persons pay attention to definite cultural wishes and targets and are assured to follow the culturally permitted and provided patterns. These targets and the tools for their implimentation are determined by norms and cutural values. Lack of norms and deviated social behaviour and therefore alienation, occure when the "means" and "targets" are not Homogenized¹⁶. In this case we are concerned more with means rather than targets, and a monotonous situation of life is in front of us, such as as a teacher who emphasize educational method but forgets the aim, that is for the

16- Rushing W.A. "Class, culture and alienation" London, Heath and company 1972, P. 107-8.

students to learn. In fact they teach, using known methods, but are not concerned that education and learning has been achieved or not, or neither aims nor tools are accepted, which if in such situation, innovation does not occur, Merton thinks, will end up in seclusion and loneliness¹⁷.

Max Weber also in examining the spirit of capitalism believes that final titles of alienated man lies in rigid spiritless, official and intellectualism, whose symbols are capitalism and socialism. In his views protestanism and spirit of capitalism at the beginning, along with avoidance of all joys of life create an existence which deeply contradicts basic wishes of mass. Spirit of capitalism faces severe initiative control that was unknown in precapitalistic times. Capitalism needs internal and external discipline, and therefore demand for moral and obligatory guarantees, that means avoiding any human satisfaction, another word, man ends up in sacrificing personal satisfactions. Calvinist man from beginning, sees salvation in more work, and through this type of outlook any inclination to consumer enjoyment is forbidden. Man must work, make a wealth, and invest his wealth in order to do more work, and what he can take for himself, out of what he makes is only an amount to satisfy his basic needs, because consumption and desire for enjoyment, destroys salvation obtained by work, and industriousness will become fruitless.

In short, the concept of the spirit of capitalism is: "making more and more money and severe avoidance of all joys"¹⁸. However, industrial development along with technical intellect has no justification for avoidance of worldly joys any more, so technical and economical intellect together with Hedonism utilitarian, brings about an inauspicious new-born, result of which will be

17- W.A.Rushing, previous, pages 107-8.

18- Weber, M., "The Protestant Ethic and the Spirit of Capitalism" translated by Parson, T.N. by Charles Scribner's Sons, 1930, P. 51-3.

suppressive effects and systematic and serious trailing of the target of having access to wealth instead of any other target. In his opinion, and in spite of all common thinkings of his time, it is not bad organization and collapse that is the tragedy, but exaggeration and deviation, in organizing which create futures void of unofficial capacities and manners, in a way that in such situation people's character, under great pressure, will be somehow unbalanced¹⁹. Karl Marx's opinions regarding the concept of alienation goes back to Feuerbach and Hegel. Feuerbach, whom Marx relates to him, applied the concept of alienation for the first time in the practical world, presents his views by a combination of Hegelian ontology and an assault on the intellectualism against religion particularly Christianity of the middle ages. Marx in his youth was also greatly influenced by, but after reviewing his works, three various aspects of alienation is set forth, which are historical, theoretical and experimental aspects of this concept.

In the historical aspect we face several analyses, making up a thesis in which alienation is anti-thesis. This discussion of Marx is comparable to the descent of man in Christianity. Because alienation is a historical suffering which is necessary for reaching to the ideal society of Marx and obliteration of classes²⁰.

To consider alienation as a historical force, which finally would lead man to alienated situations, in fact is a synthesis of man's primary situation. Historical ideas of Karl Marx, sees man deviated temporarily by Fetishism of commodities in capitalistic situation exit from. However in his opinion all negative factors of capitalistic period would be a step toward freedom of

19- Weberim. Previous, pages 117-119.

20- Marx, K "Early writing" Bottomore, t. trans. London: Watts 1903 P. 24.

man²¹.

From a theoretical and experimental aspect, Marx pays attention to four various factors in this direction and he attends only to the unity of workers²².

1- Alienation from product of work, producer, who, in Marx opinion, is the worker, loses the product of his work, therefore he finds result of work in front of himself, and feels as an outsider towards it. Alienation in here includes both disorientation and slavery.

2- Alienation from manufactured product and work as a life activity, work in here means an activity more extensive than just daily product and reproduct of human life, which has become alienate to man and is foreign and detached from his being.

3- Alienation from particularities of being: Since in Marx opinion the only constructive factor of man is his work, alienated man from activity and his own work product can not experience himself as a human being and becomes alienated to himself.

4- Alienation from other human beings: alienation from self, results in man alienation with outer nature and human life. This alienation transfers man to a physical and mental anti human being. In Marx opinion, in here man could become the tool of most horrible crimes.

But Marx does not stop in alienation of man, in his opinion with obliteration of capitalism which would necessarily happen in future, all types of alienation which are the cause of this historical process, would be destroyed and earased also.

Eric Frum who is one of the critics of Marxism theory, believes alienation as an explanation of human's situation in the industrial society. He, in expressing self alienation, sees man far apart from himself, and his actions

21- Nisbet, previous, page 285.

22- Ludz, previous, page 103.

instead of being controlled by him, dominates him, and he does not find himself in the center of his own actions. He is obeying his own actions, instead of performing them according to his wills and wishes. He finds himself like all others whom are taken as an objects, with same feelings and desires²³. In Fromm's opinion all members of an industrial society are alienated, capitalist, worker, employee and all. He believes, alienated society is characteristic of our time. This alienation and automation is leading us to an increasing insanity in which life has no meaning and therefore has no enjoyment, no belief and no truth. Eric Fromm gives a high value to the liberation of man from his disorderly situation of self in the industrial discipline, and sees man's role in this direction as such, that in his opinion, unless an inner revolution occurs in the self alienated man, and creative decisions are not made by them, no revolution would happen, even though objective conditions are ready.

As was noted, in all above stated view points, what leads man to increasing alienation with himself, are exterior factors, which are fundamentally resulted from society. Tocqueville accuses democracy, Durkheim individualism caused by broken social manners, Marx Weber emphasizes bureaucratic deviations and Marx questions the capitalistic system, finally Fromm which set forth freedom of man through inner change and approaching to love and self awareness, believes that factor of alienation from self is the industrial social culture.

B. View Points of Second Group

This group believes that man's alienation from self and being, is precisely from within himself. In here also we have two completely different beliefs.

1-In some schools of philosophy such as existentialism we can follow this way of thinking.

23- Lutz previous, page 19.

Sartre believes each man has various "selves" which becomes self conscious in 2 ways²⁴: First is that someone else observes me and looks at me, "ego" in this way is passive, and existence that individual sees of himself is a limited existence seen by others, meaning living for the others, which is not my true self, now, since Sartre believes nature of "self" must be united with freedom, limitation imposed by others, will appear a "self" which is not my true self and therefore is alienated. Passive self is seen in the other's eyes and appears to myself as a reflection, but my true self is what I can control, is active and acts. Meaning being for myself. In Sartre's belief, despite all objects in universe which primarily have a predetermined nature and quality and then find shapes and physics, man is the only creature whose being comes before its nature, and he himself gives shape to this nature, this precisely is the active self which is the true self of each man in Sartre's way of thinking, in the present world active self become alienated by "passive self".

2- Mystic understanding of alienation-if up to now in reviewing various outlook, alienation was considered as a negative value, in mystical schools and eastern philosophies self alienation mean obliteration in beloved or spiritual leader or God and is considered a positive outlook and interpretation and it could be said alienation in mystical way of thought can be evaluated positive.

In mystical understanding of alienation, in fact the materialistic world which includes among other things man's physics and body, is an obstacle in reaching to the real self. In here "self" is this physical body, the mysteries of "unwarranted" are the secret and symbols of self finding, of men, which in expression of Egbal Lahouri in personal secret "and mysteries of unwarranted" is very much seeable. But in the Iranian mystic with natural inspiration of believing and seeking God goes as far as banishing the earthy self of man, and

24- Ludz, previous, page 189 and schacht previous P. 228.

in a group of this type of outlook this earthy self is just a passage of reaching to the friend which is the base of man's being.

Molana jalal - edin - Rumi, in this sphere, in the first book of Masnavi says:

I want a bosom torn by severances

That I may unfold (to such a one) the pain of love's desire

Everyone who is left far from his source

Wishes back the time when he was united with it

And in explaining and reproaching "self and value of unwarrant" and breaking up the earthy body in shams's collection of poem's says:

You are prisoner of scent and color, like as tone image

From inside a flint stone, leaping as water from a fountain

The sorrow felt by humans and the sufferage, in this world, in fact are signs of this separation and alienation, which truly leads him towards what he must say, as if the material world of being is the base of this sufferage, so that the move towards him is gauranteed by worries and apprehensions caused by being far from him.

In here the sufferage of sufi is only to go to him and nothing else:

Oh lord! Give me a fire kindling bosom

In that bosom a heart, all burning

This dearly acceptance of all sufferages to reach to the Home of the Friend is such that Hafez Shirazi says:

Love is a pearl, I am a diver, and the sea a tavern

Into the sea I shall plunge, to a ascend where, I do not know

Sanity is this separation from self and reach to the beloved in the love path, sanity is leaving the wisdom which is related to the material world, while heart finds the basis if nature much better, and for this reason, heart is the home of of love. some verse would state this subject more clearly:

Welcoming News you've fallen in love

*You have transcended time and space
Your transcendence is welcomed
Your bitterness is all sweet, your disbelief is your belief
You are all sweet Now, you sweetness is welcomed*

OR:

*Asking me how I am? see for yourself
I am ruined, I am lost, I am insane
In form I am less than speck
In love, I am more than the whole world*

Hafez also says:

*Do not ake us but obedience of the sane
Our religious sheikh believes wise is a sin*

In this type of alienation, to reach to the friend or God, apart from different stages of Mystism, there are various phases, from the one who has been obliterated in him, or that one searching for spiritual leader in order to find signs of friend in him, or the wonderer in this wonder land.

Mansour Hallaj said "in my clothings there is not, but God " or " Oh my friends please kill me, since my life is in my death".

*Oh, secrets of mind, so accurat are you
That you are hidden from the eyes of the living right from the beginning
You shine alike when hidden or apparent
When compared you are greater than everything
And I am not ignorant enough to ask for your parden
Neither I am concerned with dow bt nor immaturity
You are everything and nothing but me
So why should I, ask pardon from myself*

Holoulieh (believers of incarnation) went so far in their views and believed God incarnate in men, In their opinion they feel God has taken their place

and incarnated in their body. Another group of mystics also believe that neither they belong to this world, nor can reach to the friend through it, and complain from having to wander in this world, and wish to get to him through their own death Einal Ghozat say:

"... We have neither knowledge nor ignorance, neither claim nor forsaking, neither intoxicated nor attentive, neither with ourselves nor with him, what could be more difficult than this sufferage", say when we can rest from this dispute²⁵ and khajeh Abdollah Ansari, one of the 5th centry sufies (Hejri Ghamari) says:

"Oh God, I am helpless and wondering, neither know what I have, Nor have what I Know"²⁶. And finally those mystics that for reaching the home of friend, are in love with spiritual leader, and see him as a symbol of love and getting to the beloved. In here mystic being in love with leader obliterates in him. Everybody knows The story of Shams-e-Tabriz and Mulana Rumi. Rumi in the collection of Sham-e-Tabriz says:

*Sit in my eyes, you who are more than myself
So that I can show the moon, that you are brighter than him*

or

*what need do I have of the soul and the universe, as I have you
you are the treasure of my mind, what need do I have of profit and lost
I have ran away from all people, and freed myself from all
I am neither hidden, nor evident, what do I want of the universe
Show me thy self, and that will be my loming*

25- Einolghozat, Abulmoala Abdollah - Ebn - Mohammad "Tambhidat" Tehran, Manouchehri book shop, second printing, P. 253.

26- Ansari, Khajeh Abdollah" the world of, first thesis, heart and being, Tehran, bookshop, 1361 P.4 Habibi.

Hafez also in mystical school and in his poems for achieving to the beloved, show very clearly the home of intoxication and unawareness, this unawareness and ecstasy are the pride of sufi, and one of the phases on the path:

*Cupbearer! bring the wine the morning month is passed
Give us the chalice, Nowthat the name and fame are gone
Make me so drunk that even in my imagination
I do not know who has come and who has gone*

OR

*Filled with the beloved am I
That even a memory of myself is left*

or in getting close and final unification with beloved says:

*Oh blood letter, if you pierce me
You will but pierce leylee*

Anyway Iranian mystical literature is full of poems which in various stages of mystism, gives the good news of separation and self alienation and all of these alienations, means liberation from self in the home and toward the beloved or God who is the soul of united universe of original being and univers and it's aspects are foam on the sea of real being of man which through removal of this material universe and its foams the expected unity is reached, as Rumi say:

*Images of the world are the foam of the sea
Leave the foam behind, to reach purity and cleanliness*

C. Some Points on Alienation in the Islamic Outlook

What is reviewed here is a summerizd discussion and few points on man alienation from an Islamic outlook, however this subject needs much deliberation, inquirg, minuteness, preciseness and countless competences. But I am discussing this outlook in the third group because Islam looks at individual and its environment interdependently, meaning Islam pays attention both to

the individual and environment, but in here also the real move starts from within:

And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows too at morn and eve.

But this "ego" or "self" which has been pointed out many times in Quoran is not left to itself:

What! "do you think that you will be left alone".

Since man like other creatures has a determinist aspect, and at the same time has free will, two different ways of getting there is open to him²⁷. First like any objects in universe one aspect of his reaching there conforms to his inner organization. This which mostly includes his physical and physiological aspects, is like having inner organization and fabrication of a systematic structure, so that it advances automatically, and in a pre - determined time, he should do what he is supposed to, just like a clock, without the smallest of wrong - doing. This type of path finding, has its source in cause efficiency, meaning a collection of cases which have a series of chemical and physical properties and have made up an organization in which the components are related to each other, and the determinist and forcible necessity of this collection, in addition to the properties of each one, and also their discipline and relation, has made up an organization which has an orderly and determined work²⁸. Another type of receiving, has the signs of a mystical relation between the creature and his future, and absent causation, meaning liking and care which is paid to the extremity and aim. Actions and movements of an organization is common so far, and can be forecasted. But when an

27- Allameh Tabatabaai, seyed Mohammad Hossein, "fundamentals of philosophy and realism method" Fifth volume, written by Morteza Motahari, Islamic publishing office interrelated to society of modarresin Hozeh elmieh ghom P. 44-7.

28- Alameh tabatabaai, previous, P. 64.

individual reaches a junction and creature must "Choose" the road taking him to his aim, this is where the second type of guidance is set forth. Therefore, second type of reaching is formed on basis of future final reason or target.

In Quoran, TAHA sura, verse No 50 Moses has been quoted, as saying:

He said: Our lord is He who gave to everything its creation, then guided it (to its goal).

And in second verse of Shams sura it is stated:

Then he inspired it to understand what is right and wrong for it.

This two folded creation of man is such that he goes in the second path, and since his godliness and seeking God is in mans' nature, meaning this is an attraction of his heart and feeling from one side and his heavenly origin and absolute perfection from the otherside²⁹, denial of God in any way and dissoluteness of ego, will create a distance from his real self or fundamental being and alienates man from himself. Another words, separation from his nature, and neglecting virtues, eventhough will cause having worldly enjoyment, but since it is not directed towards that target and extremity which is his true self, and is based on selecting vices, will end up in deviation, confusion and alienation. Regarding man's instinct of seeking God and godliness there are repeated verses in holy Quoran, such as:

"surely we are Allah's and to him, we shall surely return".

Also we have 93th verse of Anbia sura, 21st verse of Faslat sura, 46th verse of Baghara sura, (the cow) and verse 40 of Momenoon sura, as in verses 7-8 and 9 of Sojdch sura in which it is stated creation of man is from humble Mud and water and then God's spirit was blown into him.

.....And he began the creation of man from dust, then he made his progeny of on extract, of water held in his estimation, then he made him complete

29- Allameh Tabatabaai, previous P. 52.

and breathed into him of His spirit.

This being from him, is combined with earthy life which goes along with man's descent caused by disobedience and inner temptation, with outer satanic factors, and is constant pain that man is suffering on this earthy planet, and is the same sufferage of the effort that drags him towards God, which we have become familiar with it previously in mystic communications and poems:

O man! surely you must strive (to attain) to your lord, a hard striving until you meet Him.

or

Certainly we have created man to be in distress.

It seems that in Islam alienation from God and God seeing nature goes along with alienation from what God has deposited, in man and finally neglecting abstinence, which removes man's prais-worthy characters and Godliness, leaving him in a deviated path and alienates him from the society and being. First factor in this path is within man's essences that possibility of wickedness and virtue which is deposited in him, and so whatever forces him towards unity with himself, and with the path and aim, is man chosen aspect, as what leads him towards adversity, alienation and takes him far away from himself is also a chosen path, especially that attraction of the last case is stronger in today's world and this aspect is being empowered by an outer factor called satan in this direction also, Holy Quoran, has beautifully expressed in many suras the characters and peculiarities of man who is in the guidance path and unity with self.

Good peoplefriends of God have been express in, 193rd verse of Al omran sura, 89th verse of Anaam sura, verses 42, 43, and 64 of youness sura, 58th verse of Merry sura, verse 5-22 of Aldahr sura, verse 13 of Alneftar sura, and verses 18-28 of motafafin sura, and also morality and other characteristics such as Beneficence, brotherhood, modesty and courtesy, stability, moderation,

honesty and trust, liberality, preferring others to oneself, virtuous and lasting word and words, pleasantness, surrendering to God's will, trust in God, good behaviour and stability in knowledge and vision, unanimity and simplicity, remembering riches, hope to God, relaxation, patience, truthfulness, hospitality, justice and generacity, vulnerable purity and being reserved, asking for forgiveness, covering eyes and self preservation, cheerfulness, keeping anger to oneself, keeping promises and many other qualities have been explained in Quoran and human direction of his God is also expressed. In the same way blame worthy deeds of those who have fallen apart and are alienated such as, harming others, forgetting God, spreading lies, immoderation, attribution of lais to God, accusation, avaricious, intoxication, untruthful accusations, searching in other people's affair without permission, selfishness, calling others bad names, fear, doing wrong to others especially in the open, jealousy, illnatured, hypocrisy, making fun of others, bribery and relieving interest, greed, bad imagination, fooling others, anger, unawareness, ruining, disodience of God, ungratefulness, idle talk and frivolousness, to find faults with others, to mix with acts prohibited by religion, to cheat, keeping from doing good, breaking promises, talebearing and talking behind others back, depair and abusing other people property, and especially of orpharis, amusing and playing with the world, wasting life and many other deeds is expressed in holy Quoran and ways for salvation has been shown³⁰.

Therefore alienation in Islam starts with leaving oneself and is expressed in many different forms:

- 1- Alienated from God
- 2- " " self
- 3- " " others

4- " " history

5- " " being

Disorientation of self starts with lack of inner control and outer temptations. In Holy Quoran, all men, either those who are lost and gotten away and become alienated from God and self, or those united with God, self and being, through death will be aware of their actions after death.

The day on which man shall recollect what he strove after.

And in resurrection sura, verses 13 and 14 it is stated that:

Man shall on that day be informed of what he sent before and (what he) put off. Nay! man is evidence against himself.

In Islam release from alienation is said to be possible through controlling ego of men and sufferage ia a basis of man's alienation and his release from alienation, is explained since the time of man's decent on earth³¹. So in Islam man has numerous talents. In this sphere, except for physical talents. Islam talks about a phenomen called "rational life". In rational life there is no discussion of hedonism or determinism of man's movement and life history, rather, rational life "in humanistic school of Islam goes along with an open system for awared search and rational freedom and sets man as the main axis and does not impose any belief or command on him outside of his essence and noble aspects"³². On the other hand man is in a dual phase, from the lowes to the highest degrees and rational life is forcing him to move in an evolution passage which through guidance and necessary commandments and training,

31- Of course sufferage expressed in Quoran is different from sufferages caused by some shoriages and disorder in material life of this world and and the anxiety of being away from God and wondering in the world.

32- Jaafari, Mohammad Taghi "translation and explanation of nahj-al-balagheh" fourth 14-20 th suits, office of Islamic culture publications, Tehran 1358,P:110-111 volume.

liberates him from the hands of backward selfishness, setting him in evolution and great passage³³. Mohammad Taghi Jaafari in his explanation of alienation from an Islamic outlook believes that: "To explain and promote alienation of man from self and others which have caused such a general ambiguity for modern man, there is no reason, but to believe that rational life is not only set as the axis of intellectual and muscular activities, but is not even considered as a main factor". He believes rational life has six fundamental principles which are summarized as follows; first principle, being aware of and accepting one's own life. According to this principle not only instinctive, animalistic or materialistic life is considered, but when man is free and moving towards an evolutionary path, and feels acceptance of the being and life, then he could say that I am living, meaning I can think and object to the humiliations in which I might be situated and perceive true values of my life which is being a mortgaged in the society.

Second principle, secure and regulated financial life, so that, as much as possible, no man lives in poverty and insolent financial dependency. This principle is possible through logical management of economic problems.

Third principle, in here four fundamental phases of life is considered, childhood, educational phase in general, pay-off phase, through work and physical and mental activity and finally the phase of old age and weakness. Out of these four, two first phases are before and fourth phase is after pay-off. In last phase if man is not satisfied by his pay-off to the society and also what he receives from the society, will suffer constantly spending his time drinking and playing the usual games, which is only a relative tranquility. The third phase, which in fact is the pay-off phase. and have exchanges with the society, is divided into 4 groups in different schools: First group, to allow

33- Jaafari, Mohammad Taghi, previous P. 110.

unconditional living, the way existensialist look at man. In such situation of allowing an open field of activity, power is granted to some who infiltrate the infrastructure of life with a very beautiful facade, of freedom, depending the life of the majority of the society to the life of a few, alienating them from themselves.

Second group, in here the existance of individual or his individuality becomes of secondary importance in comparison to longings of social life.

Third group, activity is possible for all individuals and groups, however reliance on the views of majority, always one type of economic and social explanation and justification will influence the members of the society.

Fourth group, man is in a situation that not only his work value and physical and mental activity is not in the hands of powerful people, and is not considered only as a screw of a machine, but in the evolutionary path and in the dirction of perfection, his personal and limited life through work and physical - mental activity is freely put in the hands of society. If he feels that his life is being amortized by work and effort, he also feels that this amortization is like that of a musical instrument's (say tar,or quitar) strings, whose life is for creating the music of being and ideal society, and through this amoratization achieves perfection and phenomenon.

Fourth principale, management of rational life, meaning guiding society towards the best materialistic and spiritual targets. In here neither transaction, nor a Machiavelian view of justification of mean by target is considered, rather there is no higher aim in the rational life, for a politician, than life of men who are moving in the path of perfection.

Fifth principale, free improvement of man charcter though increased activity towards his talents: Actualization of elvolutionary talent will cause gradual achievement of the highly valued position of "free will", man become liberated, since by manifestation of talents, man is set in the path to perfection

and goes forward in that, which is very different from rampant freedom.

Sixty principale, is to leave the enlightenment system of man in natural and human realms open, for which following point must be considered³⁴. Those reflections could enter human enlightenment that are based on feelings and experiences, or are confirmed by proven logical laws. If the target of reflections and human logical theories is set to reach actualities, should not have any limitations, and finally that man is absolutely free in reflection and research of any subject, because man has free mind and mentality, and this freedom must not torture other men.

Thus rational life which includes these 6 principals, is the most fundamental factor in keeping men from being alienated or saves them from entangling to self alienation or alienating from others. Human path to perfection has been reviewed in sixteenth serman of Nahj - ol - Balagheh. "Deviation to right or left is depravity, and the middle road is the true one. The permanent Holy book and effects of prophecy and the end of men's destin are on this road".

Going to extremes are blamed, either in understanding of man or in the path he move³⁵, rather the principals and movement that are considered in Islam are not beyond man's strength, and man will not have any problem is accepting them.

The object of such move in Islam is that superior and neat nature which exist in posture of all men³⁶. Therefore rational life is an aimed life which elevates men from an inferior need and profitability to the superior level of mental unity. In this situation all men are settled in a logical level without excess and superiority of anyone, In such state egotism changes to self domination and self possession and having relation with all other humans.

34- Mohammad Taghi, Jafari, previous, P. 117-8.

35- Mohammad Taghi, Jafari, previous, P. 142-3.

36- Mohammad Taghi, Jafari, previous, P. 148.

Egotism and selfishness which destoryes men disappears, harming and false allegation to other subsides, as for love and worship also, supreme utterance and Perfect Being is available to men and it is this middle entity which in law sura verse 143 is being called as the middle nation:

"And thus we have made you a medium (just)"

Of course rational life at all times, in evaluating man guaranttees its own true relevation, stability and continuation. In this evaluation man must be very closely familiar with components, making up his mentality, and also find out the effects of the past on it, because these effects are impressive on man's present and future. He must be aware of quality and quantity of his own powers, and make a precise calculation of his own relation with regulations and principales of advancement of evolution, this is expresse and in sentence by Amir - al - Momenin (peace be upon him³⁷).

"God bless those who know their own value and do not exceed their own limits".

In this path repentance which means return to self for self - innovation is possible for those men who are assumed to have disturbed personality management, repentance is innovation of character which could happan in one of the two way; 1st, by returning to God which would result in returning to self and self innovation, and then this rennovated self will go back to the path of evolution perfection which ends in turning to God. Verse 222 of the caw sura and verse 27 of sura Nessa with regard to repentance state:

"Surely Allah loves those who turn much (to him) and he loves those who purify themselves".

"And Allah desires that he should turn to you (mercifully)".

Conclusion

In reviewing different outlooks in regard to alienation, it is noted that in most scientific theories the destructive factor of man is sought outside of him in one-reason and one-motive form. Democracy, bureaucracy, bourgeois, industrial culture, each in a subversive theory, and man in form of a passive element and impressible, wondering in the desert, alienated from himself, is confused and helpless. Within this group of theories, only in followers of Frankfurt school theories, such as Erick Fromm, man's liberation mechanism through mental factor and aestheticism as love in his being, is considered, however in most theories roads to free man are vague, or depends on disappearance of outer factors.

In mystical and sufism, even though man and his becoming is the center of attention, but neglecting the primary needs of man, diminished relation, and being alienated with others, remains just as strong, while in Islamic outlook we see that inside of man is effective in his confusion and sets him in the road to alienation, even though outer factors dominate this aspect of man, but at the any moment of repentance, it is coming back the self that causes correction of path and sets man in the station of guidance, and this guidance with beautiful and praiseworthy characteristics, is in regard to relation with others that comes out with its head held high from the experiences and leads man to unity with himself. In Islam outer factors and inner possibilities are means of wiping away the alienation of man. In Islam man is active and each individual can select his path separately, or gets to the path and takes the road to guidance, and this guidance with consideration of praiseworthy characteristics is effective in the social contacts, changing the spirits of men, will demolish cultural alienation. The following chart will show to an extent the above:

<i>Theory</i>	<i>Alienation factor</i>	<i>Type of alienation</i>	<i>The road to freedom</i>
<i>Tocqueville</i>	<i>Democracy</i>	<i>From self</i>	-
<i>Max weber</i>	<i>Bureaucracy</i>	<i>From self and others</i>	-
<i>Marx</i>	<i>Bourgeois</i>	<i>From self, others, history and society</i>	<i>Socialism</i>
<i>Frankfurt school</i>	<i>Industrial culture</i>	<i>From self</i>	<i>love and inner essence</i>
<i>Sufis</i>	<i>Getting far away from God by man's physics</i>	<i>From God and others</i>	<i>Obliteration in God through death</i>
<i>Islam</i>	<i>Inner man and satan</i>	<i>From God, self history, society and Being</i>	<i>Inner change an repentance and observ of the principales</i>

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The Philosophical - Ideological Principles and Bases In the Islamic Management*

Abstract

This article, has first explained the meanings of "World View" and "World Sensing" ;then has discussed their differences. "world view" has been explained as a general conception of the whole world of existence. the Islamic management is based upon the Islamic world view which is both a religious and theological way of observing the world which has also philosophical characteristics.

The principles and characteristics of the Islamic management, have been studied under three headlines, referring to the Quranic verses: Islamic World view, the principles of the systematization tendency and the principles of generality. At the end, the article leads to a final conclusion.

Introduction

In order to conceive the Islamic management's "World View" and reach a satisfactory conclusion, first of all, its philosophical and ideological bases should be studied and analyzed, otherwise, it will not be possible to study the Islamic management, eventhough the study refers to the Quran's verses and the quotations of the scholars. The purpose of this article is to clarify the bases of the "Word View" on which the Islamic management should be

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composed and compiled.

Considering the above, first the meaning of "World View" and then the philosophical-Ideological bases of the Islamic management have been explained.

"World View"

The Meaning of "World View"

Since the meaning of "World View" seems to be related to the seeing of the world, some may think it has to do with looking and seeing the world, while seeing is a sensation and it pay attention to a sensible world. The meaning of world view in its common concept is not sensing but is knowing the world. It should be noted that there is a distinct difference between seeing the world and conceiving the universe.

"World View" means a conception of the world from the philosophical point of view, seeing the world by the sense of sight is not limited to the mankind. Animals have also the same sense and they are sometimes more sensitive than the mankind to the nature's phenomena. "World View" talks about the school of philosophy, its principles and aims, the way of attaining these aims and the responsibilities of the individuals and their attitude towards the universe. So, contrary to the mankind who has the power of conceiving the world, animals lack the power of observing the world in the above mentioned way. It should be noted that the quantity of knowledge is not as important as its quality concerning, the "World View". For instance, having a good knowledge of the stars, animals and natural phenomena, does not necessarily change one's "World View" and in another word, one who has reached a higher degree in science, does not necessarily have a better conception of the world than the one who has not reached that degree.

So, as it has been explained, "World View" means a general conception of

the world and people have different opinions about the world conception. Some people believe that it is not possible to have a conception of the world, and that, it is just a fiction made by the philosophers.

We are going to discuss "World View" under three headlines in this article:

1- scientific world view, 2) philosophical world view and, 3) religious world view.

The Scientific"World View"

It is claimed in the scientific "world view", that we can conceive the world through experiments without referring to philosophy. Studying the scientific world view is based on three factors as follow:

- Studying the truth and the process of their formation.
- Presenting hypotheses based on these truths and finally, testing the hypotheses and presenting the theories.

A scientist presents the theories after studying different subjects and then he tests those theories. In case the tests confirm a theory, it will become a rule, otherwise another theory will be tested and replaced.

The preciseness and detail study are the advantages of the scientific world view. A great deal of information is gained through testing a very small piece of an object. A projector, lights just a small area in the darkness of a night, and the rest of its surroundings can not be seen. The information gained through testing a very small piece of an object, can not provide us with a clear picture of the whole universe, either.

The story of recognizing an elephant by the blinds in Molavi's Masnavi, reveals in fact, the meaning of scientific world view. Each of the blind men touched a different part of the elephant's body and described the animal according to what they had touched. The one who touched the elephant's leg said: "It is a pillar". The other touched its ear and said: "It is a fan". The third

one who touched its trunk said: "It is a gultor" drain. Elephant was neither any, nor a collection of them.

It should be mentioned of course that the scientific methods include the techniques, which have been under consideration during the second half of 20th century. This method, studies the different aspects of phenomena instead of studying the details. What makes the scientific "world view" limited, is that it studies everything in the world just from the materialistic point of view.

It should be noted that, a scientific "world view" can not analyze the whole universe, even from materialistic point of view because the knowledge about the material world is limited to just a few parts of the nature which have been discovered and examined.

So, due to the extent of the mankind's ignorance of the universe, the scientific world view may be misleading. Although this method, studies a small piece of an object very precisely, it can not introduce all aspects of the nature as a whole to the mankind, thus, this method is inadequate to answer the questions such as: "How is the world created"? "Where does it come from"? "To which direction is it moving?" and "Where will it go, at last"? "Dose oneness dominate the world or it is the world of multiplicity which controls the existence? "Are unchangeable traditions dominate or everything is accidental"? "Is the world created from non being or has its nature been changed in quality and form"?

As the scientific method of studying the world, is of no value from the theoretical point of view, it can not be a suitable ideological support. Contrary to philosophy which is based upon rational truths and unchangeable principles, science is not so stable because it is based upon changeable hypotheses and experiments. Martyr Ayatullah Motahari, says, " Those who have talked about scientific world view, or have called their philosophical view point, a scientific one, have entered a domain where they can find no science and just because

of some superficial similarities which they have found between their hypotheses and the scientific ones, they have called by mistake, their philosophy scientific."

The Philosophical "World View"

The preciseness of the scientific world view can not be found in the philosophical world observation. the Philosophical world view is based upon the evident and stable principles and has absolute, reliable and unlimited theoretical value.

This world view does not cover just a limited domain, it extends over the whole world of existence. The philosophical world view explains the principle of existence and its transformation. It reveals the world as a whole unit. Thus, it can build up or ruin the mankind's ideologies. Through the philosophical world view, the individual's attitude towards the world is specified so that he can specify his position in life.

The Religious "World View"

The religious world view is somehow the same as the philosophical world observation. It reveals the general aspect of the world and builds the mankind's ideologies. The religious world view is based upon a Divine inspiration which is allocated to the prophets. Considering the above, it is acceptable that the religious world view is a kind of the philosophical world observation which is Divine and reliable.

In fact when the scientific world view extends over the world, (When there is nothing unknown to the mankind) and when the philosophical world view keeps a stable and permanent logic, they both will be conformed to the Islamic principles and will reach the same conclusion.

The schools of theology, specially the school of Islam, being related to God

through inspiration, includes every principle which is necessary for the mankind's happiness and this is the reason why the Islamic world view includes a developed philosophical and scientific world view.

The Principles and Characteristics of the Islamic Management

The most important principles and characteristics of management in the school of Islam are as follow:

- The principle of the Islamic world view
- The principle of systematization tendency
- The principle of Generality

The above mentioned principles will be explained separately.

1- The Islamic World View

Islamic management is dominated by the school of Islam. In fact the Islamic management has its root in the Islamic values, not in those knowledge of management which is taught in the universities all over the world as a field of science.

Human relations and the principles which rule the different social affairs, are based upon a philosophical way of thinking and a social conception. In fact, what is accepted as a principle of management, is based upon a particular perception which is accepted by different societies. Actually, what is considered as the principle and basis of the management (being either Islamic or non - Islamic) is philosophical, and what is considered as science, is the knowledge which defines the different phenomena and their relations. So, the techniques and rules which serve as the tools for management, are considered as science.

So, management in general, is based on a Philosophical - Ideological world view, even though it benefits from scientific techniques. Thus, the Islamic

management which is based upon a theological world view, benefits from all existing techniques of management.

2- The Principle of Systematization Tendency

Now that the basis of the Islamic management became clear to us, it should be mentioned that the philosophical views can cover some particular aspects of the human's life or his whole life. For instance, a world view may have its root in the ways of thinking and the economic conception of the world or it may be based on the genuinness of existence.

Islam, contrary to the other schools of thinking, is a developed system which includes all the different fields of science., such as political sciences, economic, cultural, and military sciences. The components of this system are in harmony and connected with each other. Islam evaluates the individuals and the society together with their surroundings and rules, which dominate their lives. This is the general meaning of the characteristics of systematization tendency.

It should be noted that in the school of Islam, attention should be paid to every aspect of life. It is not acceptable to improve one aspect of life and forget the others. All social values should be improved simultaneously and should be in harmony. So the Quran reproaches those who have believed in some parts of the Quran and have refused to accept the other parts.

In Quran, Islam is considered as a general school of philosophy which brings happiness for the mankind. So it is necessary to study Islam very deeply and to pay a great deal of attention to its principles.

We are going to refer to some verses of the Quran in this concern.

The family of IMRAN Surah, verse 7:

It is He who sent down upon thee the Book, wherein are verses clear that are the Essence of the Book, and others ambiguous. As for those in whose

hearts is swerving, they follow the ambiguous part, desiring dissension, and desiring its interpretation; and non knows its interpretation, save only God. And those firmly rooted in knowledge say, we believe in it; all is from over Lord; Yet none remembers, but men possessed of minds.

Women surah, verses 150-152:

Those who disbelieve in God and His Messengers and desire to make division between God and His Messengers, and say, "We believe in part, and disbelieve in part" desiring to take between this and that a way - those in truth are the unbelievers; and We have prepared for the unbelievers a humbling chastisement. And those who believe in God and His Messengers, and make no division between any of them, those - We shall surely give them their wages; God is all - for giving, all - compassionate.

Rock Surah, verses 90-92:

So we sent it down to the partitioners, who have broken the Quran into fragments. Now by thy Lord, We shall surely question them all together.

The Cow Surah, verse 85-87:

Then you confirmed it and yourselves bore witness. Then there you are killing one another, and expelling a party of you from their habitations, conspiring against them in sin and enmity; and if they come to you as captives, you ransom them; yet their expulsion was forbidden you. What, do you believe in part of the Book, and disbelieve in part? What shall be the recompense of those of you who do that, but degradation in the present life, and on the day of Resurrection to be returned unto the most terrible of chastisement? And God is not heedless of things you do. Those who have purchased the present life at the price of the world to come - for them the chastisement shall not be lightened, neither shall they be helped. And We gave to Moses the Book, and after him sent succeeding messengers; and We gave Jesus Son of Mary, the clear signs, and confirmed him with the Holy

Spirit; and whensoever soever there came to you a Messenger with that your souls had not desire for, did you become arrogant and some cry lies to, and some slay?

The Narrative Surah, verse 50:

Now We have brought them the word; happily they may remember.

The three important characteristics of systematization tendency are, a) Following an aim, b) The unity of all phenomena in the nature, and c) The harmony which exists in the nature's phenomena.

These mentioned characteristics together with the similarity of conclusions, and can be observed in the Quran which includes the principles of the Islamic values.

A) Following an aim, the unity of the phenomena in the nature, and the harmony which exists in the nature's phenomena.

It is clearly stated in the Quran that the creation of the world is not aimless though some people do not understand it. The final aim of the world's creation is to return to God and the whole world of existence is being led to the Supreme Being of God.

Smoke surah, verse 38:

We created not the heavens and earth and all that between them, is in play.

Smoke surah, verse 39:

We created them not save in truth; but most of them know it not.

The Believers Surah, verse 115:

What, did you think that we created you only for sport, and that you would not be returned to us?

The sand-hills Surah, verse 3:

We have not created the heavens and the earth, and what between them is, save with the truth and a stated term; but the unbelievers are turning

away from that they were warned of.

The kneeling Surah, verse 22:

God created the heavens and the earth in truth, and that every soul may be recompensed for what it has earned; they shall not be wronged.

B) The reciprocal influence of the phenomena and the logical relation which exists between them.

Quran has considered the reciprocal influence of the mankind and the nature's phenomena. So every thing should be analyzed under the principles of cause and effect. In the meantime, a balance in every aspect of life has been considered necessary.

Thunder Surah verses 10-13:

God changes not what is in a people, until they change what is in themselves.

Divorce Surah, verse 3:

He shall suffice him, God allains his purpose. God has appointed a measure for everything.

El - The Rock surah verses 15-19:

We stretched it forth, and cast on it firm mountains, and We caused to grow therein of everything justly weighed.

C) The similarity of conclusion - In these series of the Quran's verses, it is stated that everything which exists in the world will reach to the same point at last and what happens during the life is clear and definite to God though being unknown to the mankind.

The covering up Surah, verses 1-6:

When the sun shall be darkened, When the stars shall be thrown down, When the mountains shall be set moving, When the pregnant camels shall be neglected, When the savage beasts shall be mustered, When the seas shall be set boiling.

The Cattle Surah, verses 2:

It is He who created you of clay, then determined a term and a term is stated with Him; yet thereafter you doubt. The elevated places.

The Elevated Places Surah, verses 34:

To every nation a term; when their term comes they shall not put it back by a single hour nor put it forward.

The Cow Surah, verses 156:

Surely we belong to God, and to Him we rereturn.

Yasin surah verses 38:

And the sun- it runs to a fixed resting- place; that is the ordaining of the All- Mighty, the All-Knowing.

Now we are going to refer to a part of the speech of Martyr Motahari, about the aims of the Islamic movement which shows the Islamic systematization tendency as an inseparable unity. "What does this movement follow and what does it want? does it want democracy, is its aim to cut the hands colonial powers off Iran. Is it established to defend the human rights, does it want to eliminate the inequalities and cruelties?"

The answer to the above questions is given by the leaders of the Islamic movement in their statements. A brief answer to the above questions is both positive and negative.

It is positive because, all those aims are included in the movement's aim; and it is negative because the movement is not limited to any of them. The Islamic movement can not be limited to the aims because, naturally it is unbreakable and universal by itself and does not end by reaching any of those aims.

The statement of Martyr Ayatullah Motahari, clarifies the Islamic systematization tendency in the Islamic management. Considering the above, in order to compile an Islamic management, all the characteristics of the

school of Islam, such as economic, social, political and moral ones should be brought under consideration.

3- The Principle of Generality

Since, the management in Islam concerns more the principles and bases of the management than its techniques, so it covers all the levels of management in general, and is not limited to just a single aspect of management. It does not mean of course, that we do not need to study the organization's and institute's problems, it means that the Islamic principles of management which are drawn from Islamic sources and books, should be applied to all aspects of management in different groups of the society. For instance, the relation between employers and employees, is a subject that is propounded in all aspects of management and there are some principles of Islam which could be drawn from reliable sources and be compiled. We can not expect to find definitions of the changes which may occur in industrial life and organizations, in the Islamic books and sources. So, it is not right to search for any definition of the effect of technology on today's life and management. For instance, the principles of consultation in the Islamic system covers all the aspects of social management, from the level of leadership to the level of school management and so on; and it is not limited to a particular aspect of management in the government or other institutions. The way of consulting and choosing suitable persons for different cases, their duties and authorities are not expected to be explained in the Islamic sources. These characteristics could be determined for any aspect of management, by applying the Islamic principles to the councils, the same as the law of councils, which was composed and compiled in the parliament of the Islamic Republic of Iran, based upon the related principles.

Conclusion

The Islamic management is based upon the Philosophical - Ideological principles which are drawn from a theological world view. In the Islamic management, the systematization tendency and generality have been considered as the principles which are applicable to all the levels of management.

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The Role Of Mosques In Public Affairs*

Abstract

During the history, a mosque has always been a base for unity and worship, a breastwork against cruelty and corruption and also a center to make necessary decisions on muslims' affairs. During the process of establishment of Islamic government in Medina, it was Mohammad (the blessed prophet) who undertook the political and social affairs of muslims. All commands for peace or going to war, were issued by the great prophet in Al-Nabi mosque. Islam, pays a great deal of attention to the stability of public relations and interests of the society, and thus brings about an immunity from corruption for its society.

After the victory of Islamic Revolution, the role of mosques was rehabilitated and they have become the centers of education, judgment, politics, communication, military affairs and social assistance.

This article has first explained briefly the mosques, from Quran's and tradition's point of view and then mentions a short history of mosques, their importance in a society and the process of their extension.

Introduction

If management, of public affairs is one of the concepts of making decision

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to perform the above mentioned affairs, mosques could be considered as centers which harmonize the relations between individuals and prepare the suitable ground for provided activities. During the history, a mosque has always been a base for unity and worship, a breastwork against cruelty and corruption and also a center to make necessary decisions on muslims' affairs. During the process of establishment of Islamic government in Medina, it was Mohammad (the blessed prophet) who undertook the political and social affairs of muslims. All commands for peace or going to war, were issued by the great prophet in Al-Nabi mosque. Mosques have always had an important role in organizing the societies and movements. It has also been a place to meet the muslims' needs.

Islam, pays a great deal of attention to the stability of public relations and interests of the society, and thus brings about an immunity from corruption for the society. After the victory of Islamic Revolution, the role of mosques was rehabilitated and they have become the centers of education, judgment, politics, communication, military affairs and social assistance.

This article first explains briefly the mosques, from Quran's and tradition's point of view and then mentions a short history of mosques, their importance in a society and the process of their extension. At the end, the outputs of the two mosques in Isfahan and Tehran have been brought under consideration.

Mosques

The word Masjed (Mosque) in Arabic, is derived from the word (Sajdeh) which means, prostration. A mosque is a place where you can pray and prostrate. Since, prostration in islamic prayers is the noblest element and makes people feel deeply close to God, so a mosque is practically a place where people can humble themselves before God.

Mosques in Quran

The word "Masjed" (Mosque) is repeated 28 times in Quran. It is repeated 22 times in singular and 6 times in plural. These verses of the Quran refer to Al-Haram mosque, Al- Aghsa Asshab-e-kahf mosque, their regulations and importance.

Mosques in Traditions and Narratives

As mentioned in the narratives, respecting the mosques, keeping them flourishing and attending the mosques in order to pray and to obtain knowledge, show the importance of this sacred place.

"The mosques have been built for the sake of the Quran , indeed"; There is a quotation from Mohammad, the blessed prophet, in a sannite narrative that, "If a person goes to a mosque in the morning or at night only with the purpose of charity and goodness, intending to teach it to others, he is the same as a soldier who fights for God in a holy war and returns with spoils".

There is another statement quoted by the mighty prophet, Mohammad the, Blessed, the mosques are the houses of the pious and devoted persons". In another narrative, he syas " the mosques are the heavenly gardens". Imam Sadegh (peace be upon him) says, " the moment when you suffer the hardship in your life and feel sad, what does prevent you from performing your ablution and pray asking for? God, Have you heard the word of god ? seek help from patience and prayer".

Imam Mohammad Bagher has mentioned, going to the mosques as being refugees at the time of dangerous natural phenomena, he syas " Hurry to your mosque at the time of lunar eclipse and eclipse of the sun "

The Short History of Mosques

A mosque as being a place for believers to pray in, has also been a center

for basic activities of the worldwide islamic movement. In fact the fundamental bases of islamic government were established in mosques.

Ghoba mosque can be called the first Great mosque which was built by all muslims of Medina (Emigrants and the Helpers - Ansar). It is written in the history of islam that the land of Ghoba mosque was purchased by Mohammad (the Blessed prophet), who accomplished the building of the mosque in 20 days, working with other muslims continuously from morning till night. Friday, was the first time when muslims prayed in Ghoba mosque.

The Position and Importance of Mosques

Islam, as a divine system, covers all human activities. There are complete rules for every aspect of human life. Therefore, islamic principles can and should be applied, in order to solve the human problems. It is through mosques that muslims affairs, islamic morality and values can be studied and propagated.

In the Ideology of islam as thorough religion, mosques are considered as joint centers for political and religious affairs. Most of imams and governors of Islamic countries who considered themselves as the Caliphs, in order to be able to control the activities of the mosque, were willing to build their palaces and caliphates' seats near the Great mosque.

The Great mosques of Isfahan, Tehran, Qazvin and Mashhad have had some close and direct relations seats of kings and governments.

The Process of the Mosques Extention After the Advent of Islam

Islamic societies have always paid attention to the mosques, regardless of their ideological, political and social standpoints. Whenever the government was in agreement with the extension of islam, and muslims were in a stable state, mosques were improved, and whenever the government was against the

islamic ideology, muslims were prevented to extend the mosques which sometimes would also be destroyed by the governments.

After the Moghuls' invasion of islamic countries, most of the islamic relics, particularly the mosques were destroyed. Willdorant says, "Rey, the beautiful city, was destroyed with its 300 mosques and the famous pottery workshops". (Farsi word for mosque is masjed and Jame means comprehensive, something that includes and covers everything and Jame everybody).

Jame Mosques

Farsi word for mosque is masjed and Jame. Jame means comprehensive something that includes and covers everything and everybody. The best and most qualified mosque located in the center of a large city is called Masjed - e - Jame. It is usually the most important and famous architectural movement of the city. Most of the towns are famous for their masjed jame such as Goharshad-Mosque, Masjed Jame of Isfahan, Kabood Mosque of Tabriz which reveal the artistic and scientific taste of their own period.

The Great mosques usually, remind us of the period when mosques played active roles and were the centers of scientific, religious and political activities in the city. During some special periods, the Great mosques were the most important means to distinguish cities from other residential parts of the country.

One of the Emirs of Arabia asked Harun al- Rashid, to extend Qom for the sake of those Arabs who were living there. so that, they could place a pulpit in Qom and say their prayers, so that they would not have to go to other cities for this purpose, it seems that, those days the independance and importance of cities were brought about through the security of the Masjed - Jame.

The comprehensive and inclusive instructions and rules of Islam have been effective in the process of the formation of societies with economic and

political standpoints. During centuries, most of the activities in islamic cities, were done in the Great mosques. Particularly, the mosques, gave the cities a distinguishable face. This centralistic role (Great mosques, the Bazar and its surroundings) has always been the source of social, political and economic activities and that of close relations between the scholars and the middle class groups of the society.

Mosalla Mosque

Mosalla mosque is a mosque with a large space which is located at the edge of the city for friday and feast prayers.

The Mosque of Citadel

This mosque was built by the order of Emirs and government authorities who followed the idea of linking religion and government, in order to observe and control the country's affairs and peopel's activities. Some mosques were also active in educating and training people. They were called by both names, such as Sepahsalar school. Mosques are also called by other names such as:

The Mosque of Washington, the Mosque of Paris, the Mosque of Hamburg (the names of the large non islamic cities); the Mosque of Shāfe'i, the Mosque of Māli (the names of different sects); the Mosque of Kurds, the Mosque of Lorestanis, the Mosque of Ghashghais, the Mosque of Turks, the Mosque of Sistanis and the Mosque of Mazandarani (the names of different groups of people) and also the Mosques of pilgrimage such as Al-Aghsa Mosque, Al-Harām Mosque, The Mosque of Medina, and the Mosque of Kufa. The improvement of the mosques, depending on the ideological, political and social conditions of the socities.

Whenever muslims were in good conditions from idiological and economic stand points, and the government was in agreement with the extension of

mosques, they improved quantitatively and qualitatively.

Masjed – Jame as one of the Fundamental Bases for the Management of Affairs

Except for the political places under the names of the caliphate's seat etc, the islamic cities were based on two fundamental bases:

- A. Masjed jame of the city
- B. Bazar

The Masjed - Jame was a religious - political center, built in a suitable area of the city. Masjed Jame was a center for gathering political groups, communicating commands, giving sermons, and most important, it was scientific and educational center.

Religious organization, including judges, and other religious authorities; Sheikh-Ol-Islams, and Friday Imam's (Imam-e-jomm'e) have been the most important factors to join urban and rural groups together. During the history, in spite of the changes that occurred in religious conditions, mosques preserved their role in the urban areas.

At the beginning, it was to establish only one Masjed - Jame in the city but later, the capacity of these mosques was not enough to place so many people, and in some other cities the mosques were not flourished enough. For a long time, the rulers were against the establishment of the Masjed -Jame but the number of these mosque increased gradually in the large cities. Baghdad, with more than 27000 mosques and sacred places, had only two Masjed Jame which were located far from each other at the border of Dejle until the beginning of 12th century. During this century, 12 Masjed-Jame were built in Baghdad. Masjed Jame was located in the center of the city and Bazar was laid on the sides of the mosque. There were also other organizations and institutes around Bazar, such as the Rulersseat, Carvanseraies, Guest houses, some

places for the poor, Hospital, Hospices water reservoirs, bath house (Hammam) and schools. Later, at Safaviy period, Husseiniehs and Tekkiehs were also built around the Great mosque.

Population increase in the cities and the changes in the societies caused the increase in the number of Great mosques, so that today, most cities have a number of mosques.

Mosque, a Center for Management of Affairs

At the beginning of Islamic government establishment in Medina, It was Mohammad, the blessed prophet, who undertook all political and social affairs. Words of command in wars, consultation for peace, holy wars, and legal subjects, inviting the public to learn the religious rules and orders, were all done in Al-Nabi mosque. This was the reason why the mosque became an important center for the government. At that time, Mohammad, the blessed prophet, was the Great Imam (Imam-e-jama'at). after him, the Rashedin Caliphs undertook this religious responsibility in order to become closer to people. Thus they could solve directly the individuals' problems. After the improvement of mosques from the political, social and cultural stand points, great mosques, through which the government authorities could study and solve the problems, were built everywhere in the city. Sir Thomas Arnold says, "A mosque was not only a place to pray in, but also a political and social center".

Mohammad, the blessed prophet, used to receive messengers in the mosque, study and solve their problems. He used to talk to muslims about the religion there. It was from the pulpit in the mosque, that Omar encouraged muslims to move towards Iraq where his army had retreated.

Osman used to give sermons as his political program, from the pulpit, he defended his own position against muslims' objection to his behavior during

the election of the caliph from there. It should be mentioned that from the advent of Islam, a mosque has always been a place where religious authorities and interpreters could gather.

The Role of Mosques in Education

The mosques are usually considered as the old schools of Islamic countries. It should be noticed that after the establishment and development of schools, the mosques preserved their role as the centers of education.

During the 8th centuries, when schools with libraries, chambers and different organizations were established, the famous tourist, Ebn-e-Betotah arrived in Shiraz; He then attended the classes of tradition in the *Masjed Jame*. He had attended the teaching circle in the *Masjed Jame* of Baghdad while there were several other famous schools, as well. This was the reason why the schools were called mosque and vice versa, during the Islamic periods.

In the history books which have been written by Iranian of Islamic period, a mosque is frequently considered as to be a place for teaching religious and literary sciences. For instance, one of the Arab governors named Abdul-Rahman-Ebn-e-Samarah (first Hijri century) built a Friday Mosque in Sistan where Hassan Bassri, the famous religious scholar of the first and second Hijri century, taught religious subjects to the Sistanis who attended his classes for three years, in Friday Mosque.

Ebn-e-Faghih names several mosques in Sistan, Balkh and Harät, where religious authorities attended to teach people. There were also held some circles in Atigh, the Great Mosque of Fars.

There was a large mosque in Bardsir of Kerman called *Tooranshahi, Masjed - Jame* on which a library with the capacity of 5000 volumes of books was built. Alaeddoleh- Kalanjar, one of the Saljuqi's Emirs built a mosque in Yazd which was called the old *Masjed Jame* and was benefited from, up to the 9th

century. Thus reading and interpretation of there Quran and religious subjects, together with Arabic language was taught.

Each group had a separate circle for teaching religious science in a mosque and there were sometimes several groups of people who were willing to teach and to be taught. Their gatherings were named the circles.

It is said that, people a circled around Mohammad, the blessed prophet, while listening to his speeches, learned them by heart. In this circle the blessed prophet answered their questions. The circle was somtimes large or small.

Sometimes there were sometimes several circles, which were called by the names of the teachers who held them. Sometimes, a circle was called a "session" which bore also the teacher's name, the importance of the circles depended on the importance of the teachers and subjects. The number of circles depended on that of the people, who went to the mosque, as well. In the mosques of second and third degree, there wasnot more than one circle, while in some other mosques, there were more than 30 or 40 circles. Each of which was allocated to a particular subject such as, interpretation, tradition and literature.

One of the famous circles, was the one held in the mosque of Neyshabour by Sheikh Muhammad Abdullah Aljoveini (Death 438), the father of Imam-al-Haramein-Joveini. In the meantime, some of the famous scientists who passed through the cities were ordered by the sultans to hold a circle in the mosque. Imam Abdullah- Halimi(Death 403) the famous jurisconsult, was ordered to hold a circle in Neyshabour by the king of Ghaznevid while he was teaching tradition in his circle, the students took notes from his lessons.

By considering the mosques as eduicational centers, there were gradually built large libraries.As Moghadasi says (4th century), the list of the books of the Great Mosque of Isfahan was collected into volumes so he called the mosques as an important center for various scientific activities.

It is narrated that once the blessed prophet entered Al-Nabi mosque for praying, he saw two groups of people in the mosque. In the first group, the people were, saying the daily prayer and in the second one, people were discussing scientific subjects, Mohammad, the blessed prophet, joined the second group. The establishment of religious schools for the scholars to be trained, beside the Great mosques, is a witness of the process of teaching and training at early times.

Mosque as a Center of Communication

A mosque is the most efficient means of communication, where God's messages are transferred to the believers by different signs and codes. A mosque as a means of transferring God's messages has three strong qualities (The appearance of a building).

Although there have been some changes in the shape of the mosques' buildings, they have many things in common which could transfer, the messages, as non verbal symbols to the believers. Mihrab was built a lower than mosque's floor between the walls and in the same direction of Qibla, with a demilune ceiling and a dome, above Mihrab and the pulpit, and rows of people saying their prayer two cantern on the top of minarets at its sides, standing straight upward just like the begging hands, stretched towards mighty God. Buildings of this sort are exclusively for mosques. The other temples which belong to non-islamic group do not have the above mentioned characteristics. During the history, high domes and high lanterns of the mosques, are regarded as the symbols of non verbal messages , having transferred the islamic messages to observers.

A mosque is not only a sort of mass media which transfers the God's messages but also a center which defines the messages and reveals their effects and results which are the distinctive characteristics of a mosque.

Mosque as a Political Center

At The beginning of the establishment of islamic government in Medina, Mohammad the blessed prophet, undertook the responsibility of political and social affairs. All commands for war (against infidels), consultation on peace and wars (Jehads), legal affairs and also inviting the public to learn God's orders were held in the mosques. Thus the mosque attained their importance as governor's seat. At that time, the prophet undertook the leadership of the Great mosques. The axial role of mosques in political, social and cultural affairs, was the cause of the formation of Masjed Jame in cities and thus, the government authorities could study and solve the problems of their own area.

The french authorities in Algeria were worried about the disturbances which would occur in the mosques through islamic leaders who were in touch with people.

In 1933, the governor of Algeria sent out a circular through which the religious leaders were prevented to enter the mosques. In Iran, people rose from the mosques against Nassereddinshah who signed the Tobacco Concession . In 1956 AbdulNasser, the president of Egypt, prayed in Alzahr mosque in Qairo on friday, the 2nd and 9th of November and gave a lecture against the forces of France, England and Israel, who attacked Egypt.

In Iran, the mosque have also had an important role in the leadership and process of Islamic Revolution in 1357 (1979). Thus people recieved the messages through the mosques.

After the victory of Islamic Revolution in 1357 (1979), the mosques were the centers of young people powers. There was formed the nucleus of general mobilization to protect islamic values.

"A mosque is a propaganda and political center", Imam Khomeini (of blessed memory).

A Mosque as a Center of Judgement

During Mohammad's life time, a mosque had a major role in judicial affairs and most of the legal problems were studied and solved there.

Imam Ali, used to sit at the corner of Dakkat-al-ghaza, the mosque of kufa, in order to study and judge people's problems.

As judgement was based upon religion, religious judges undertook the responsibilities of these affairs. Thus there was no need to establish any courts, except mosques.

Mosque as a Military Center - The Role of Mosques in Holy Wars (Jehads)

During the life time of Mohammad, the Blessed prophet, a mosque was a center where the forces were gathered in order to be sent to the battles against tyrants and rebels. one of the major roles of the mosques was to prepare muslims for a general mobilization in order to fight with pagans. At the beginning of islamic period, political problems were solved in the mosques by Friday Imam (Imam-e-jom'e), and wars were planned out there.

During Tobacco Concession, the movement of constitution and the rise of 15th khordad through the leadership of Imam khomeini In (1962), and also during the period of Islamic Republic of Iran, mosques have always been a center to gather and despatch the " mobilization forces".

During 8 years of Holy Defence, mosques were most active in supporting the fronts. During the process of the Revolution in (1979), the mosques were the effective centers through the leadership of religious class, to abolish the imperial system. This role was rehabilitated in the mosques, after the victory of Islamic Revolution of Iran. the mosques became the centers where forces were gathered and mobilized during 8 years of Holy Defense.

"A mosque is an Islamic breastwork and Mihrab is a battlefields" Imam

Khomeini.

Mosque as a Center for Islamic Brotherhood

Muslims attend mosques. they pray while standing beside each other, pay no attention to the class distinction and without any formality, they say their prayers. After praying, they sincerely shake hand with each other. This sort of meeting causes gradually a stable relationship between them and they become able to eliminate deficits and solve their problems.

Mosque as a Center to Display History and Culture

Mosques are considered as the center where islamic culture, and art could be manifested. through studying different aspets that a mosque represent in the Islamic countries, a clear image of muslims' history, culture and civilization can be presented.

Different nations, in cooperation with each other have completed and decorated the mosques. this is the manifestation of Home- World in islamic architecture which is the muslims' honour.

Mosque as a Center of Siocal Cooperations

During the life time of mohammad, the blessed prophet, personal and social needs, concerning employment and marriage, were taken care of in a mosque. During the centuries, a mosque was used as main muslims' treasury. When the administrative center of a mosque was transfered to the governor's seats, the Muslims' treasury was kept some where in the mosque.

After the Victory of Islamic Revolution, mosque have had an active role in social and cooperative affairs; such as, loan without interest, cooperative groups to help the poor and patients, patronizing groups for handicaped people, groups for preparing dowry, contribution to the funds of marriage and

medical clinics.

The social revenue of the two mosques in Isfahan and Tehran are as followed:

1- Al-Ghafoor mosque (in soroosh Ave, Isfahan)

It is established in (1972) in Isfahan. Hojatol-Islam val Moslemin Mirdamadi is the prayer leader (Imam-e-jama't) of this mosque. The following centers has been established by this mosque:

- Cultural center for students
- Bassige Center
- Loan without interest named muhammad-cbn-e-Abdullah
- Hazrat-e-Mahdi charity, which covers about 80 families.
- Interpretation of Quran (every night)
- Disposing of komail prayer (every thursday night)
- Disposing of Nodbeh prayer (every friday morning)

It should be mentioned that Loan without interest, is established by 20 members and there are nine members as the directory staff. It has loaded (one hundred million tomans) in 1995.

Due to the attendance of different dose of people in the mosque during the period of election, some candidates present their programs to people in his mosque.

2- Chahardah Ma'ssoom-mosque (Mofidi Ave, Tehran)

Hojatol-Islam Mohammad Taghi Najafi-Ardebili, is the Great Imam of this mosque 1981. The counsel of this mosque includes 7 members and a general assembly with more than 1500 members the accomplishments of this mosque are:

- Islamic cooperation
- Loan without interest , with a capital of 3 million Rials
- Library

- Economic Bassige of No.10 district
- Clinical unit
- Cultural unit

This mosque has had an important role in assisting the fronts through sending money in cash together with other necessary items. In 1981, considering the managing staff of this mosque, it was selected as the principal mosque to carry out the project of campaign against, overcharging and hoard, It covered 62 mosques. 553 out of 860 cases in the mosques have been sent to the court of justice and the rest is under the study of the mosque's staff who solve the problems by the cooperating of Great Imam of the mosque.

Conclusion

In the school of Islam, there are not only some special acts regarded as worship of god or servitude, but any deed which is done with a providential purpose is considered as worship. A mosque is a place where religious, political and social deeds take place. At the advent of islam, scholastic studies and public affairs were done in the mosques. Mosques have had an effective role in solving the public problems.

During the history, the mosques have been a suitable ground for basic changes of thought and culture. Whenever the governments were in agreement with the extension and improvement of islam, the mosques developed and whenever the governments were against the school of islam, the mosques were prevented to play their role in the society.

In Islamic Republic system, this role of mosques has been rehabilitated and mosques have gained a high position. They have always been considered as a breast work to support the values of Islamic Revolution. The mosque have also prepared people against the plots. A mosque has been a center to provide the war fronts with human forces and equipment. It has helped people at the

time of flood and earthquake. The mosques have helped the people of Hertzegovina and Bosnia as well.

The other workes which have been done through the mosques are as follow:

The establishment of loan without interest to help young people for their marriage, Studying the conditions of the poor and orphans' life, Establishing the clinics and libraries. Although necessary steps have been taken for the management of the mosques, the propagation for the mosque's activities, specially those which have been successful in accomplishing their works, and considering them as the patterns for the mosques which havenot been that much successful, should be brought under consideration.

An attempt also should be made to encourage young people to be more active in the fields of art, sport, science and religion in a harmonious way. A change in the management of mosque could be successful as well.

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A Discussion On Islamic Management Counsel And Consultation In Islamic Management*

Abstract

Counsel and consultation is one of the important discussions which is the center of attention in the Islamic culture, so much so that one of the Quran's Suras is called shura (counsel), and also in three chapters of Quran it has been repeated and many prophetic traditions (peace be upon him) and sayings of the gracious Imams (peace be upon them) have been quoted in relation to importance, conditions, and application of consultation. In this article while discussing the importance of counselling, the permitted limitation for its application, particularities and duties of counsellors and adviser, and finally some excellent examples of consultation in advent of Islam is reviewed and discussed. Studying this article, will pave the way for correct application of this very important Islamic principle in management of the society, institutions, and even personal affairs.

Introduction

Consultation with people about different affairs of life and society, will cause achievement of better and more precise solutions and avoids repeated mistakes to be made. People, in the course of social life have many opportunities to seek and find various solutions for problems and obtain

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valuable information from social details and life's various affairs. This collection of information is at the disposal of all of them. consultation is a method for better application of these informations, various solutions and experiences that others have obtained in the course of their lives.

Islam draws the attention of the officials and those responsible in the Islamic government to a fundamental and proper encounter with the ideas and various suggestions of the people, and ask them that in their encounter of opinions and counselling with others, should have flexibility and endurance, and tolerate opposition tastes and ideas and be patience, avoid any type of absolutism and obstination. Important decisions should be taken after exchange of ideas, counselling and consultation with others. Fortunately, since the victory of Islamic Revolution, the authorities and those responsible in the Islamic Republic have taken this very important subject into consideration, and during the prime ministership of the martyr Rajaii for the first time, a counselling seminar was held. Results of this seminar was published in a booklet called "reviewing counselling system in the Islamic Republic of Iran"¹ After that many articles have been written about this subject and studies have been made. In this article, efforts have been made to study and review this subject fully and comprehensively and considering different aspects, through using reliable sources, so that God willing, a ground work is provided work for applying of this Islamic fundament in the management of the society after the victory of Islamic Revolution.

Concept of the Words Consultation and Counselling

Some consider a differenc between the concept of counselling and

1- This seminar was organized by the writer as deputy prime minister for projects and programming during the prime ministership of martyr Rajaii.

consultation, stating that consultation means seeking opinions and asking for advices, therefore does not need any regulation and law, and in any condition and place can be considered, while counselling means an organized gathering in which seeking opinions and voting is performed on the basis of an internal regulation. Thus counselling has an organic relation with management and execution, while consultation does not have such particularity. This classification does not seem to be correct because counselling and consultation depending on conditions, may appear in the forms of consulting, supervising, decision making and even execution, and in fact adding up and exchange of ideas obtained in a counselling or gathering in particular condition is consultation, whether it ends up in decision making or would only be an exchange of opinions. Thus considering two different meanings for counselling and consultation, while they are derived from the same root, does not seem reasonable.

From the terminology point of view counselling (*shor*) is an Arabic word and means comprehension and extraction. Of course the kind of extraction that is complemented by refining or industriousness, work and trial, therefore driving a car from parking is not called counselling but extraction of honey from wax is called counselling and it is said "actional consultation, extract honey" because extraction of honey from wax is some kind of refining and purification. It is the same thing, with extraction of Iron, gold and other things, with the purpose of obtaining pure Iron or gold from Iron ore or gold mines, which of course is a kind of refining and purifying. Therefore, if from raw material after refining and purifying a substance or result is obtained, the act of counselling has taken place. In the same way when various thoughts and ideas in relation with a social affair is collected as a raw material, and is discussed and reviewed (refining) and a result is obtained, it is called

consultation, and our discussion is basically this last part².

Counselling means thinking, expressing opinion and thought, giving a vote, and so on. What has been pointed at in the Islamic Republic of Iran constitution, is concept of counsellins and consultation in various forms, which may start with giving counselling or consultantancy and getting to consultation, decision making and even execution, methods and conditions is said to be determined by law. It would be necessary to pay attention to Islamic outlook towards counselling and the importance given to it.

Importance of Consultation and Counselling in Islam

Man is a social creature whose needs and desires will only be achieved by cooperation, helping each other and exchange of thoughts. Man, through helping each other and consultation has become able to make great inventions and discoveries and secure their application. Progress of science and technology has very much increased the necessity of group work and exchange of information, opinions and thoughts among men, nations and governments.

Social decisions in various military, political, cultural and economic dimensions, would be more correct and precise when experts take part in conducting them, and these decisions are exposed to voting, exchanging of thoughts and opinions. Constant and correct exchange of thoughts could avoid shortcomings and deficiencies of decision making and executions in various societies, and the results acheived could be more complete and precise.

The fact that several thoughts always work better than one and decisions reached through exchange of ideas and thoughts of various persons is more complete and comprehensive than decision made by one person, without

2- Ayat - Allah - Meshkini speech in counselling seminar titled "reviewing consultancy system in Islamic Republic of Iran" shahrivar 1360 (sep 1981).

counseling others, is accepted by reason and historical experiences. This is the initiative of counselling and consultation in organizations and institutions in different societies.

Islam which offers the most complete and best laws for approaching good fortune and prosperity, is based on man's nature, guaranteeing him and his society's development in moving towards absolute perfection which of course would be Allah. Islam considers importance of counselling and consultation in exaltation of human societies to an extent that one Sura in Holy Quran is called counsel.

To show Quran's outlook in relation with blossoming of talents and purifying thoughts towards counselling and consultation, it is necessary to refer to Islamic sources on this subject, so that before anything else necessity of counselling and its importance in Islam would become clear.

A. Quran

Quran, in three different cases has referred to counselling and consultation in various forms.

1- And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir; but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.

2- thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah, surely Allah loves those who trust.

3- And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what we have given them.

The first above mentioned Verse (Cow Sura, Verse 233) talks about wife, husband and their infant child. Quran insists that weaning the child, in case is done through consultation of wife and husband, and their agreement, would be alright. So, we note, that even in small family affairs, in which only two persons can take part in making decisions, the fundament is on consultation and exchange of ideas and agreement of both sides, so that neither one's will could be imposed on the other, making it possible to reach a better decision.

The second Verse (the family of - Emran Sura, Verse 159) is sent down with regard to Ohod battle. In Ohod war, the result of phrophe't's (may the blessing and peace of Allah be upon him) cousulting with companions, finally resulted in leaving Medina and face the corps of disbelievers outside of that city. This was the vote of majority and specially the orthodox and zealous youth. As it is known, this war was eventually lost, because combat orders of Holy phrophe't were not fully observed, and it is interesting to note that this Sura was sent down after the war, and it aims to confirm the decision that was reached through counselling and consultation in leaving Medina, and that losing the war should not be an excuse for suppression and rejection of counselling and consultation. Leaving Medina should not be accounted for the sin of avoiding the execution of orders and carelessness. Thus the phrophe't (may the blessing and peace of Allah be upon him) is asked to continue his

method and consult his companions in all affairs (consult in all affairs) this shows the importance that Islam maintains for counselling and consultation.

The third Sura (Sura counsel [counselling] Verse 38) is called counselling. Basically selection of name for a Sura in Quran indicates the importance of the subject. In Suras called Spider, Naml (ant), Nahl (the Bee) and other such names, usually the name itself has not been mentioned more than once or a few times, however, due to their importance a Sura is named after them. This Sura is one of Mecca's Suras, and that is the time when Islam was not a government or a community yet, this shows that counselling has been very important, not only after Islam organized a government and created an Islamic society, having to make extensive social decisions, but even when it was limited to several families, going through its primary growth. From those early times the prophet (may the blessing and peace of Allah be upon him) is asked to do things on the basis of counselling and consultation. This Sura furthers the importance of counselling and consultation to an extent that accomplishment of affairs through counselling is considered as a part of believer's attributes, next to standing up for prayers.

In explanations for this Verse, it has been said the succession of prayer and counselling is for contacting God and his creation, which first indicated the communication of man with the Great God and second shows the contact of man with man for exchanging ideas and reflections, in order to achieve better and more mature results.

B. Words of the Prophet (May the Blessing and Peace of Allah be Upon Him) In Connection With Counselling

1- "There is no stronger support but consultation and no intellect better than reflection and deliberation" (Bahar - al anvaar by Alameh Majlesi, P. 100, prophet) [may the blessing and peace of Allah be upon him] tradition 17.

2- "Whoever counsults with others, would be guided to the path of growth" (Nur-al-saghilein, volume4, P. 584).

3- "Man, relying on consultation, will never be misfortunate, and through tyranny and self - determination he will never be fortunate" Nahj-Al-Fasahe-P. 533 prophet (may the blessing and peace of Allah be upon him) tradition 2570.

4- Consulting with a wise, benevolent person is a divine guidances fortune and Gods blessing, and be aware that acting against his will would cause loss and subsidence. (Bahar-al-anvar, volumes, P. 102) prophet (may the Blessing and peace of Allah be upon him) tradition 270.

5- If amongst people who are consulting there is a man called Mohammad, Mahmood or Ahmad who is allowed to take part in the consulation that will bring goodness for them. (Bahar-al-anvar, volume 75) prophet (may the blessing and peace of Allah be upon him) tradition 7.

6- "OH Ali, whoever bibliomances will not be distressed, and whoever counsults will not regret. (Bahar-al-anvar-volume 75, P. 100) prophet [may the blessing and peace of Allah be upon him] tradition 13.

7- Consult with wise, opposing him will cause regret. (Bahar-al-anvar,volume 75, P. 100) Prophet (may the blessing and peace of Allah be upon him) tradition 14.

8- Prophet has said that explanation of far - sightedness is consulting with experts and their followers.(Bahar-al anvar, volume 75, P. 100) prophet (may the blessing and peace of Allah be upouhim) tradition 16.

9- "Give alms to your brother with the knowledge that would guide him" (Bahar-al-anvar, volume 75, P. 105, Prophet [may the blessing and peace of Allah be upon him] tradition 40).

10- "Farsightedness is to consult with knowledgeable people and act accordingly" (Bahar-al-anvar, volume 75, P. 105,prophet "may the blessing and

peace of Allah be upon him" tradition 41.

11- "Consulation is a secure wall that saves the one who consults from regret and reproach". Nahj-al-fasahe, P. 627, prophet "may the blessing and peace of Allah be upon him" tradition 3095.

C. Words of Ali [peace be upon him] with regard to counselling

1- "Needlessness is not like wisdom and poverty is not like ignorance and there is no heritage like courtesy and there is no support like consulting and deliberation, (Nahj-al-Balagheh, theosophy 51, P. 111z).

2- No support is more stable than deliberation (consultation) (Nahj-al-Balagheh, theosophy 109, P. 1139 - 40).

3- Whoever got his hands on something will become self determined, and whoever imposes self determination is ruined, and whoever consults with others, shares their wisdom" (Nahj-al-Balagheh, theosophy 152, P. 1165).

4- Consulting is equal to guidance and finding one's way, and whoever does not feel the need for opinions and reflections of others, will throw himself into destruction and ruin (Nahj-al-Balagheh, theosophy 202, P. 1181).

5- Thus, do not avoid telling the truth or offering just consultation, because I am not superior to make mistake, and I do not feel safe from it, unless God would suffice my soul, from which he owns more and is more able" (Nahj-al-Balagheh, theosophy 207, P. 687).

6- "The one who approaches the path of thoughts recognizes the wrong spots and mistaken acts" Nahj-al-Balagheh, theosophy 164, P. 1169.

7- "The one who consults with the wise, will be lead and manifested aright" (Bahar-al-anvar, volume 75, P. 105, tradition 39).

8- "Nothing will open the right path like consultation" (Gharr-al-Hakam and Dorr-al-Kalam, second volume, chapter 79, P. 740 tradition 74).

9- "It is proper that every wise man should add other wise men's opinion to

his own" (Gharr-al-Hakam and Dorr-al-Kalam, volume1-chap 28, P. 384 tradition 53).

10- "Whoever consults will not become exhausted" (Bahar-al-anvar, volume 75, P. 100. tradition 15).

11- "Whoever does not consult will be sorry" (Bahar-al-anvar, volume 75, P. 104. tradition 35).

12- "Whoever is self absorbed, his vote would be worthless" (Bahar-al-anvar, volume 75, P. 105. tradition 39).

13- "Defiance, would sicken the thought, (Bahar-al-anvar, volume 71, P. 341. tradition 14, and Nahj-al-Balagheh, theosophy 170, P. 1170).

14- "To me the vote of the experienced old man is better than industriousness of the young" (Bahar-al-anvar, volume 75, P. 105, theosophy 39).

15- Whoever overvalues his own views and is egoism, would go astray, whoever feels need for his own intellect would slip, whoever shows haughtiness to others becomes contemptible, whoever acts frivolously toward others will be cursed, whoever mixes with knowledgeable people would be respected, whoever mixes with lewd people would become humble, and whoever tries to carry more than he can stand, on his shoulder, will be distressed". Tohf-al-oghool, P. 89 - Eslamieh printed in 1400 A.H. .

16- "The reason for persuading to consult is that the view of the consulted and consul tant is pure and the vote of the one seeking consultation is contaminated with sensual desire" Gharr-al-Hakam and Dorr-al-kalam, volume 1, chap 16. P. 305, tradition 49".

17- Calamity of consultation is breaking the views (Gharr - al - Hakam and Dorr-al-kalam, volume1, chap 16, P. 305, tradition 13).

D. Imam Hassan Mojtaba (Peace be Upon Him) States

1- "Only those who consult each other, are lead correctly". Translation of Tohf-al-Oghool, P. 236, Islamieh Printing 1400 A.H. Theosophy-1.

Permitted Limitation for Consultation

In Islam counselling and consultation is permitted and can be applied when the subject of consultation is not a decree and law. Where the decree of God and laws and regulations of Islam exist, or when explicit command of prophet (peace be upon him and his progeny) or the gracious Imams (on whom be peace) and gurdianship of jurisconsult are within reach, connselling and consultation can not be refered to, and it is necessary that commands, laws and orders, without any doubt and delibration, are executed. Quran in Verse 36 of Ahzab Sura states:

And it behaves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostles, he surely strays off a manifest straying.

Ali (on whom be peace) in answering to Talhe and zobeir, which had objected for not being consulted with, states:

"If there was a command that did not exist in the God's Holy Book, or prophet's practice did not show the solution to it, I will counsel with you".

Therefore counselling and cosultation can be considered in permissible affairs, meaning where Islam has not offered a conclusive and determined view. To support this Ayat - Allah Meshkini's exact words are quoted:

"There is a time when the law is put to vote, and there is a time when execution of the law is put to vote. For example in Islamic parliament (Majlis), there is a time when the law is being consulted on, the result of course is a general law. But sometimes the law has been passed, and its execution is

offered for counselling; these are two different things, and Islamic covers both of them.... In one point it is asked, should we permit an alcoholic beverage factory to be set up or not, should it be allowed, or not, the result is a law. Another time it is said that a match manufacturing factory is needed in this town, and the law has already permitted its being set up and the law has already been passed, now should it be set up in the northern, southern or center of the town? Discussion is on the execution of the law and result of consultation here is the nature of execution... these are two different types of affairs, and both have been considered in Islam. It says counselling is fine and different matters and subjects should be considered, but if the law is going to be discussed in the council, it must be a law for which my definite view is not evident. I have not given my definite support to one side. But if I do have expressed a definite view, you have no right to consult about it. I have stated my definite view that existence of an alcoholic Beverage factory in an Islamic country is wrong, I have stated a definite view, and it is not right for you to consult about it. Islam does not allow it, it says my view in here, is clear, it is prohibited, I have forbidden it, so it is wrong for you to sit and consult about it. Thus, ... whatever is the subject of consultation, must be something that Islam has not, positively, or negatively stated a definite view about it, to say it more clearly, it's necessity and sanctity is not proven, it is permissible. In permissible affairs, sit and think, whatever is beneficial for the society do it. Also in the execution phase, where this factory should be located, you are authorized to consult, where ever it would be right, but for what I have not expressed a view. Possibly Islam states, where you are planning to build the factory, is an endowment, or mosque, I will not allow to build it there, if you consult whether to set up the factory here or not, this also is wrong, whatever its necessity or sanctity from an Islamic view point is not definite, and Islam

has permitted it, you may sit and consult about³.

Benefits and Advantages of Counselling and Consultation

The benefits and advantages that are considered for counselling confirms its importance, some of which are as follows:

1- Prevention of Dictatorship and Tayrany

When all members of a family, organization, society or country have the right to state their views, and are allowed to participate in their own fate, the path for self adoration and dictatorial thinking would be blocked and so Ali (peace be upon him) is putting tayrany and consultation opposit of each other.

2- Recognition of Blunders and Mistakes

When, through counselling and consultations we allow others to state their views, they can, like a mirror, show our mistakes and reveal our faults and errors. This act will be more important when individual faults and probable errors, due to personal fanaticism, shortage of experience, lack of sufficient information and negligence of actualities can not be seen by the individual. This is very true in group and organizational affairs and so Ali (may peace be upon him) states "Whoever welcomes other's views, knows his own mistakes and errors" (Nahj-al-Balaghch-theosophy 164, P. 1169).

3- Establishing the Feeling of Personality and Responsibility in the Member of Council

When people take part in their own collective affairs and fates, and are

3- Ayat - Allah Meshkini speech in counselling seminar, titled "reviewing consultation system in Islamic Republic of Iran" 1360 (1981) Dep. Of projects and studies of prime ministry's office.

effective and share in preparing and carrying out their concerns and achievement of aims, supervising the execution, they would feel responsible for the success and achieving acceptable results. Influence of votes and views of individuals in decision making and execution, would make him feel a participant of all successes and failures, and therefore would not be indifferent towards them. While if people are not allowed to play their role, and one group or a minority, make the decision dictating their views to others, individual becomes indifferent to success or failure of the programs gradually, and will present himself only when there is no harm. Feeling of responsibility in people is a great support, multiplying initiatives, for carrying out and success of their concern, and is a great support for achieving goals and success of the programs. Ali (may peace be upon him) states: "There is no support like consultation". Nahj-al-Balaghah, theosophy, P. 1139.

4- Securing Group Interest and Public Benefit

When decisions concerning public affairs in a family, an organization or even in a society, are made through counselling and reviewing group's outlooks, especially knowledgeable and well informed, possibility of interference of sensuality and personal interest, for decision making and solving problems are minimized and disappears. Respecting other's views, necessitates avoidance of personal wishes and desires.

Therefore, always collective decision making and consultation with other members of a group and individuals, will make the results closer to the interest of that collection.

5- Minimizing the Probability of Failure in Carrying Out the Decisions

Decisions made after exchange of ideas and consultation with authorized people, because; first; personal wishes and desires would be less influential

second; since all of the decisions are more thoughtful and every individual feels responsible in carrying them out and there is more obligation and compassion, possibility of failure is reduced.

6- Blossoming of Talents

When the members of a group are allowed to state their ideas and exchange their views and reflections with each other, expressing their thoughts in every case, their variable and hidden talents would be allowed to grow and be exposed and grounds for blossoming and expressing new ideas, creations and manifestation of initiatives are provided. Conversely when in an organization, views of a few are dominant and only a number of reflections are allowed to grow, both individuals and organization would end up in stagnation and immobility.

7- Creating Intimacy Among Members

Asking for views of others and respecting their votes, especially when they are of lower ranks, will end up in mutual respect and creation of intimacy and habituality. So Quran in 159th verse of Al - Amran Sura Addresses prophet (may the blessing and peace of Allah be upon him) as follows:

Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

This Sura states that, consultation and mildness of the prophet (may the blessing and peace of Allah be up on him) are factors of the believer's intimacy and habituality with him, without which none would be possible.

8. Securing Support in Conducting Important Decisions

When in preparing indexes, designing targets, arranging methods for achieving targets and even ways of supervision and control of execution, every individual's views and correcting ideas of members of a group through consultation and taking part in affairs is considered, it will be a kind of guarantee and support for correct and timely execution. This becomes important specially when, there is a need for change and transformation, which as a rule, mostly would resist. But if consultation and partnership is maintained, feeling of being endangered would decrease and will become familiar with the process and phases of work, therefore instead of resistance they will facilitate the changes.

In addition to above, there are other advantages in consultation which without any explanation is listed as follows:

9. Benefiting from Better and Correct Ideas and Views

10. Guaranteeing Individual and Group's Dynamism

11. Guidance and Correction of Deviations and Errors

Limitation and Application of Consultation

Counselling and consultation can be applied to various circumstances and different cases. Application of counselling can start in individual affairs and go all the way to international level. usage of counselling can be variable and numerous. A short description of each case follows:

A. Level or Limitation of Counsel

1- In Individual Affairs

Conselling and consultation can be applied in the affairs of an individual such as choosing a spouse, buying a house or an appliance, selecting a skill or

a university, undergoing surgery, travelling in or outside of the country, contacting an individual or an organization or becoming friend with other people. Of course it is necessary to consider the required condition of consultants. These conditions will be discussed in the following parts of this article.

2- Affairs Concerning Institutions and Organizations

For consultation in the institutions and organizations, in addition to consideration of all stated conditions for individual affairs, a series of regulation and rules are also needed, so that meetings or consultation groups for making decisions could be arranged accordingly such as meetings of under-secretaries of a ministry or an organization is typical of a counselling work, however, observing the rules and regulation in such cases is inevitable.

3- Consultation in a Country

Consultation for solving problems and making decisions in our country are performed according to rules and regulations for which either the authorized organization have been forcasted in the constitution, such as Islamic Majlis, cabinet, National security council, Gualdian council, or it shall be formed according to approved laws of Islamic Majlis such as Supreme Economic council, Supreme Council of City Planning and many other councils, or can be organized by guardianship of jurisconsult such as Supreme Cultural Revolution Council.

In addition to above in which counselling in them is organized according to the laws and their approvals have creditability and their execution is guarranteed, temporary counselling can also be organized by high ranking officials to review and make decisions in special cases.

4- Consultation at an International Level

At the international level also a number of councils and assemblies which been approved by united nation or other international councils, or are agreed upon by two or a group of countries or by their councils institutions, are organized.

B. Applications of Counselling

Application of council could include reviewing and provision of laws all the way to execution and supervision and can be classified as follows;

1- Reviewing, presumption, extraction of rules and regulations - in this level assemblies such as Guardian council and Council of expediency could be considered.

2- Preparation of rules and regulation; this level includes Islamic Majlis, council of expediency and Supreme Council of Cultural Revolution.

3- Execution of rules and regulations; this level includes councils such as, cabinet, economic council, supreme Administrative council, supreme town planning council, etc.

4- The guidance and leadership for execution of laws - this level includes under - secretary council, in the ministries, institutions and other organizations.

5- Supervision and control - this level includes state supreme council of justice, inspecting council, and supervision on a macro level meaning state general inspection council, or in the ministerial level, institutions and organizations such as supervising and inspection or deliberation and evaluation.

6- Conclusion and adding up particularities of consultants (advisers).

Particularities of Consultants (Advisors)

Now that cases suitable for consultation in order to make various decisions

has been discussed, we must determine those who can be consulted with, and what is Islam's views on consultants and advisers. Islam has set up conditions for persons who can be consulted with, which will be explained as positive particularities (characters they must have) and negative particularities (character they should not have):

A. Positive Particularities

1- Faith

It is necessary for any consultant to be a Moslem and have faith in God, prophethood, and Resurrection. The prophet (may the blessing and peace of Allah be upon him) says: "The faithful is the cause of benefit, if you go along with him you will benefit, if you consult with him you will benefit, if you become his partner, you will benefit, all his doing are causes of benefit" "Nahj-al-Fasahe, P. 627, Prophet (may blessing and peace of Allah be upon him) tradition 3098.

Ali (Peace be upon him) says: "Whoever makes a will to do something, and consults with a Moslem about it, will be graced to do the most reasonable things" Nahj-al-Fasahe, P. 605, theosophy 2962".

Imam sadegh (peace be upon him) considers faith as one of the conditions for consultants" (Islamic Republic government, P. 34).

2- Virtue

Ali (peace be upon him) says: "In what you do, consult with God fearing persons in order to succeed". Gharr-al-Hakam and Dorr-al-Kalam, volume1, chap. 42, P. 448, theosophy3.

3- Wisdom

Consultants must be wise, therefore persons not old enough to think

wisely, or those who are mentally retarded should not be consulted with. Holy prophet (may the blessing and peace of Allah be upon him) says:

"Consultation with wise and benevolent is guidance, good fortune and God's grace" Bahar-al-anvar, volume 75, P. 102, Prophet (may the blessing and peace of Allah be upon him) tradition 27.

Holy prophet (may the blessing and peace of Allah be upon him) says: "Consult with wise, and opposing him will cause regret" Bahar-al-anvar, volume 75, P. 100. Prophet (may the blessing and peace of Allah be upon him) tradition 14.

Ali (peace be upon him) says: consult with wise men and secure yourself from slipage and regret Gharr-al-Hakam and Dorr-al-Kalam, volume 1, ch. 42, p. 44, tradition 2 .

Ali (peace be upon him) says: Those who consult with wise men will be directed to goodness" (Gharr-al-Hakam and Dorr-al-Kalam, volume 75, chap. 42, P. 105 theosophy 39).

Ali (peace be upon him) "Whoever counsults with the wise will own his own command" (Gharr-al-Hakam and Dorr-al-Kalam, volume 2, chap. 77, P.616, theosophy 128).

4- Knowledge and Expertise

Counsellant must have information, experience, knowledge and expertise in the work or subject on which his views are asked for, for example in a medical case with medical doctor, in political affairs with those who have authority on political affairs and in other subjects with those who are experts in that field.

Ali (peace be upon him) says: "Do not consult with one who is not knowledgeable in your work" Gharr-al-Hakam and Dorr-al-Kalam, volume 2, chap. 85, P.802, tradition 55.

Ali (peace be upon him) says: "Consultation with far-sighted kind friend will cause victory, consultation with kind, but ignorant friend is a mistake" (Gharr-al-Hakam and Dorr-al-Kalam, volume 2, chap 80, page 767, theosophy 147-148).

Ali (peace be upon him) says: "Best of those to consult with are wise, knowledgeable people who have experience and are far-sighted" (Gharr-al-Hakam and Dorr-al-Kalam, volume one, chap 29, P. 389, tradition 44).

5- Confidentiality

Since it is possible to consult about subjects that divulging it for others could cause trouble or damages the reputation of the person who has counsulted, therefore counsultants must be confident. For example, if a person consults with someone who is not confident about his daughter's marriage and her suitor, or recieving a loan in order to re-pay a debt, he may face some trouble. This is the reason for saying that do not consult with your enemy and do not tell him your secrets.

Ali (peace be upon him) says: "Do not consult with your enemy and hide your secrets from him". Gharr-al-Hakam and Dorr-al-Kalam, volume two, chap, 85, page 802, tradition 49.

It is quated from Imam Bagher (Peace be upon him) that "Do not talk to libertine, do not inform him of your secret, and consult with someone who fears God". Tohfath-al-Oghool, P. 301, Eslamied printer, 1400 A.H. tradition 7.

6- Good Intention

Another characteristic of a consultant must be good intention. Imam sadegh (peace be upon him) says: "a man can not but do three things, Consultation, with someone with good intention, act cautiously with jealous,

and be friendly to people". *Tohfah-al-Oghool*, P. 331, tradition 28.

B. Negative Particularities

Negative particularities are those characteristics which a consultant must lack, and are as follows; fearfulness, jealousy, Greediness, being a liar, tyranny. Following notes are quotations from Islamic personalities to confirm the above. Holy prophet (may the blessing and peace of Allah be upon him) in a dialogue with Ali (peace be upon him) States the negative characteristics of a consultant as follows; "Ali, do not consult with those who fear, they will narrow your scape road, do not consult with jealous persons, they will make your target seem unimportant, and do not consult with greedy people, they will make greed look nice for you". *Explanation of Nur - al - saghilein*, volum1, P. 404-405, *Bahar-Al-anvar*, volume 75, P. 99, traditionll.

Ali (Peace be upon him) address to malek-e-Ashtar "Do not allow greedy people in your consultation and deliberations, because he prevent you from goodness and remission and scares you from poverty, and do not let fearful who will prevent you from taking action and do not let greedy who will manifest oppression in your eyes, it is true that greed, fear and avarice are instincts which holds suspicion towards God within a man".

Nahj-al-Balaghe, Malek-e-Ashtar protocol, letter No. 53, P. 998, phrase.

Ali (peace be upon him) says:

"Do not allow greedy in your consultation, if you do, he will deviate you from straight path and promises you poverty (do not let you disbursing and almsgiving) *Gharr-al-Hakam and Dorr-al-Kalam*, volume 2, chap. 85, P. 815 tradition 196.

Ali (peace be upon him) says:

"Do not allow fearful in your thoughts and actions, he make you feeble in your actions and enlarges what is not large". *Gharr-al-Hakam and Dorr-al-*

kalam, volume 2, chap 85, P. 815, tradition 197.

Ali (peace be upon him) says: "Do not consult with liar, he is like a mirage, and will make far seem near and near seem far" Gharr-al-Hakam and Dorr-al-Kalam, volume 2, chap 85, page 816, tradition 199.

Ali (peace be upon him) says: "Do not make greedy person a partner in your council, since he will make ugliness seem easy and decorates greed for you". Gharr-al-Hakam and Dorr-al-Kalam volume 2, chap 85, P. 816-tradition 201.

Imam Sadegh (peace be upon him) says: "Do not consult with any dictator". Bahar-al-anvar, volume 75, P. 104, tradition 37.

Duties of Consultants and Advisers

Islam has some advice for those seeking consultancy which should be considered, these duties are stated taking advantage of Islamic personalities quotations.

1- Necessity of trustworthiness of advisers and keeping secrets of those consulting with him.

Holy prophet (may the blessing and peace of Allah be upon him) says: "consultant is trustworthy, if he wishes his views will be stated and not otherwise" Nahj-al-fasahe, page 629, tradition 3110.

Holy prophet (may the blessing and peace of Allah be upon him) says: consultant is trustworthy if he wishes, will state his view other wise will be quiet, and if he stated his views, that would be what he would do himself, if had the same problem.

2- Necessity of Announcing the explicit view of consultants.

Holy prophet (may blessing and peace of Allah be upon him) says: "when one of you consults with his brother, he must state his views explicitly". Nahj-al Fasahe, p. 34, tradition 175.

3- Warning those who cheat in consultancy and reminding them of the outcome.

Holy prophet (may blessing and peace of Allah be upon him) says "As long as man will lead those consulting with him has rightfulness of view, and soon as he is treasoning with them, God will part him from the rightfulness of his views" Nahj-al-fasahe, P. 124, No. 622.

Ali (peace be upon him) says: "Do not reject the words of advisers, and do not cheat with those you consult". Gharr-al-Hakam and Dorr-al-Kalam, volume 2, chap 85, P. 808, tradition 130.

Signified Examples of Counselling and Consultation in the History of Early Islam

In order to further clarify what has already been said about counselling and consultation, it is appropriate to pay attention to counselling in early Islam for which historical documentation is in hand, so that stated subjects are comprehended better and more clear, and also emphasize the possibility of execution of this important social fundament, in the frame work of Islamic principles. Below, we shall express six cases of this social principle in the early Islam, and to make it more clear, some of these cases will be quoted exactly from the book, *Prophethood and crusade*.

1- Badr Battle

That night the pagan corps are guarding till morning. Abujahl gets worried from observing this situation and states, "This is Atabah's orders, since he does not wish to fight with Mohammad and his friends, it is strange. Do you believe that Mohammad and his friends will attack you and your well crowded group! I will go elsewhere with my tribe, and will not allow anybody to guard us". They go away. It starts raining. Atabah says "This is a tragedy. They have

arrested your water carriers".

During that night, slave yassar, obeid-ebn-saeed-ebn-As, slave vasalm, Manbeh-ebn-Hajaj, slave Aburafaa, and Omieh-ebn-Kallaf, are arrested. Islam soldiers take them to the God's prophets who is saying his prayers. Those people say that we are Ghoreishe's water carriers, they have sent us to take water for them". Moslems do not like them, they were hoping that the prisoners would be from Ghoreishe's caravan or servants of Abu-Sofian.

Moslems beat the prisoners, so that they will tell the truth. When the beating becomes too much, the prisoners say, we are servants of Abu-Sofian and are in his caravan which at the moment is located behind this sand hill". And so they are not beaten any more. When the prophet finishes his prayer tells to his companions "when these people tell the truth you beat them up, and when they lie, you leave them". The Moslems say". Oh prophet of God, they tell us that Army of Ghoreish has come" prophet says "they are telling the truth, Ghoreish has come to defend its caravan. They are scared that you would attack their caravan". Then prophet faces the water carriers and asks" where is the army of Ghoreish? "The say" Behind this sand hill that you see" He asks" How many are they" they say "too many" He asks again "How many we do not know many they are". He asks "Who many camels are slaughtered each day? "They answer" one day 10 and one day nine" prophet says" they are between 900 and 1000". Then he asks the prisoners "who came along with them from Mecca" they say "whoever had the strength to come" then the prophet turned to his companions and said" Mecca has thrown her beloved children in front of you "Then asks from them again has" anybody returned to Mecca"? "they answer" yassar Abu-Sharigh has made zohreh tribe to go back", So he says "eventhough he does not have a grown mind and as far as I know, has always been an enemy of God and his Holy Book, has sent them to the correct road "them He asks" apart from these people did anybody else return?

"Yes, Odi-ebn-kaab Tride. At this time God prophet faces his companios and says" let us counsult to see where we should take position? Habab-eb-Manzar said" oh prophet of God,if God has fixed this position for us, then we can not go back or forth even one step, or, is this a war manoeuvre or a hostile trick" prophet says" in fact this is a war manoeuvre and a hostile trick "so he says" then, this is not a good position, lets go close to the place where the enemy gets their water from, since I know that area and its wells very good. A well, I know is in that location which has agreeable water, so much water that can not go dry, we will make a pool there, put our containers in it, and then drink and fight. We should spoil other wells". prophet of God says" O, Habab, you suggested a good plan" then they get up and do all that works. Amar-ebn-Yasser and Ebn - Masoud are sent to evaluate the enemy. They go around the enemy camp then come back to prophet and say" they are so much in fear and anxiety that when a horse is going to neigh, they slap him to be quiet, a heavy rain is falling on them now⁴".

2- Ohod Battle

Thursday night, distinguished persons of Uos and Khazraj tribes such as Saad-Ebn-Maaz, Asaad-Ebn-Hazeer and saeed-Ebn-Ebadeh to gether with a number of armed men, in the mosque, and at prophet's door are standing guard, they think pagamts may make a surprise assuault during the night. That night prophet has a dream and in the morning when Moslems come to gether, propher after praising and thanking God, says "Men, I had a dream last night. I was in a strong castle, on one side my broken sword "zolfaghar" was on the ground, a cow was being sloughtered and a falcon was tied to the back of my saddle". Moslems asks "How do you explain this dream? "Strong

4- Prophethood and Holy war, by Jalal - al - Din Fars; P. 121-125.

castle is Medina, therefore remain in it, broken sword is sign of a tragedy happening to me, slaughtered cow is a sign of my companion's who will be killed, the falcon tied on my saddle means that God willing, enemy commander will be killed".

Then prophet asks his companions to state their views on this, after, having that dream he does not wish to leave Medina, and wishes that his companions would also have the same views, as he has interpreted his dream. Then Abdollah Ebn - Abi stands up and says O! prophet, during the age of ignorance we have battled within this city. Our woman and children were left in the towers and we left some stones with them. Sometimes our sons, for facing the enemy would carry stones to these towers for a whole month. We made walls around the city till it looked like a castle. Our women and children would throw stones from the towers, and we would fight with swords in the streets. O! prophet so far our city has remained closed and no enemy has been able to open it up. Every time that we have fought in the plain outside of this town we have lost, but everytime the enemy tried to enter our city we have dealt them a blow. Therefore, leave them as they are, so that if they stay, it would be the worst situation for them, and if turned around, they will do so in despair and disgrace, without the smallest of hopes. O! prophet, follow my view, on this and be aware that I have inherited them from the great and experienced men of my tribe, and those men were warriors and had battle experiences". Prophet shares the view of Abdollah-Ebn-Abi, and his great companions, both the Helpers and Emigrants had the same belief. So, he says;" stay in Medina, leave the women and children in the towers, if they attack us we will fight in the streets. We know our city better than the enemy. Throw stones on them from top of the towers. Around Medina is blocked by walls so that it is like a castle. Take a number of youth, who have not taken part in Badr battle and are eager to face the enemy and anxious for

martyrdom, outside for fighting". Older men desiring martyrdom including Hamze-Bn-Abdolmotaleb, Saad-Ebn-Ebadeh, Naaman-Ebn-Malek, and others from Os and khazraj tribes said" O! prophet of God, we are afraid that our enemy might think we are scared to go out and confront them, and did not want to leave the city, and this makes them brave. Besides in Badr you had only three hundred fighting men and God made you victor over them and to day we are numerous. We had been waiting for this day a long time, asking God to make it happen, and now God has brought it about" prophet did not like them emphasizing this, but they had their war uniforms on and waving their swords like lions, practicing attack. Malek-Ebn-Sanan father of Abu-Saeed Khadry says;" O! prophet of God, swear to God that we are now facing an intersection of fortune; either God will grant us victory over them, and achieve our wish, in which case God makes them humble, and we fight a battle like badr, and they can do nothing but run-away, or God willing, we shall be martyrs. Swear to God, oh prophet of God, I do not think a bit which one will happen, because either is good. "Prophet keeps his silence and do not utter a word. Hamze-bn-Abumotaleb who is fasting says" swear to whom sent the Quran to you, I will not touch food unless I fight them outside of Medina. "He keeps his fast that friday and saturday.

Since they insist on going out of town, the prophet stands to preform the friday prayer and afterward tries to advice them and recommends them to be industrious and strive, saying if they are patient, victory will be theirs. People hearing his words become cheerful, because they know that he will order Moslem to get ready for battle. Then evening prayer is performed in congregation, while people are mobilized, and those living in upper part of Medina, have left their woman in the towers, and have come to town. Bani Amer - ebn - ouf and their dependents and Nibet tribe are ready wearing their battle uniforms. Prophet goes to his house to wear his battle uniforms,

warriors have lined up from the door of his house to his minbar, waiting for him to come out. Saad-ebn-maaz and Acid-ebn-Hazir told them "what you said made him decide to leave town, but his commands come from the skies. So let him decide, and carry out whatever he commands, everything that he wills or points out". At this time, while some are saying to others that "right words are what saad is saying" and some think they should leave the city and others do not like this idea, prophet wearing his helmet, Armour suit, and leather band of his sword on his waste comes out of the house. When he comes out this way, all those insisting to leave the town regret what they have done and say to themselves "we had no right to insist on what prophet did not wish. "Also those knowledgeable people who believed they should stay in town for the beginning started to blame them saying" O prophet of God, we had no right to state a view contradictory to yours. So, it is your decision. It is not deserving to make you do what you thought was wrong, while command is in the hands of God and after that they are in your hands. "prophet said" I asked you to accept what you are saying now, but you did not accepted. Any prophet having worn battle uniforms, it is not deserving to take out his cloth before God has determined the fate of battle with his enemies". Then he added" be careful and carry out my commands. Move under the name of God, and if you keep your patience, victory will be yours⁵".

3- Battle of the Ditch (Khandagh)

As soon as Ghoreish's army moves from Mecca to Medina, several horse men from khazaea tribe started and reach the prophet in 4 days, informing him that pagan's army is coming. Prophet commands to mobilize and inform the Moslem of what the enemy has done. While issuing orders for making

5- Same source P. 433 - 435.

effort and getting ready for Holy war, consulting them about the nature of defence, saying if they have patience and accept Gods permission they will win, recommanding to be obedient of His prophet. He, whom consults very much with Moslem for fighting, this time also consults and exchanges ideas with them, discussing; "should we leave Medina and fight them in the plain"? Or stay in the city and lean on this mountain (ohod). Various views are offered. Some say" we should concentrate on a point after Baath till thanieh Alvadea and Haraf". Others say "we leave Medina behind". Salman - e - Farsi says" Oh God's prophet, when I was in Iran and afraid of horse rider's attack, we excavated a ditch around ourselves, Do you agree to ditch a canal"? Salman's idea was accepted by Moslems. At the same time it is remembered that in Ohod battle, also, the prophet asked them to stay in town and not leave it. So they disagree with leaving the city and decide to remain in town and resist the enemy.

4- Deciding on Collaborates of Abusofian in the Battle of the Ditch (Einieh-ebn-Hassn and Harres-ebn-of)

During this period prophet sends a message to Einieh-ebn-Hassn and Harres-ebn-of that "If you are given one third of the date grown in Medina would you accept to go back and try to convert nomad tribes to stop fighting". The answer comes "are you ready to give up half of the date grown in Medina". Prophet did not accept to give more than one third. Finally they accept one third, come along with ten other members of the their tribe. Prophet also asks some of his companions to be present. Paper and pen is also ready. Osman-ebn-Afan has been asked to be present for writting the agreement, Ebad-ebn-Bashar, while wearing coat of mail, was standing besides him. Acid-ebn-Hassir, who has no knowledge of the negotiation, come to see the prophet, Einieh-ebn-Hassn has sat in front of the prophet, with his legs

stretched out. When Acid understands what is going on, holding to his spear, quarrels with him saying "son of the monkey; fold your legs. In front of the prophet you stretch out your legs! Swear to God if prophet of God was not present I would stick this spear under your stomach". Then turns to prophet and says "If this affair has come from the sky then do it. But if not so, be aware, swear to God that we will give them nothing but sword. They never had such hopes from us". Prophet does not answer him at all and called saad-ebn-maaz and saad-ebn-Ebadeh and while putting his hands on their shoulders, keeps a distance from negotiators and consults the two, he talks quietly so that those sitting can not hear. Prophet tells them that he wants to sign a peace agreement with them. He is told "If this affair has come from the sky, then do it, if it is an affair for which you have received no command but you wish to do it, then again do it and we are ready to carry out your commands. But if it is an affair, about which we must think, vote and decide, our belief is that nothing but edge of the sword should be given to them⁶". Prophet of the God addresses saad-ebn-Maaz "Tear up what has been written by water" saad, spits on the agreement, tears it up and tells them "between us sword is in working". Einieh stands up saying, "Be aware that what you did not accept was better than the decision you made now. You cannot stand such a big hostility" Ebadebn-Bashar harshly tells them "Einieh you are scaring us from sword. You shall see who will be begging. You know well that during draught and poverty you and your tribe would mix blood and camel dung and eat it in order to fight hunger and when you came here did not dare ask us for pay off, you would either buy our date or become our guest, so that you could eat. Then we had no deity. Now that God has guided, confirmed and strengthen us through Mohammad, you have come and dare for such pay offs.

6- Same source

Swear to God if it was not God's prophet position and decision you could not get back to your tribe in one piece". Prophet said loudly "Go. Between us sword is in the making!" Einieh and Hareth go away.

The Role of Spiritual Leaders in Councils

In the Islamic society of Iran, the spiritual leaders can play a very constructive and positive role in the process of increasing growth of councils, as they have done in many other constructive and revolutionary moves, strengthening the link between people and officials through various councils organized in villages or cities and provinces and also stabilizing the relation s of mosques, Hosseinies and Islamic Majlis with these councils, overseeing to make sure that in decisions made Islamic principales are maintained. Of course as a member they should not act in such a way that they are imposing their view points on others, and as honourable marytar Ayat-Allah Dr. Beheshti said:

"Reminding this point is necessary that presence of spiritual leaders in councils, should never mean imposition of their views on other members. Of course their views regarding confomity of council decision with Islamic principales must be observed, but from other aspects their views and votes are equal to other members, and they also try for equality⁷.

Conclusion

The discussion in this article concerning counselling and consultation indicates that Islam, contrary to some unjust acusations and rumors, to a large extent considers votes and views of individuals and groups, specially experts, in making decisions for various individual and social affairs, and in order to avoid

7- Our stand, published by central office of jomhouris Islamic party. Third printing Dec. 1984, P. 40.

the ill effects of negligence of the exchange of votes and views, has explained and clarified the applications, and finally expressed the duties of those consulting and chosen for this purpose, so that this very fundamental principle is attended in a correct and precise form, while it is being used correctly, the road to any misuse and misinterpretation is blocked.

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Motivation In Islamic Management*

Abstract

Motivation is a human intrinsic factor and stimulus power which makes him move towards his goals, creating this motivation in human is an important subject which has been paid attention by all the management experts and scientists. It is believed that motivation has a basic role in improving the human efficiencies and in solving the management problems.

This article discusses the methods and approaches of the management experts in the west, where the materialistic and the psychological view points are considered more than the spiritual ones. It discusses the approaches of both precedent and recent group of the Islamic Ulema as well. The common aspect in the Islamic expert's approaches, is that, they consider the spiritual factor to be the most important factor in successful management. This approach has been discussed Summarily. A final conclusion is given at the end of this article.

A Brief Review on Motivation

The cognition of motivation is the key to manage the others. It means to understand the causes of their behaviours. In the books of management, the motivation which is based upon the Western approaches, has been discussed by the scholars such as (Maslow, Abraham) (Murray, Henry H.) (Alderfer)

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(Herzberg, Fredrick) and (McClelland, David. C).

Maslow's most important theory is based upon the pyramidal succession which means that the individual's needs appear first in the lower levels and gradually reach the higher ones.

These needs are classified into five groups as follow:

- 1- The physiological needs (eating, drinking, clothing)
- 2- The needs for social security
- 3- The social needs and tendencies
- 4- Mutual respect and appreciation
- 5- Autognosis and personal researches

Alderfer claims that the individual needs should be classified into three groups as follow: Earning one's living, social relations and creation or innovation.

Satisfying the human's needs such as the need for food, salary and suitable job conditions, in order to continue his life concerns earning ones living. Social relations, talks about the individual's needs in the society and his relations with others. Creation or innovation concerns the individual's needs for being able to introduce or creat new things in his society.

In the above mentioned classification and contrary to Maslow's theory, if a person fails to meet his own needs, he will become interested in satisfying the social needs. Both of these theories are based upon this belief that every manager, in order to arouse necessary motives in his employees, should be familiar with their habits and behaviours.

Murry's theory, contrary to Maslow's, which is limited to five groups of human needs is based upon various individual needs. They are classified into fourteen groups, including all material, psychological and social aspects. There is another difference between Maslows' theory and that of Murry who believes that satisfying the needs of the higher level does not necessarily require the

satisfaction of the needs in the lower level. It means that one can do his best to meet his different needs simultaneously.

Herzberg's theory is based upon two principal factors in motivation which are either fulfilled or not fulfilled. Lack of extrinsic factors such as salary, wage, and suitable job conditions, etc, causes dissatisfaction, which leads people to stagnancy and laziness. Other factors such as encouragement, appreciation and accomplishment of tasks, arouse strong motives in human.

Herzberg has been criticized because of his exaggerated belief in job fulfillment, which he thinks is the cause of inclination.

Mr. McClelland claims that a person may meet his needs through education. He classifies the human's needs into three groups.

- 1- The need for performing a task
- 2- The need for the job continuity
- 3- The need for being superior and powerful

He believes that people with strong needs have strong motives as well. Thus, their efficiencies will increase. Each of the above mentioned theories has its own strong and weakpoints, most of which have not been proved yet. The studies done by the management scientists, reveal some common aspects in these theories which could have an important role in arousing the motives. A review on the approaches of the ancient Islamic scientists considering motivation.

Ebn-e-Sina

Considering the stimulus power, Ebn-e-Sina proposes that the stimulus power of animal essence in the human being should be reviewed after studying the perceptive power in him. Feeling enthusiasm for something does not depend on the power of perception, the function of which is to perceive and judge. Enthusiasm, will not necessarily be arisen in a person who senses he

perceives something. People perceive what ever is perceptible in the same way but they are moved differently to enthusiasm, which depend on their mood as well. For instance when a person feels hungry and thinks of food, contrary to when he is not hungry, feels a strong desire to eat. In Ebn-e- Sina's opinion, people have different needs. As soon as a need is satisfied, it looses its motivation's power. He says that one of the relative powers to enthusiasm, is the power of anger. In his opinion the erotic power in a person, arouses the desire to reach the pleasure which has been imagined by him. The professional power moves the individual towards prepotency and eliminates whatever is inconsistent with him. Thus, having imagination about the needs, motivates the erotic and the anger power which cause people to make decision and behave in a special way.

Farabi

In Farabi's opinion the stimulus power is the main one from which arises the enthusiasm for or the hatred with something perceived. Thus results the will. There are subordinate powers on which one's will depends. These feelings which are resulted either from imagination or from perception and faculty of speech, cause the individual to make decision and behave in a special way.

Sohrevardi

Sohrevardi believes that there are three worlds of existence and he has talked about three type of human beings which are as follow:

- 1- The intellectual human being
- 2- The sensual human being
- 3- The physical human being

The relation which exists between these three types persons, is the same as the one which exists between the shadow and the shadowy. The several

different powers in a human's body are the shadows of the isthmic powers which prove the different aspects of the intellectual human being.

Plato believes that there are two persons in a human: The intellectual abstract person and the sensible corporal one. Sohrevardi believes that there is another moderate sensual person in the human. He says that every physical pleasure, even the erotic one results from the spiritual pleasure. His reasoning is that a dead body could not be loved. Molavi has also mentioned to this point in his poems:

What is in the appearance you really love

Why did you leave, when your mood change

The appearance is there, why your weariness

Lover see whom your beloved is

This is the reason why, he believes that the intellectual pleasures are not comparable with the sensible ones. He says that all the pleasures arise from the spiritual ones. Sohrevardi believes that enthusiasm and motivation, at their peak points, result in love, for which there is no limit and does not last through satisfaction but through what is not achieved.

Sohrevardi's theory on motivation is worthy because it is an answer to the extremists' theory which says: In order to meet the primary needs, the secondary ones are considered as motivations. In brief, the extremists, attribute the human motivation to the primary needs. The other interesting point of his theory is that the several pleasures are also resulted from the spiritual one.

Molla Sadra

He claims that the animal essence in human, after gaining the vegetative powers, is divided into two parts:

1- Intellectual Power

2- Stimulus Power

The stimulus power is either the motive for the action which is called the emotive power, or is an agent which is the cause of the action and is called the agent power. Everything which is perceived through imagination or intelligence, motivates the human's needs.

The Emotive Power Had Two Pants

- Erotic power which is the extreme desire for the primary needs.
- The power of anger which makes the human repel, the harms and desire for vengeance.

Ebn-e-Roshd

He believes that the will is resulted from the emotive enthusiasm and lust which lead us to behave. He says that the enthusecasim will be eliminated as soon as the needs are satisfied. In his opinion, the will in animals is the emotive desire which is the cause of behaviour while the will in the animal essence of human is a characteristic which exists in his natural essence in order to satisfy his needs. Ebn-e-Roshd believes that the emotive enthusiasm leads us to take the action in order to meet the needs which he considers as defficiencies. As soon as our needs are satisfied, the enthusiasm will vanish until another need be felt.

Imam Mohammad Ghazali

He believes that there is a relation between the intensity of intrinsic motives and their process of arising. Thus primarily it is the desire for food which is showm in human being, and then other intrinsic motives appear. He says that all other needs result from the need for food and that stomach looks like a basin which is the source of all lusts and the most prevailing ones.

He says that Hazrat Adam (peace be upon him) was expelled from Heaven because of this Lust. As soon as the need for food is satisfied, the sexual lust will appear.

He believes that, the pleasure of knowledge in wise and learned people is the strongest motive, and that, the one who feels the pleasure of knowledge is more powerful than the one who feels the sensible and erotic pleasures. He says that whoever is wiser, feels the pleasure of spiritual power much more than others. For instance if a wise man is to choose between his favorite food and a behaviour which results in his predominance over the enemy, he will choose the last one.

Imam Ghazali believes that the human " will appears through different processes as follows:

- 1- Paying attention to the goal or motive
- 2- decision
- 3- Evaluating
- 4- Performing

The Approaches of the Contemporary Islamic Ulema on Motivation

Nasser Makarem-Shirazi

Ayatullah Makarem Shirazi believes that motivation in people, is one of the most important and delicate duties of the managers. It is as important as the processes of programming, making decision, organizing and harmonizing in a society.

He classifies the motives into three different kinds.

Imaginative Motives

In this sort of motives, some thoughts, imaginatives and standards are

chosen in order to reach a special goal. At the beginning they may be the cause of social movement, but as they are not actually efficient, they result in dictatorship. These kinds of motives can be seen in communist and idolatry societies.

Material Motives

Since material motives arise through objective realities, are more effective than the imaginative ones even though they are not efficient enough. For instance, in Military Forces, there is nobody who devote his life to salary or promotion. In another word, the devotion which is necessary at important events, can not be attained through material motives.

Spiritual Motives

Spiritual motives arise from belief in God and the eminent human's virtues. They have supports such as Resurrection Day everlasting life after death besides God and Heaven. This motive is the most effective and powerful one. Material motives should also be paid attention because a human is created both from soul and body.

The blessed prophets have also been motivated by spiritual motives. They mention to the heavenly affluence and infernal tortures of the Resurrection Day. The Words derived from "repulsion" and "gladdening" are mentioned several times in Quran.

In Quran

Ayatullah Makarem-Shirazi says that motives which have the three following characteristics are effective. Firstly, they should be so strong that they could stand against important obstacles, secondly they must be continuous so that they last for a longtime and thirdly they should satisfy the

human soul when he feels disappointed.

Mohammad Taghi Jafari

Allameh Jafari's explanation an motivation is as follow:

"What ever is done conciously by a person, needs a severe enthusiasm to reach. The goal which had aroused a motive in him".

In the above statement, he mentions five points:

1- There should exist healthy psychological factors and matural instincts in harmony, in order to arouse a motive in a person.

2- In order to study and discuss motivation, behaviours should be continuous wihtout any feeling of oppression.

3- The intensity or the weakness of the will. To reach a special goal, depends on the intensity of that goal's motive.

4- After the perception and apprehension of a goal and the relative motive, one makes decision and his will leads him to a specific action in order to reach his goal.

5- finally, reaching the goal is what the human desires.

Following the above mentioned items. Allameh Jafari has studied two other subjects which are briefly explained as follow:

1- The creterion for the motive's necessity and value.

2- The different motivations.

The Criterion for Necessity and Value of Motivation.

Allameh jafari classifies the mankind's needs into three groups based up on protecting the human's entity:

1- Protecting human's entity, considering his absolute spiritual and natural needs such as the need for food, dwelling, health, reproduction and defending the natural life against any disturbing factor.

2- Protecting human's entity considering spiritual factors and personalities such as spiritual quiescence and regulating. The logical relations between intrinsic and extrinsic factors of the human's entity and keeping the personalities in harmony.

3- Protecting the human's entity, considering the evolution of personality, such as what the religions and schools of moral bring under consideration in order to lead the mankind to evolution.

Different Motivations

Allameh Jafari classifies effective motivations in the management activities, into two groups.

A. Extrinsic motives are social and surrounding factors which are in touch with intrinsic entity of the human through senses. They are either changeable such as different colours, shapes, sounds, odors and tastes or unchangeable such as climate, geographical conditions, dwelling and customs. A sort of harmony will be brought about between the above factors and the human's soul, the effect of which could be seen in the human's behaviour. Since, human being has no option in regulating them, they could be called determination or deterministic-like factors.

B. Intrinsic motives

Allameh Jafari mentions seven group of intrinsic motives as follow:

1- The person's feeling of superiority to others. If the person who has this feeling, accept the responsibilities relative to his feeling, his motive is considered to be arisen from values otherwise it is not considered so.

2- Motivation arisen from egoism and self-display, which is not arisen from values.

3- Motivation which is arisen from utilitarianism. This motivation causes the activities which are based upon the profit and income. This is the most

inclusive motivation in the West.

4- The motive which is arisen from the inherent interest in the management. A person may be interested in management as any one who may be interested in special job. Molavi has mentioned this point in his poems.

As it is easy for you to stay put

It is easy for another group to travel

As you are in love with the master

The other loves black smith.

He who was meant for a deed

Was also made to love it

5- The motivation which arises from skill or experience.

The difference between this motion and the above mentioned one, is that in the above the inherent interest is the cause of activity, but in this one the gradual activity and skill bring about enthusiasm.

6- The motivation which arise from the sense of human responsibility. This motive is considered to be arisen from values. Those whose behaviours are resulted from this motive, pay attention to the human's nobleness and generasity. They do not think of utilitarianism. They reach for perfectionism. This is the main motive which is supperior to the other superficial pleasing phenomena. A society in which the activities are based upon this motive, inspite of being far from the material development, is giong to benefit from a real and not a propagated freedom.

7- Motivation which arises from the sense of responsibility for God, This is the noblest motive which is superior to the others, concerning management. This motive has made the blened prophets lead the human's personal and social life.

Allameh Jafari in "Creation and the human" has classified the different kinds of pleasures which could be attained through satisfying the human

needs, in two groups.

- 1- Physical pleasures and pains
- 2- Spiritual pleasures and pains

The principles of the physical pleasures are based upon either direct pleasures attained from eating, drinking, clothing or in direct pleasures such as the pleasure of skill, wining affection, being predominant, the pleasure of entertainment, mental quiescence and freedom. The spiritual pleasures are attained from doing religious duties and being close to God.

Mohammad Hossein Tabatabai

In his opinion it is not the different tendencies which lead the mankind to behave in a special way, but it is the virtue or evil which arouse the motive. The human's nature follow the virtue and refuses the evil.

Allameh Tabatabai believes that virtue and evil are dependant on different natures of the human.

Motahari the Martyr

He believes that there are two sorts of human activities which are as follow:

Hedonistic activities and prudential ones. There is another sort of activity which could be called (Hedonistic-Prudential). The hedonistic activities are the simple ones which are based upon natural instincts and habits in order to attain pleasure or to free the person from suffering. Thus, gaining pleasure is a motive for inclination and as it is related to the human's nature, they are called natural (material) motives.

The motives for prudential activities do not arise from pleasure, but from expediency which is determined through intellect. Expediency motivates the will. The more intellectual a person is, the more his activities will be prudential.

The complementary activities (prudential-Hedonistic) are those which are chosen based upon a person's natural needs. These activities while being expedient, satisfy the person's needs and bring about pleasure. The source of these activities is faith such as religious activities, one who realizes the rightfulness of the religion through thinking, considering his natural needs, he will enjoy these kinds of activities and will be led to perfection. His motives for these kinds of activities is spiritual. The following table, shows the human's activities considering the human's essence, entity, position and the source of his activities.

Classification According to Essence, Needs, Activities and Motivation

<i>Human's Degree</i>	<i>The essence Degree</i>	<i>Needs</i>	<i>Activities</i>				<i>Motivation</i>
			<i>Kind</i>	<i>Source</i>	<i>Through</i>	<i>Result</i>	
<i>Animal</i>	<i>Spirit of Lasciviousness</i>	<i>Material</i>	<i>Hedonistic</i>	<i>Instinct and sensation</i>	<i>Possin</i>	<i>Pleasure in the world</i>	<i>Instinctive (natural)</i>
<i>Ordinary</i>	<i>Self accusing soul</i>	<i>Material intellectual</i>	<i>Prudential</i>	<i>Intellect and sensation</i>	<i>Will</i>	<i>Satisfaction and pleasure in the material world</i>	<i>Instinctive Intellectual</i>
<i>Divine</i>	<i>Soul at peace</i>	<i>Material Intellectual spiritual</i>	<i>Complementary</i>	<i>Faith, intellect and sensation</i>	<i>Faith and will</i>	<i>Satisfaction and pleasure in the material world and future life</i>	<i>Spiritual Intellectual Instinctive</i>

Foad Abdullah Omar

In his opinion, there is no special theory in Islam on motivation but these are some guidances in the Koran on the principles and basis of motivation which are as follow:

Motivation in the school of Islam arises from three principles, which are:

- 1- Good deed
- 2- Punishment
- 3- Affection

1- Motivation in Islam would arise both from financial aid, salaries and penathis during one's life time and also from rewards and punishments in his future life.

2- The payment of salaries and wayes, should be in accordance with the spiritual principles, according to the school of Islam.

3- In Islam the payment of the salaries, wages and rewards, is simultaneous to the accomplishment of the task.

Imam Khomeini

Imam Khomeini "quotation on motivation for the optional behaviour is": Whatever we do at our will (behaviour) is primarily imagined and its usefulness is confirmed by us. If it is in accordance with our natural desires and lusts, our essence will be greatly interested in taking that action. Of course the intensity of the enthusiasm is proportionate to the intensity of action's accordance with our nature. The more it agrees with our nature, the more we desire to do it. As soon as the enthusiasm appears in a person, he may decide to take the action. One may take an action contrary to his desire, if he considers it to be expedient. According to common law, happiness means possessing all the factors of pleasure and whatever contradicts it, is considered as adversity. Thus whoever possesses all the elements of sensual pleasure feels absolutly happy, other wise he feels completely unhappy. So one feels relative happiness or unhappiness during his life time. All existing pleasures of life seem insignificant to those who believe in the future life where the pleasures are permanent. So, happiness to these believers, is what leads them to Heaven. The human being's nature follows absolute perfection. Another nature which exists in the mankind, hates the defficiencies. God is absolute

perfection and human being, although being ignorant of his feeling loves and searches for God's perfection. It is only God who comforts our souls and whom we return to.

Conclusion

motivation is one of the most important factors which has a basic role in the management. These are many scientists who have studied and discussed motivation. Most of the management experts in the west have studied and analyzed motivation from material and psychological stand points. They have studied and analyzed the factors such as salary and physical, social and psychological needs in different societise.

In the west, spiritual factors are under consideration in order to satisfy religious needs of the society and are not so much considered as a basic factor for arousiny motivation. In Islamic management, the spiritual factor which is an effective one in arousiong motivation, has been brought under consideration. This factor besides the material one could satisfy the material needs of the human. Naturally, the more people have faith in God and believe in the future life, reward and punishment in the Ressurrection Day, the more society could benefit from the motivation in managemen. After the victory of Islamic revolution in Iran, making decision and being present at all social gatherings, is considered to be a communicall duty which is the peak of spiritual motivation. Benefiting from this important factor could be helpful in all levels of the Islamic management.

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Foundations Of Man's Behavior From Islamic Outlook*

*To Music of Love, is an Instrument, Man
Uncodes any Secret, But is a Secret, Man*

Abstract

In this article, foundations of behavior of man as one of the important discussions in management, from three different outlook, is reviewed, first is the outlook that believes non-acquired aspects are basis of human behavior, then the outlook that tries to explain it from an acquired point of view and finally later on take advantage of surahs' of Quran and traditions in order to review the effective factors on behavior (shakeleh in Quran's words¹) and elements such as natural position, free will and environment which effect a.m. factors, are explained and at the end, using what has been said, a model which would explain the foundations of man's behaviour from an Islamic outlook, will be offered. In this model elements such as intention, religion, above mentioned characteristics which have a direct effect on shakeleh and in turn are impressed by other factors such as environment, natural and position free will and need, will be presented. What is meant by environment in this model includes both surrounding forces and aspects and whatever encircles man and

• - written by A. Jassbi, ph. D. and Mohsen Mohammad Nourbakhsh Langeroodi.

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1- Shakeleh in Quran actually means "personality".

also his inner concept of environment and all that correspondings to the mode of understanding of individual from his surroundings.

In the presented model all above factors, either directly or indirectly would effect individuals shakeleleh, and shakeleleh is considered to be the cause and basis of behavior, forming the foundation of human behavior in Islam.

Introduction

One of the important branches of management which studies human behavior is management of organizational behavior, and by taking advantage of this method improvement and effectiveness of an organization could be assisted. Main elements discussed by this branch is man and his behavior. Man as the master piece of creation with all his contradictions, contrasts, complications, downs, ups, raises and decends, will be discussed and reviewed, and efforts are made to explain the quality of this different creature's behavior, from other creatures, and forcast his behavior, and in this direction, by applying effective and existing elements, so that his behavior could be guided towards the targets of the organization. At the same time, it seems that particularism of dominating outlooks on management of organizational behavior science (and at the end management) for knowing and studying man, with constant and daily increasing efforts, and with regard to what the thinkers and scholars have written on this ground, is at times so contradictory, which is un-collectable but surprises and confuses the reviewer. In this article after reviewing various outlooks on man's behavior, and also the foundations of his behavior from an Islamic point of view, a discussion on these spheres will be tabled. Refering to verses 82 to 84 of Israelites Sura, shakeleleh is assumed to be the basis of human behavior for discussing it from an Islamic point of view.

Point of View

And we reveal of the Quran that which is a healing and a mercy to the behavior, and it adds only to the perdition of the unjust.

And when we bestow favor on man, he turns aside and behave proudly, and when evil afflicts him, he is despairing. Say; everyone acts according too his mannedr; but your lord best knows who is best guided in the path. (verses 82 to 84 of surah Asra)

The components making up shkeleh, with refrence to Quranic suras and traditions and narrations of the infallibles, (may peace be upon them) will be discussed. The most basic & primary discussion that could be offered on human behavior is to ask whether individual manner is inherited or acquired (environmental). Various outlooks considering this discussions will be reviewed.

Foudations of Human Behavior

1- Human Behavior is Inherited

Meaning of heritage in behavioral sciences is the collection of elements present at the time of fertalization. this outlook believes that man's behavior is based on the collection of these factors and for studying individual's behavior we must pay attention to his genetics structure. On basis of this outlook human behavior is physiological and is a sole result of his living foundations. What causes human behavior are needs resulting from his genetic and biological structure. Human behavior is formed on the basis of his personality, and personality as the most basic and fundamental factor of creating behavior originates in his biological & genetic structure.

This outlook argues that man is not borne into the world with a conscience which is like a clear and unwritten board. Human behavior is not a reaction of reflection of his environment. This outlook which originates in biology, states

that social behavior, has biological origin and studying human behavior is not limited to social science scholars, rather, it goes further, and an important part of human behavior (meaning the kind of organization initiated by individuals, the actions they perform and even the way they think) is a result of gradual cultural-genetic evolution and genetic structure causes individuals to create a particular culture, at the same time culture also affects genes. Primary roots of this thought were founded by scholars who were trying to review social behavior of animals, especially insects, and in the end resulted in a science called social biology in which social structure classes, communications and physiology which initiates behavior or social changes of these insects were reviewed, and in this path man is also discussed and makes the argument that if gene structure in society could be controlled with awareness, the students' talent could be improved and bring about workers whose inner motivations are improved².

It seems that such a view point has its origin in the theories of Australian psychologist and psychiatrist Sigmund Freud, the initiator of psychology. Freud in defining human organism points to the instincts and believes them to be a group of inner motivations borne with a child whose aims are securing important needs of living creatures. Freud believes that instincts have two aspects, physical and mental, the physical stimulation is called need or necessity, mental aspect which is a result of that stimulus, has the desire to dispense it. It is this desire which motivates human behavior. When a thirsty or hungry human desires eating or drinking, he starts moving to satisfy this desire, and searches for food and beverage. In his belief instincts do not only cause

2- Robins, Steven, B. *Management of Organizational Behavior*, translated by Ali Parsaïan & Seyed Mohammad Arabi (Tehran, Institute of Business Researches & Studies 1374 (1995) volume 1 P.28-30.

behavior but also determine the direction of it³. And in short, these groups of theories believe that foundations of life are the basis of human personality, therefore human is set on the same level as animals, and in order to explain his behavior whatever is noticed in animal behavior is considered⁴.

2- Environment is the Base of Human Behavior

In this outlook, contrary to the first one, human behavior is considered to be influenced by environment. People's outlook, job satisfaction, personality, comprehension, motivation, learnings, design, leadership, communication & group dynamism.... all and all are formed in environment and are influenced by it. Another words environment is shakeleh of human behavior. It seems that this is the dominant view point in social and management sciences. Almost all of the behavioral and management science scholars in their various theorizations for forecasting and explaining human behavior, look at the forthcoming problems with this view point as a pre-assumption.

Watson⁵ founder of behaviorism school believes the role of environmental experiences and learnings are much more important than creation or heritage in growth and evolution. This scholar believed behaviorial science like other natural sciences is an objective one trying to forcast and control human behavior. He is more under the influence of ideas and experiences of Russian physiologist pavlov⁶ who believed human actions are a series of conditional response and reflexes. Watson reviewed infant's responses and tabled affective growth and development theory based on three natural or unconditional responses of fear, anger and love, showing how

3- Siassi, Ali Akbar, theories on personality (Tehran, university of Tehran 1367) P.25.

4- Dr. Shariatmadari, Islamic education, Amir Kabir 1347 P. 27-28.

5- John brodus Watson (1818-1928).

6- Ivan. P. Pavlov (1849-1936).

learning can become conditional.

Watson's researches and specially his laboratory tests, deeply influenced today's scholars and most of them used his methods of studying and research, thus reviewing growth and evolution of child changed from a subjective form to an objective and scientific one. Behaviorism school is influenced by Pavlov views, and explains knowledge of living creatures⁷.

Behaviorists are influenced by learning theories. Formation of behavioral methods depends on the role of environment, and consider learning as the main factor of human growth and evolution. Through learning & conditioning any kind of behavior could be created, developed and expanded. Another words Watson who is an environmentalist says that our potentials, habits and general behaviors depends on ways and methods that environment acts towards us, he denies hereditary factors. He says; give me a dozen healthy children and I will make them accomplish any type of specialty; medical doctor, lawyer or artist. Edward Lee Thorndike is another behavioral science scholar who believes learning is the best factor in growth and evolution. He is among the first initiators of associationism theory, He in fact is the first person who offered systematic theory and tabled the importance of bouns or reinforcement in learning and believed that punishment and bonus are learning factors. This means that a person maintains a relation between what he does (learns) and the bouns or punishment he receives, meaning he learns to act in order to get a bouns, or avoids doing something in order not to be punished⁸. Burrhus Frederic Skinner is another behavioral science scholar, and is one of the famous and important founders of new behaviorisms who believes learning is a factor of man's growth and evolution, and learning

7- Shoari negad, Jaafar, psychology of growth (Etelaat institution 1370) P.37.

8- Source No 6, page 37.

occurs only within the environment. Thus it is environment that builds a person or makes a man. Skinner performed numerous & various tests on learning of humans and animals, like pavlov, Watson and thorndike concluded that learning, any kind of it, is establishing a contact between stimulus and response, and this contact is strengthened by complimenting a response with a strong stimulus. Skinner who is one of the important and influential scholars of behavioral sciences in twentieth century, believes learning is a means of receiving bonus or avoiding punishment. On foundations of human behavior, John Locke's views one of the precursors of behaviorism school could be pointed out. He believes that an infant has a blank state when is borned, and environment will reflect the necessary images on it. Nature of growth and evolution is not pre-determined, rather every person starts life in a blank state, and gradually environment is reflected on and forms it⁹.

Regarding what has been said so far, it could be said that various schools of classical management and various outlooks of this branch, under the influence of above view points, seek foundation of human behavior in environment, and this pre-assumption from classical and scientific school of management which acted on corresponding the rate of work and financial bonus through piece work and cloth work, up to human relations school and even social systems and expediency management schools are taken as foundation of human behavior.

Reviewing these two view points on foundations of human behavior, and that basically outlooks of various scholars are formed on the basis of their own philosophical insights and world perspectives and knowing that differences of these outlooks, are due to differences in the insights and cognition of world

9- Roschlen, Morris, History of psychology translated by Dr. Mohammad Hossein Sorouri (Zaman book Tehran, 1323) P. 27-29.

which these scholars believe in and particularism of these outlooks have their source in particularism and microscopic thinkings of these outlooks in explaining the human behavior, and furthermore paying attention to the fact that effects of religious value system is the most important influence which applied sciences accept... and human sciences, more or less are concerned with concept of values and even some of the scientific philosophers believe that removing of human sciences from values are impossible. But assuming this to be possible in speculative sciences, its occurrence in applied sciences and skills would not be possible at all, since selection of a thinking system in case of individuals, family or a particular social group, or in a large society, is based on a particular value system which determines targets and guides behavior....¹⁰ so by taking advantage of Quranic verses and traditions and narrations of in-fallibles (peace be upon them) we shall review foundations of Islamic behavior in Islam.

3- Islamic View Points on Foundations of Human Behavior

Islam's viewpoints on human behavior is based on acquired and non acquired foundations. Holy God in Israelites Sure verse No. 84 states that human behavior is rooted in shakeleh, which is the Quranic term for personality.

Say: Every one acts according to his shakeleh; but your Lord best knows who is best guided in the path. (verse 84 of surah Asra)

Holy Quran, states, human action is based on what is called shakeleh. The term shakeleh has various meanings. Shakeleh is an Arabic word coming from

10- Insights on management in Islam, collection of articles presented in fourth international seminar on Islamic management explaining the concept of Islamic management, written by Ayat-Allah Mesbah-e-Yazdi P. 21-22.

shakl meaning tying up beasts feet, and shakel is the rope with which the animal is tied (Dictionary of Ragheb Isfahani). Shakeleh also means personality, because it is the character which bounds man and does not allow him to feel free on what he wishes, rather makes him to act in accordance with morale. In Majma-al-Bian shakeleh means sufi-path and religion. Another meaning of this word is form and shape and also need and requirment, so that shakeleh means the requirment that bounds man. Sophian-Ebn-Einieh quotes a tradition from Imam sadegh (may peace be upon him) stating, "intention is" better than action and basically intention is the action itself and then Imam quoted the Quranic verse; tell anybody who acts on basis of his shakeleh, it means he has acted according to his intention¹¹. From what has been said, it could be understood that shakeleh has the following meanings:

1- Intention, 2- Character 3- Order and religion 4- Form and shape

All above four concepts could be the basis of human behavior and shakeleh includes all of them. Another words shakeleh means:

Collection of intentions characteristics, human mental form and shape .

1- Intention

Intention means, determination, heart's resolution and is applied to mean taking an awared decision to preform action. In Islam there exist a difference between action and intention. Intention is an inner affair, and action is a result of it. Amir - al - Momenin (may peace be upon him) says "intention is the fundation of action" and also "actions are results of intentions"¹².

11- Vasaal-al-shica, volume one, P.36.

12- Ahmadi , Abdolvahed - ebn - Mohammad , Gharrar - al - Hekam and Doer - al - kelam, or Amir - al - Momenin quotations , translated and prepared by Mohammad ali Ansari , collection (Tehran , Elmi,Bita).

So we see that intention is detached from performing an action. Of course we should pay attention that in Islam intention has priority to action. Imam Sadegh (may peace be upon him) believes that Hellish stays in hell and Heavenly stays in heaven due to their intentions.¹³ It is for the same reason that Mulana believes man is ideas all along and only the rest is bones and muscles.

Obrother, you are all reflection

The rest is bones and muscles

If you reflect flowers, then you are a flower garden

And if you reflect thistle, you are thicket

The fine point here is how intentions are formed? Is imagining and idea the same as intention to act? Or intention has other stages and particularities that can not be formed only by imagination. Paying attention, it seems that determination to act is not possible only by imagination or fancying about it. Determination to perform and act and manifestation of a behavior, is a result of an individual structure and formation.

The intention to kill can not occur to many people, it has been said that infallibles (may peace be upon them) never even thought of committing a sin (intention of sin).

This point, at least shows that intention to act is not the same as imagining that act. intention is an out - come of any particular formation and mental composition. Alameh Majlesi in Bahar - al - Anvar with relation to the

Momenin quotations , translated and prepared by Mohammad ali Ansari , collection (Tehran , Elmi, Bita).

13- Kelini, Abi Jaafar Mohammad - ebn - Yaghini , Osool - e - Kafi - translation and explanation of seyed

Javad Mostafavi , (Tehran , Elmieh Islamieh) volumes , P.85.

narration that states "believer's intention is better than his action" writes; "Note that problem resulting from this narration is due to misunderstanding the correct concept of intention.

Intention means imagination of determination and will and its penetration in memory and heart, while if this is comprehended correctly you will see that correction of intention is one of the most difficult actions and this is subject to the state which describes ego and superiority, acceptance and preference of actions depends to such state. Correcting such state is not possible unless through hard mortification, right thinking and many spiritual struggles one could discard love of the world, pride of it and glory of it from his heart"¹⁴.

Thus intention is not same as sole imagination. Intention are results of mental structures, or as Majlesi says ego states, many of whose elements are out of human imaginations and thoughts. In order to change or correct this structure and state could occur through hard mortification and precise thinking and also much industriousness and many spiritual struggles.

2- Character

Another meaning of shakeleh is character. characteristic means collection of mental manners and usually is manifested through contact with objects and other people. Islamic scholars and thinkers usually believe that characteristic is a result of two factors:

- A: Temperament and physical formation which is a product of hereditary.
- B: Environmental conditions

Alammeh Tabatabaai in explaining concept of shakeleh says physical and mental particularities of each person have a special relation with each other. Some temperaments, anger easier and have the tendency to aggression and

14- Alame - Majlesi , Bahar - al - Anvar , volume 70 - P 193.

revenge. Some other temperaments have the tendency to food and sexuality. Similar cases show that ego can be irritated and drawn towards its nature with the least important factor¹⁵. And also says: up to here a kind of relation between Actions, morales and natural particularity of man has been pointed out. But there also exist another type of relation and that is the relation between actions and habits and between conditions and elements outside of human nature, existing in man environment and the conditions of his life, such as traditions, manners and imitated habits. These factors invite man to agree with them and keeps them from performing any action which conforms or discomforms with them. In a short time such factors, create an imaginary conception and this imagination would match human actions with environmental conditions that he is intimated with¹⁶.

3- Religion and Order

Religion in Arabic means order and the place to go and in terminology means institution and doctrine. In more comprehensive words, doctrine is a method and program that an individual has set up for his life, and explains the world, past and present accordingly. Usually human religion forms on basis of environmental training a social inspirations, another words environment influences this sphere, but acceptance of these trainings are not possible unless suits mental grounds of the person. In Islamic outlook, man's religion is basically formed on basis of his natural needs, and this is what his desires and tendencies bide in his desnity and nature¹⁷. Nature furnishes a primirly mental structure for man so that he would not passively accept all environment

15- Tabataba'ii, Alameh Mohammad Hossein, expalnation of almizan (Tehran: Dara - Al - Kotob Eslamieh, 1397 A.H.) P.2,3.

16- Previous , volume 13 - page 201.

17- Previous , volume 13 - page 204.

mental stimulus, this way religion, is accumulated on basis of form and primarily mental structure of man (Nature) and in its own part causes a structure and particular mental form which forces him to perform a special action.

From the other side a Moslem individual on the basis of his religious convictions, believes world as the place in which God is present and He sees and hears all man's actions. On basis of man's religiousness and convictions he accepts God as absolute arbitrator and feels divine supervision and control on his actions and behaviors and knows that God in sura Qaf verse No.18 states: "He utters not a word but there is by him a watcher at hand". And that he will get bonus if perform the least of good action and will be punished if performs least of evil action (referred to surah shaking verses 7 and 8¹⁸).

God has absolute supervision on all actions and movements of individuals and each Moslem, before facing anything or anybody, knows that his actions and even his intentions are placed under the precise divine supervision, and any good or evil trifle action is recorded. If he does not get his reward or punishment in this world, in the next one all his actions, good or evil shall be investigated and each one shall receive his suitable due¹⁹. This religious conviction influences individual's *shakeleh* and his action and behavior. Now that *shakeleh* has been discussed, in detail, elements effecting, in some way on these details and in turn influence *shakeleh* will be reviewed.

Natural Position

Natural position in Arabic comes from natural disposition meaning crack and crackable, invention and compositioning, other meanings have also been considered for them such as:

18- So, he who has done an atom's weight of good shall see it.

19- Jasbi, Dr. Abdollah, article, control of supervision in Islamic management P.3.

- 1- Original creation of any thing.
- 2- Pure nature which has not been polluted yet.

In Holy Quran different compositions of natural disposition has been used, and paying attention to all verses in which Nature is considered, it is seen that Almighty God has used this word in creation of parituarl objects, as follows:

- 1- Skies and earth
- 2- Man

However, in form of natural position has come in only one verse, and is about human, saying that this is natural position of God's religion.

Then set your face upright for religion in the right state - the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is men ; there is no altering of Allah's creation; that is the right religion, but most people do not know. (verse 30 of surah Rome)

So if we maintain some particularities for man in the beginning of creation, these particularities would be the same as his natural position. therefore natural position is the same as structural entity of man, the structure which is the same for all humans and so they say humans have been created with same natural position. Holy God in Suras of Elevated places Verse 172, Sun Verse 8 and the Roman verse 43 attends to God knowing natural position of man. These Verses and traditions explaining the point of the fact that God has placed the natural position of knowledge of Himself within man and all humans in their essence are unitarian and God knowing, what draws them towards worshipping non - God and fall to materialistic precipice are certain delusions which hide man's clean natural position and makes him careless of his own essentiality²⁰. In order to make it clear that natural position from this outlook is one of the foundations of human behavior, it is necessary to

20- Jasbi , Dr. Abdollah, "man in Islam".

explain that natural position of God knowing means that a kind of non acquired tendency and knowledge of pure essence of God exists in man. this is confirmed by psychology, sufisim and religions and specially Holy Islam.

Natural positions of Godness in man, from one side, give divine direction to all of his natural positions, knowledges and behaviors, and from another side recognizes him as a superior, and distinguished creature who has aim and target.

Free Will

Character of human is a result of heredity and environment from one side, and a third factor, from the other side called free will. In Islamic point of view, hereditary and environment are not the only factors determining human behavior, rather man in relation to his surroundings, actions and behaviors is free. Free will is in man's creation and his nature , and is the basis for accepting any kind of obligation. Appointing profits and inviting man to accept their messages cannot be Justified unless his free will is accepted. Based on Islamic insight, Man has the virtue of reviewing each one of his wishes with knowledge, awareness and precision, and take a decision to do or not to do one or more section of something. and even after starting to work, from the beginning to the end, each minute could continue or discontinue²¹. In Islamic view point, man can behave on his free will in most cases, which means not only his environment and hereditary factors are the reasons for his behavior. Holy God in Sura Israelites Verse no.7 says:

If you do good, you will do good for your own soul, and if you do evil, it shall be for them ...

And in Sura Spider Verse 40 it is stated that:

21- General project of educational system of Islamic Republic of Iran.

..... and it did not beseem Allah that He should be unJust to them, but they were unJust to their own souls.

And in Sura the Ranks Verse No.5.

..... but when they turned aside, Allah made their hearts turn aside

So it could be concluded that characteristics of man is a result of heritage and his environment from one side, and a third factor called free will from the other side. this collection all together makes up mental state and formation.

Environments

Environment means whatever surrenders any creature including living ones. As a whole these factors and and side forces which could influence individual's behavior is called environment, however this is not a precise and comprehensive definition. There are a lot of reasons indicating that environment is not solely a collection of outer factros, at least for humans, rather in case of humans, environment means some other thing, and has an inner concept, some reasons are as follows;

First : facing the same stimulus such as a fearful or pleasant stimulus different individuals show various reactions. In such conditions, stimulus is the same, however different reactions of individuals depends on their own understanding of it, and their understanding is an iuner concern.

Second : the same stimulus is percieved by some and not all. this point is manifested in some traditions which are known as knowledge.

The knowledgeables see thing in the world that others do not see. *Every green leaf on a tree, in the sight of a wise man is only a page of a book, witnessing the knowledge of the lord.* In Quranic words those who do not see the fine points are called deafs and blinds, and this point is not caused by environment, rather comes from inner world of an individual.

Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand. (verse 22 of surah Enfeal).

In above Verse, God, in a beautiful manner, states that in relation to environment reasoning power is a factor of hearing and seeing. Also God in Sura of elevated places, Verse 179 states:

..... They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear

And again in a very fluent and talkative explanation in Sura of Pilgrimage Verse 46 says;

..... for surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.

Third : world in its entity is the something but individuals have different world perspective, and each one has his own comprehension from this one world.

This world is the elephant who has come to the city of blinds and anybody feels it in his own way, in here, is the world multifaces? or is it the inner of world humans?

Due to the a.m. reasons, environment is not an outer concern, rather it is an inner concern. Human's relation with his environment is as he understands it. In fact man's world is within him. In the words of Amir - al - Momenin (Peace be upon him) the relation between inner world of man and his environment has been explained beautifully :

Do you think that you are a small speck ? While you have hidden an extremely larger universe inside of you.

This expression demonstrates man as a creature who has macrocosm inside of him. conformity of man depends on the type of environment within him. Anybody conforms with the world and environment the way he has built it within him. Holy Quran indicates this in a very beautiful verse.

And even if we open to them a gateway of heaven, so that they ascend

into it all the while, they would certainly say : only our eyes have been covered over, rather we are an enchanted people. (verse 10, 14, 15 of surah Hajar).

Holy Quran by this expression shows that many people do not see the world as it is, rather comprehend it the way they want to. Of course we should pay attention that Holy Quran does not neglect environmental stimulus influence on man.

And Allah has brought you forth from the wombs of your mothers - you did not know anything, and he gave you hearing and sight and hearts that you may give thanks. (verse 78 of surah Nahle).

This Holy verse indicates the point that if man does not take advantage of his important communication means of hearing and perceptability to correspond with his environment, and finally does not percetp recieved messages by these two senses and with the assistance of his heart, he would remain the same as the day he was born and will not grow up. We also see here that in relation to environment, heart as an inner factor in Quranic expression has a basic influence in the way of usage and relation with stimulus of environment.

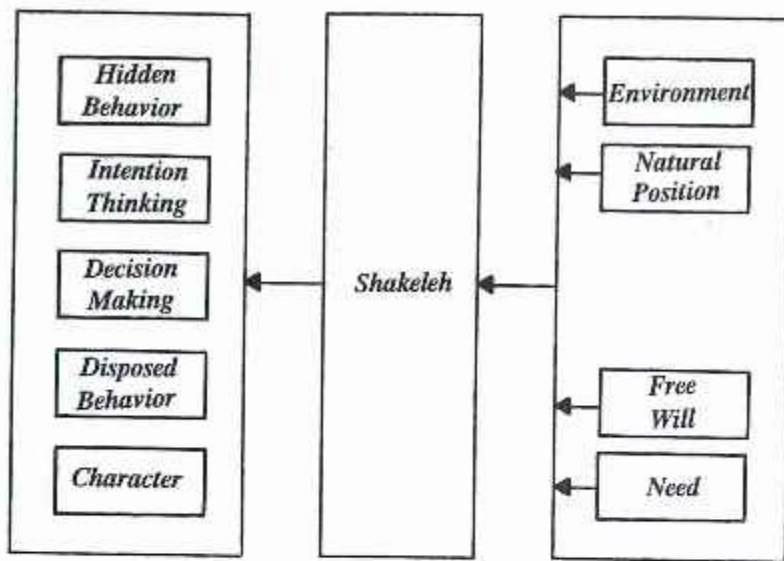
Conclusion

In reviewing various outlooks in foundations of human behavior, various particularist and microscopic view points were examined. The group who only reviewed non - acquired factors as creator of behavior and another group who looked towards acquired and environmental factors in order to explain human behavior, each paying attention only to components of behavior and its foundations in man. In reviewing Islamic outlook on human behavior it became clear that human behavior is based on shakeleh of each individual, and shakeleh is under the influence of man's intention, religion and character, and

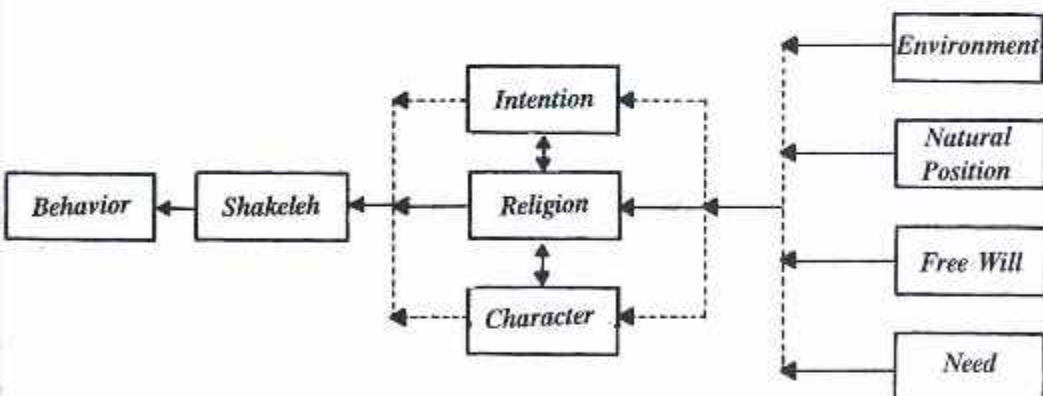
these factors in turn are influenced by free will, environment and man's needs.

What has been said in this article could be summarized and shown in one model. In this model intention, religion and human characters, as three main factors, influence each other. Intention means determination and human resolution and has the concept of aware decision taking for performing an action and is influenced by character and collection of mental qualities of individual and by man's religion as a way and program for his life and explains the past, and future and the world, and in a single word, of existence. These three factors which have been derived from different foundation of *shakele*, are themselves under the influence by factors which have been indicated by environment, natural position, free will and needs and are shown in the said Model. Individual environment, either inner or outer environment, meaning what would correspond to understanding of his surrounding and whatever has encompassed his influences, his intention and also his aware decision making, path, method, religion, character and mental and spiritual structure. Natural position as original creation of each creature and healthy nature and unpolluted entity of man, influence, his determination and heart resolution. Religion is formed on basis of human natural position and influences his character. Free will and needs of man influences *shakeleh* which in turn effects human behavior.

This Model and review shows that analysis of human behavior from Islamic view points is a more comprehensive, deep and at the same time more real, in comparison to other controversy and various explanations and analysis of human relation and root finding.



*The Model of Human Behavior Fundamental
From View Point of Islam*



*The Model of Human Behavior Fundamental
From View Point of Islam*

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The Role And The Effect Of Friday Prayer On Public Affairs Of Islamic Republic Of Iran*

Abstract

The system of Islamic Republic of Iran is dominated by Quran and is administrated through the Islamic values, therefore is not similiar to any-other government in the world.

This government enjoys a specific base to establish relation and communicate its messages to the society. These bases are congregational prayer, friday prayer and the great gathering of hajj. Yet after passing more than 18 years from Islamic revolution, Friday prayer has an important role in drawing people attention to cooperate, to be armed and make a monetary contribution to fronts duning holy defence, as well as creating a peaceful and relaxed atmosphere and inform people in the fields of social, political, economic and cultural affairs.

In this text, the effect of friday prayer on social, economic and political activities on public affairs is first assigned and then a pattern is given.

* - written by A. Jassbi, Ph. D. and Mohammad E. Ansari, Ph. D.

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The Aims of Research

Basic Aim

Examining the effect of friday prayer sermons on decision - making process in public affairs. (social, political and economic affair)

Secondary Aims

- A. To offer a systematic pattern of sermon's effect on public affairs.
- B. To offer the experiences and functionability of the institution of friday prayer in the country.
- C. To acknowledge the students especially management's students with the activities of Islamic management in the country.
- D. To make the official of the system more familiar with the effects of this institution in the country.

The Importance of this Research

In Islam mosque, pulpit, congregational prayer, friday prayer, hajj and, are places which are emphasised in management and public affairs and also linking people and government administratives as well as sending their message to each other. Among these, friday prayer and its specific position and the repeated emphasis of the great leader of our revolution, Imam khomeini and Ayatollah Seyyed Ali Khamenei, to carry on the friday prayer as grand as possible, was the reason for us to study this subject. Although what is important and can not be disregarded is the effect of friday prayer sermons on public affairs, but - here is a question, and that is the degree of its effect on the three important public affair activities - political, social and economic - as well as its quality from the government officials point of view. In addition the manner of using these activities for the more productivity in public affair and therefore improving its program was the subject which should be under study.

To achieve this target, first of all, the researchers study the role of Friday prayers sermons from Quranic view point and scrutinize the interpretations of Holy Friday sermons, then review the cultural role of Friday prayer in Islamic public affairs since the beginning of Islamic period until now, but for studying the role of Friday prayers sermons in public affairs of Islamic Republic, we should look in to the exact outlook which can clarify the complex relations of Friday prayers with public affairs of the country. In fact, searching in this regard is not impossible, but it is comprehensive and is beyond the capability of one person and can not be contained within the framework of this essay. Considering the existing limitations, it is only decided to study the effect of Friday prayer sermon on public affairs, the system's official view is underlined, therefore the basic questions and theory is based on studying the effects of Friday prayer on public affairs, so in order to get the results as much as possible, only the great effect of them in information center system as well as their broadcasting on TV has been studied. To collect statistics in this regard, two basic groups were considered. The first group of 40 members, included ministers, advisers, vice-president, and the other group of 140 members consisted of, assistant ministers. Among 200 questionnaires, about 75 forms were completed and returned (about 14 questionnaires from first group, and 75 questionnaires from second group). After gathering the completed forms and holding an interview, the results were classified and analyzed applying the comprehensive and descriptive statistics.

The Results of Research

Friday prayer sermons have some effects on the decision-making of public affairs and the quality of the effect on the three groups of variables of social, political and economic activities are as follows:

Social Affairs

The results show that about 50.7 percent of system's management (both groups) believe that the effect of Friday prayers sermon on public affairs is very much, about 36% pct of managers believed that sermons have not so much effect on public affairs and about 13.3 pct of managers believed that sermons have little effect on public affairs. Of course there is no particular difference between them.

Political Affairs

The results show that about 77.3 pct of system's managers (both group) believe that the effect of Friday prayer sermon on public affairs is very much, about 17.3 pct of managers believed that sermons have not so much effect on public affairs and about 5.3 pct of managers believed that sermons have little effect on public affairs, of course there is no contradiction in their idea.

Economic Affairs

The results show that about 28% pct of system's management (both group) believed that the effect of Friday prayer sermon on public affair is very much, about 49.3 pct of managers believed that sermons have not so much effect on public affairs and about 22.7 pct of managers believed that sermons have little effect on public affairs, of course there is no contradiction in their idea.

The Proposed Systematic Pattern of Research

One of the aims of this research is to indicate mutual connection between Friday congregational prayers and the executive power in a systematic pattern. (diagram A). The collection of Friday congregation prayer and executive power perform in a situation in which people, Islamic Majlis members, factory's ministries and foundations Islamic groups in a common and complex function

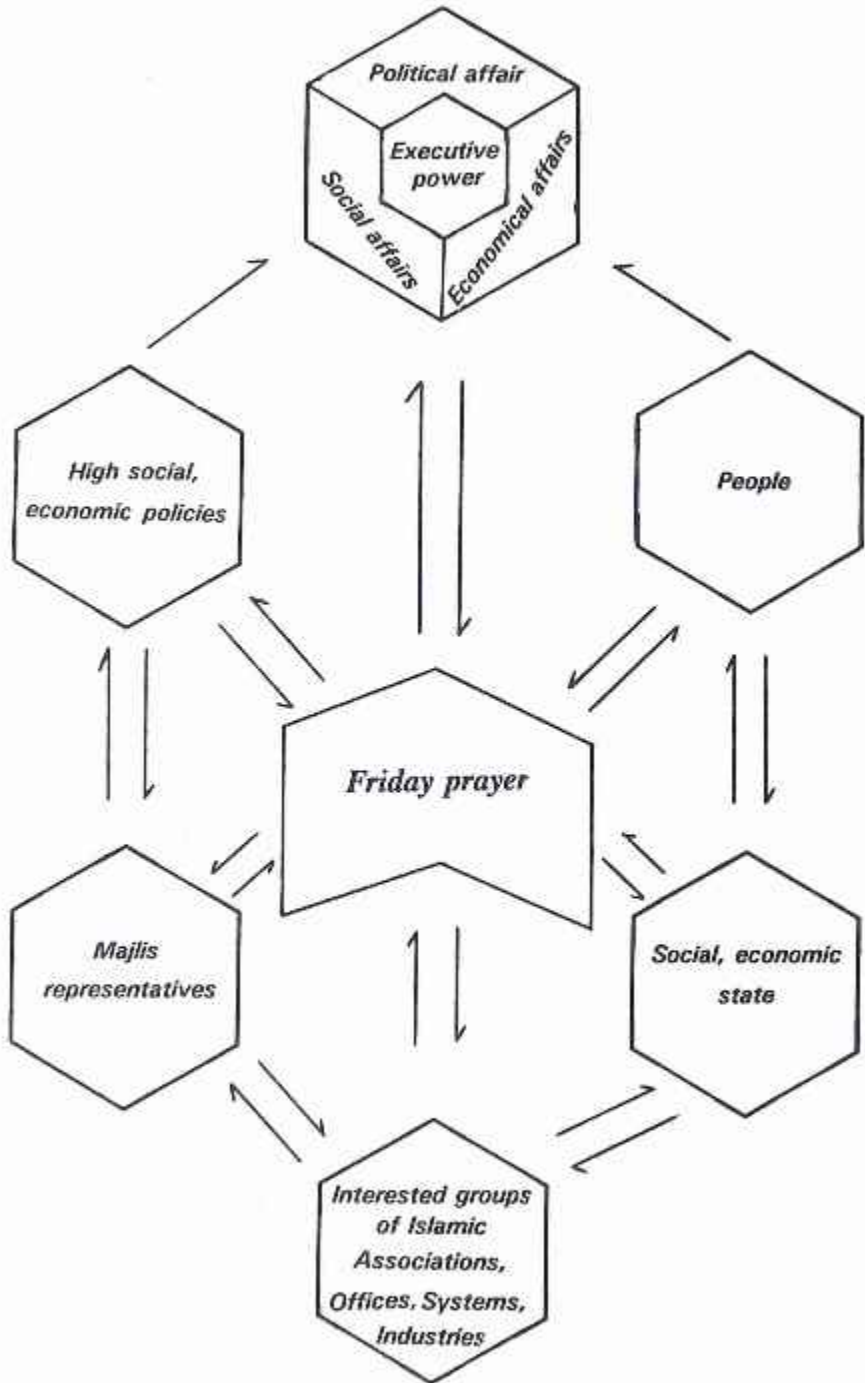


Diagram A: The effect of Friday prayer in public affairs (executive power)

and through a single behavior from the economic, social and macro policies of the country. Nevertheless, this mutual behavior of these two organs should be studied individually and simultaneously. Here because of the complexity of the subject and the limitation of mutual relations between these two organs and also the limitation of sources as shown in (diagram B), the mutual relations between Friday congregation prayers and executive power is studied and in fact, the amount of the effects of external factors was obtained through questionnaires which was taken from the system's officials. In diagram it is shown that Friday congregational prayer has mutual relation with public affairs of the country. In such a way that, Friday leader has basic role in Friday prayer and works within the framework of the head quarters of Friday prayer which is under the control of diplomatic councils of Friday leader, the leader and external agents such as the representatives, the economic, political and social situation of the region and Islamic world as well as the rest of the factors. In the first sermon Friday leader, invites the people to virtuousness through general framework and sets forth the current problems of the society and the Islamic world in the second sermon. In fact, leader's characteristic and his influence affect the public affairs specially the system's agencies which will result in improving their behaviour which in return influence the Friday's sermons. This action improves public affairs constantly in the framework of the respectful aims of Islamic Republic of Iran.

Recommendations

1- Friday leaders and the authorities are suggested to solve the problems systematically and deliberately and outline an extensive system of information and research as well as performing necessary studies.

2- The possibility of reporting problems by the people and solving their problem by the Friday leader.

3- To set forth sermon's topics objectively in such a way that the results of sermons would be under the control until obtaining complete results.

4- To establish close relation and understanding as well as extensive associations between Friday leaders and the system's officials specially in valuable fields.

5- Officials should pay more attention to the sermon's messages and follow it regularly in order to perform the suggested reforms.

6- It is necessary to prepare extensive educational facilities for training Friday's leader in government affairs, internal and external policies as well as project, programs and limits of power of authorities.

7- Considering the above mentioned subject, Friday's leaders have rather autonomy in public affairs system which shows this base is public and effective.

8- Today, the authorities of the system are not able to solve the problems without the help of people, in fact the more relation between these two, problem will be solved in a better way. The authorities are also suggested to have close relation with this center.

9- The more agreement between officials and Friday leader leads to logical decision - making.

10- It is suggested this text should be studied.

In fact, in order to have a comprehensive research about the mentioned subject and achieving the targets of the effect and the function of Friday congregational prayer on public affairs of Islamic government, it is necessary to have another research with the help of experts in different areas and also study more the undiscovered sides of this extensive system with the use of necessary facilities, because in this research only some parts of this important matter have been studied.

The Result of Research in Summary

1- Friday prayers sermons have some effects on the decision- making process of public affairs from both group's view point. The degree of difference in their opinions with regard friday prayer sermons' effect is not significant.

2- The effect of Friday prayer sermons on the process of decision- making is as follow:

Variable Statistical Parameters in Regression equation

<i>factors</i>	<i>b coefficient</i>	<i>Beta-coefficient</i>	<i>T</i>	<i>t sig</i>
<i>economy</i>	<i>1.26462</i>	<i>0.15638</i>	<i>7.547</i>	<i>0.001</i>
<i>political</i>	<i>1.25065</i>	<i>0.29302</i>	<i>12.853</i>	<i>0.001</i>
<i>social</i>	<i>1.19461</i>	<i>0.59833</i>	<i>21.818</i>	<i>0.001</i>

T is the significance of factor

correlation coefficient

Multiple r 0.99514

Determination coefficient

Rsquare 0.99030

t sig is the level of significance of factor

Reliability coefficient

Constant 5.82630

Regression equation can be offered as follows with the use of statistical parameters especially (Beta) coefficient:

$$Y=C+B1X1 + B2X2 + B3X3$$

B1,B2 and B3 are coefficients.

X1=social affair

X2=economical affair

X3=Policy affair

The effect of friday prayer sermons from political authorities' view = social - 5.82630 + 0.59866 + political - 0.2930 + economy - 0.15638.

The results show that among impressive factors the friday prayer sermons

have the most effect first on social then on political and finally on economic factors.

Analysis and Conclusion

Friday prayer is a comprehensive system and special Islamic mass media in which religion and politics are combined from Imam Khomeini point of view. This system through Friday prayer sermons enters in the system of the public affair of the country as an input. This input effects decision - making process of the administrative system. This input itself effects on the public affair of the country in the three dimension of social , economic, and political affair. The amount of sermons' effect on social affair is 0.6, on economic affair is 0.30, and on political affair is 0.5. The resulted changes which return to environment as output change into inputs for Friday prayer sermons through output information. These sermons change into inputs of the systems of public affair of the country, through outputs. If this bilateral process lasts, it will help improvement of programs and public affair. It can act like a strong arms for the system of public affair of the country, stabilize the system as well as provide unanimity and participation.

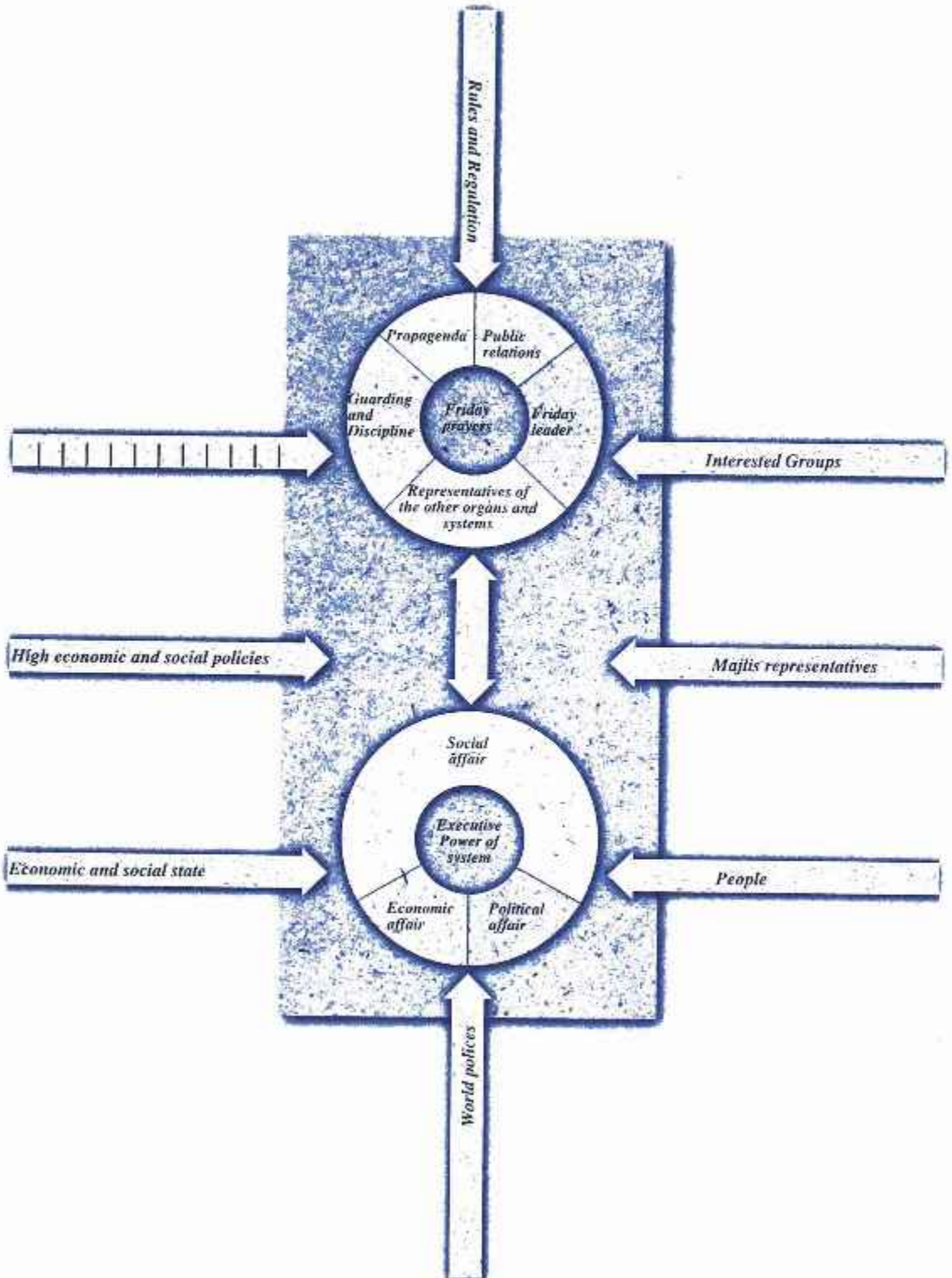


Diagram B: The blend model of systematic view of Friday prayer and

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Cooperative Economy*

The constitution of Islamic Republic of Iran which is a sign of willingness of the Moslem people of Iran discusses the necessity of cooperation, formation and organization of cooperatives and underlines strengthening the system of production and distribution of cooperatives in such a way that bring about the means of balance between public and private sector activities, providing the possibility of development, while considering the value principles of Islam.

In the 43th article of the constitution in which providing the economic independency of society and eradicating of poverty and deprivation as well as meeting peopel's needs are considered, one of the economic principles of Islamic Republic of Iran is said to be providing the possibilities of finding jobs for all of the applicants in order to gain full employment and to provide the necessary equipments for all the persons who can work but do not have the needed means, and cooperative have been considered and confirmed as one of the lawful methods of providing such means.

Economic activity in the form of cooperative is being considered, for it , neither involves the concentration and circulation of wealth among few special persons and groups nor determines the government as an absolute and fully authorized management.

* - Tavon (cooperation) Monthly Economical, Social and Cultural Magazin of Cooperation Ministry, No. 32, 1994.

In the 44th principle of the Constitution cooperatives are considered as one of the three foundations of the economic system of Islamic Republic. The necessity of regular and proper planning in every one of the three sectors public, cooperative and private sectors - is underlined.

"The cooperative sector consists of production and distribution cooperative companies and institutions which is established in urban and rural areas within the Islamic principles."

"Private sector consists of those part of farming, animal husbandry, industry, commerce services which are complementary to the economic activities of public and cooperative "sector".

Since conditions and disciplines of these three sectors are very important and should be fixed by establishing proper regulations, regard and by all who have knowledge and experience in this field, so that with assistance of all something big could be made.

The History of Cooperatives

Although the establishment of cooperative institutions and the completion of the knowledge of cooperation is a new phenomena and it only goes back to the middle of the 19Th century, the phenomenon of cooperation in the world has a long history.

The movement of cooperation in 1944 took a new form with collection of the principles of cooperations in England and gradually completed, then it turned into the international principles in 1966 finally, and up to 1966 more than 600,000 cooperative companies which almost $\frac{4}{5}$ of them were agricultural cooperatives having 180,000,000 members in the world paritcularly in Europe conutries and Untied states of America joined the movement which shows the growth process of this economic and social system.

Therefore the movement of cooperative and studying its development and

evolution during the past 140 years is an important part of the research targets of the world searching centers and also is considered as a certain part of the activities of United Nations researchers as well as it devoted the most important time and power of researchers to itself. Today, reviewing and studying in fields of quantitative and qualitative activities of cooperatives, analyzing its principles and dimensions, as well as searching the factors of success and failure of the cooperatives is continued, and considering the important role cooperatives could play in upgrading life of the societies such research are regarded a necessity.

The Dominant Principles in Cooperatives System

Among all of the principles of cooperatives system and the foundation of cooperatives companies suggested by the pioneers of the school of cooperation, named Robert Owen and Fourier, only six are universally and, specially in Europe and United States of America, accepted as follows:

1- The Principle of Democracy

Every person without considering the amount of his(her) share has one vote.

The principle of democracy in fact is the distinction between cooperatives and joint companies. It is considered as the indication of superiority of the cooperative company.

2- The Principle of Freedom of Membership

Every person despite his(her) religious belief, political ideology, social and economic position has the right to become a member of the cooperative companies. And none of the said factors can prevent his(her) participating in cooperatives.

3- The Principle of Limitation of Profit

It means that economic activities in cooperative sector is not with the intention of earning large income and making more profit, in fact the premium obtained through economy activity of cooperatives should regularly be less than private sector's premium obtained in free market through the similar activity. The Principle of profit limitation is one of the distinctions of cooperatives from private sectors which has resulted in breaking down the false sanctity of making profit and essentiality of work and cooperation have receive due values.

4- The Principle of Division of the Premium in Accordance with the Amount of the Trade

It is based on the dividing of - part of the premium in the ratio of the amount of transaction accomplished by the member in a certain time and not division of premium in the ratio of stocks capital.

It is important to explain that division of premium in the ratio of the amount of the dealings by share holders in cooperative company was done first in the consumption cooperatives, in such away that in these companies division of the premium is based on the amount of the purchase of the shareholder, therefore the more premium will be paid to the shareholder who purchase more, but in the others cooperatives the obtained premium was done in the following three parts:

First, a part of premium was used to expand and develop the cooperatives activity which bring about more profit.

Second, a part of premium was reserved for improvement and publication of cooperatives culture and providing public facilities in filed of comfort, education, health and well-being of the members of cooperative and their families.

Third, the surplus of the premium like in consumption cooperatives was divided among the shareholders according to the ratio of the amount of their purchase and dealing or the quality of their activities or equally.

5- The Necessity of Active Participating of the Members in Administrating of Cooperatives

It means that the cooperative's members should have direct and regular participation, in the production of articles which they, themselves consume. the participation of cooperative members in filed of the activity of cooperation company was to stabilize the value bases of the cooperation culture and improving it in the economic - social dimensions of society.

Therefore, the cooperative system sets forth and generalize the new value culture contrary to the value system of the joint company in which some groups work and the other groups invest, as well as the share holders make a profit according to the amount of their capital and shares and are not necessarily active or participate in the administrating of the company in general. Therefore the active participation of cooperatives members in products and processes of the company is one of the basic distinctions between cooperatives and the joint company and the other economic sectors.

6- The Principle of Training the Members Employees and the Public

The cooperatives were trying to be considered as a culture in the society. They attempted to motivate people to have activity and participate in cooperatives, not for making profit, but the people of the society should have the necessary attitude toward adopting this new culture and actually believe in its authenticity in such a way that utilize their capitals in these companies with less profit. This target is being accomplished through the knowledge of the culture of cooperative system which is achieved through training the people of

the society and stimulate the interest of people in cooperation and participating in cooperatives. It is clear that, people after taking part in cooperatives, become familiar with the principles and values of cooperation through training, therefore they are able to improve and develop the cooperation as much as possible.

Different Types of Cooperative Companies

Variety, comprehension and generality of cooperative companies' activity on one hand and the political and social systems of the western and eastern societies and third world on the other hand, in the organizational structure and the manner of activity of the cooperatives in various places, make it impossible to classify or group all kinds of cooperatives under a joint content. Therefore in this part the nature and the kinds of cooperations in relation to the formation social - economic factors which is dominated in each society will be mentioned.

1- Division of Cooperatives Considering Foundation and Fundamental Activity Cooperatives Could at Least be Divided into Four Groups as Follows:

A. Production Cooperatives

In these cooperatives all members of the company participate in production activity and present the produced articles to society or to the cooperative members.

B. Transfer Cooperations

These cooperatives will purchase the raw materials from another cooperatives or a non - cooperatives centers and after performing transfer cooperations, present them as consumption commodities.

C. Consumption Cooperatives (Distribution Cooperatives)

In these cooperatives, the company will purchase the necessary commodities of its members in package,(at a fair price) then supply it to the members.

D. Service Cooperatives

In service cooperatives, the company will provide public service for welfare of its members.

2- Classifying Cooperative with Regard to the Area of Activity Cooperatives Are Divided into 7 Groups According to Their Activities, as Follows:

A. Agricultural cooperatives which are active in areas of production and sale of products,providing personnel and the necessary services, saving and credit.

B. Consumption cooperatives are active in purchasing the members' necessities in large amounts , at a fair price and supply it to the members.

C. Saving and trust cooperatives are active in providing financial facilities for their members, they are like the institution which make of no interest loan in the Islamic culture.

D. House - building cooperations are active in building house for their members and sell them in long - term instalments of 20 or 30 years.

E. Fishing cooperatives

F. Industrial productions cooperatives

G. Forestry cooperatives

The last three groups were formed and developed in the north Europe countries, Japan and canada.

3- Division With Regard to Political Systems Cooperatives Can be Divided Into Two General Groups According to Political or Governmental Systems.

A. Official Cooperatives

Official cooperatives are obliged to follow and obey some rules and regulations which are established by government or the rules and regulations which are established by cooperatives in order to establish coordination and to compose a single method in activities and concentration for supervising and controlling.

B. Non - Official Cooperatives

On the contrary, non - official cooperatives have authority in decision - making, in choosing ways and manners of activity and establishment of rules and disciplines. They are not obliged to follow the specific and unique policy and regulations.

It is important to say that, division of the cooperatives are not limited to the above mentioned types, in fact there are a variety of basis for classifying cooperatives as follows:

Division with Regard to Having a Legal Location

- Those registered
- Those not registered

Division with Regard to Social Origin

- Urban
- Rural
- Labour

Division With Regard to the Comprehensiveness of Targets and Duties

- Single purpose
- Multi purpose

Division with Regard to the Stages of Development

- The primitive cooperatives

- The developed cooperatives

The nature of above is not discussed in this article.

Factors Causing the Success of Cooperation and Cooperative System

The success of cooperatives companies can be divided into four factors as a whole:

1- To Emphasis Individual Discipline and Respect Organizational and Economic Laws and Regulations

The members of cooperative company through accepting cooperation culture, acknowledging its concepts, training, respecting its rules and regulations and observing disciplinary system, stabilize the system. Stability of cooperative system stimulated the necessary belief and interest in public opinion about cooperation and supporting the cooperatives.

2- To Emphasis Selection of Intelligent, Innovator and Honest Managers

In cooperatives company, selection of managers are based on the vote of all member. Therefore the capitalist or their followers could not influence the selection of managers. So, the selected managers of cooperative companies for different positions for organizing the activities and operations of company were intelligent and innovator, as well as sympathetic and honest in fulfilments of their duties and responsibilities and members were satisfied with them which in turn was causing the spreading of cooperatives culture.

3- Relying on the Honest Support of Members'.(Whether Material or Spiritual) In Difficult Conditions

Most of the joint companies in public or private sector lack efficiency, and

in the beginning of their activity, the possibility of becoming bankrupt is high. When joint companies face loss in the first years of their establishment, most of the shareholders transferring their share to others drawing out their capital and lead the companies bankruptcy rapidly, but in cooperative companies, because of the member's belief in the philosophy of the cooperation, expanding cooperatives culture in society and lack of their emphasis on the benefit, and the usual attendance of the members in the scene of the activities decreases the possibility of dispersion and bankruptcy of the company so the cooperatives companies usually passed the critical and difficult conditions of economy successfully. This is one of the distinctions in cooperatives.

4- The Support of Government During Critical Times

The state and government supporting cooperatives and cooperation culture has a critical and determining role in the success and expansion of cooperatives in different countries. Since duties of governments in administrating social and economical is reduced through expansion and improvement of the cooperatives and the influence of cooperation culture in every society, therefore, governments recogniz support of cooperatives system as one of their political principles, and were able to provide the means to expand cooperatives any time they wished.

5- Lack of Existence and Forming of Trusts and Cartels as Well as Multi Natinol - Companies

Lack of the existence of usurious, monopolizing companies trusts and cartels in 19th century was the reason for success and establishment of cooperatives organization and cooperatives systems. But, considering the present conditions, in the countries which these monopoly agents continue to

live, there is no possibility for the cooperatives to activate freely and to organize independently.

The Reasons of Cooperatives Failure in Achieving the Basic Targets and of Foundations of Their Establishment

The several factors count for failure and lack of success of cooperatives, the most important ones are as follows:

1- One Sides and Ambitious Expansion of Companies

Most of the companies without considering private sector's competitions, open market economic circumstance as well as the unliable prejudice of government sector in keeping their free hand decided to expand their activities, therefore without considering the unexepected results, tooked a risk and finally they met frustration in many cases.

2- Economic Stagnancy and Financial Problems in the First Years of Activity

Many cooperative companies in different countries failed before the expansion of cooperative culture and its development. In fact people had not any knowledge about the philosophy of cooperatives culture and the members had neither tendency of supporting the company nor the type of financial and spiritual generosity to sacrifice which were the main factors in stablizing the newly established cooperatives companies. Therefore many companies failed in the first years.

3- Unstable Cultural Relations and Gap Between Members and the Cooperatives Companies' Management

In western countries, there were a gaps between members and the managers of different ranks as the cooperative companies expand and their

operations developed in various areas, in addition to having multi- purpose duties. So, the possibility of keeping relations decreased gradually to a minimum and the relationship became gradually less. It is clear that if the value culture of cooperatives system that is called basic motivations, is weak, enough honesty will disperse therefore, the more cooperatives company, is expanded the weaker spiritual relations between members become and that make cooperative company and cooperation system fail.

4- Lack of Motivation Because of Too Much Influence of the Government in Eastern Countries

In eastern countries, the governments were trying to bring the whole things under their control and to be as the only economic center, therefore they avoided to support the cooperatives, and the cooperatives were dissolved in government gradually. The more interference and influence of the government in the cooperatives affairs, and the more their systems disintegrated. Therefore in the Eastern countries, the basic principles and foundation of the companies as well as the systems of cooperative were deviated so that there was no hope for their stability.

The Reasons of Cooperatives Expansion and Movement in Europe

The reasons for the development of cooperative company and the growth of its is movement in Europe and can be briefly explained as follows:

1- The Contradiction of Capitalist System

The capitalist system and capitalists in order to keep their interests abused workers, women and children. Therefore, the groups under abuse in order to escape from oppression and object to the private companies' abuse, adhered

to cooperatives and endeavoured to enhance them.

2- Increase of Population and its Control

Makes low population control of immigration from rurals into urbans possible.

3- Industrial Revolution

Although the history of industrial revolution is much longer than cooperation movement, the expansion of many industries took place after the beginning of cooperation movement. In such conditions because of the existence of cooperatives, there was not any possibility to exploiting and abuse the cheap labor as it was done in the next years.

4- The Synchronize of the Europe Industrial Development and Influence of Cooperatives System

The necessity of agricultural and food products was more felt as the industries and factories rapidly developed. The best way for meeting the needs, was expansion of cooperatives and development of cooperation culture. This activity was executed and gradually attracted the attention of people to take part in agricultural cooperatives.

5- Lack of Multi-National and Monopolizing Companies, Cartles and Trusts

As it said, if these companies existed they could easily stop the expansion of cooperative as well as the cooperative movement by force.

The System of Cooperation, its Philosophy and Deals from the Constitutional Constitutional Outlook

In our society, the question raised is the future of the cooperatives and its

movements in Islamic Republic of Iran, will emphasis of Constitution in organizing and finding the role of the cooperatives be fulfilled? or will our future be as the future of the companies in West and East.

Before giving any answer to this question, it is better to analyze the Constitutional contents.

Iran economic system is based on three sectors (government, cooperative and private sectors) with regular and proper planning so that cooperative system can:

1- Stop the government from becoming a big capitalist and being in full control of economy.

2- Stop private sector from monopolizing.

3- Stop Regulate the economic relations properly and justly by establishing production and distribution cooperatives in cities and rurals within Islamic values and disciplines through quantative and qualitative development.

4- It restrics and eliminates the negative attitudes, characteristics and diviation of the private ownership while keeping the positive aspects and qualifications of it in Islamic society, on this basis, while believe in the generasity of the Islamic school and ideology all the effort of authorities and obliged officials of the society should be towards supporting and enhancing this part (the cooperations).

The Role of the Expansion of Cooperations in Stabilizing the System of Islamic Republic of Iran

To eradicate the direct and indirect influence of multinational and monopolizing companies after the victory of revolution, was one of the aims of the Moslem and honorable people of Iran. This movement will continue until disappearing the agents and remnants of imperialist and completing the victory of the religious school of thought. But Islamic Republic of Iran does

not intended to control all the things and to have basic (first) role in economy and social activities and affairs and to the economic affairs of society as a great employer, therefore the policy of challenging with great investment companies should not be at the expense of bringing the whole economic institution under the control of government, because if the whole economic affairs of society are under the control of government, the policy and economic affairs will concentrate in government and this lead to dictatorship. On the other hand, if the economic affairs of the society are wholly concentrated on private sector, capitalist system will be expanded and a few people will be wealthy and finally will lead to the exploitation of majority.

By the way, the present circumstances of economy in East and West indicate that the critical results and bad consequence of the policy of controlling all economic facilities by the governments in Eastern countries while concentrating the unlimited economic activities in private sector has resulted in expansion of exploitation and moral degeneration in western civilization.

Islamic government in order to avoid the dangers which East and West societies are faced with, has underlined supporting and enhancing cooperations and expanding cooperative culture and system in regulating the economic affairs of society. The government calls cooperative sector as a factor of balancing public and private, sector also considers the cooperation sector as the complement of public and private sector and giving it an important role to play.

It is certain that cooperations foundations in Islamic culture will not be similar to the cooperations system in East and West, in this regard, the relation of regulating basic duties of the cooperation system in Iran is considered as an important duties of Islamic Republic of Iran which has its root in Islamic values and principles so that cooperative sector is formed and

organized as an active, functional, authentic sector and be in tune with the targets of revolution. We hope with the help of God, while working continuously, succeed in amending directives and the execution regulations of the cooperatives and stimulate the necessary interest in people to participate in them.

Although, there was some inadequacy in the functions of cooperatives after the victory of revolution which has almost continued until now, there is a hope that the Moslem people of Iran are interested in formation and expansion of cooperatives. For instance, there is the cooperative company Expansion and Production Center having 36,000 members and a which has resulted in effective activities for the member capital of more than 45,000,000,000 Rials.

We hope in near future the passive cooperative companies become active through recognition and the existent cooperative companies to be completed so that the interested people succeed more in the properly development of Iran economy.

Iran Car Makers Productivity Analysis And Forecasting*

Abstract

In this article after a preliminary discussion on theory of Productivity on basis of added value, and introducing technics used for this purpose, above theory is applied to in car making industry of Iran, and results are reviewed. In order to do this, statistics and information of a ten years period, after the victory of Islamic Revolution, for measuring productivity on basis of added value, is considered, and in an improbable form, sensitivity has been analyzed, and productivity forecasted.

With the execution of a simulation program titled "risk simulation" future of this industry in probable form is forecasted, a program for each one of the factors, in order to achieve a certain degree of increase in Productivity, is arranged.

1- Productivity

Productivity as a mean to control the functionability of management, has the potentials of evaluating a very small economic group, all the way up to the national economy, assisting the management to choose the proper policies for development.

* - Written by A. Jassbi, Ph.D. and Abbas Namazi, MS.

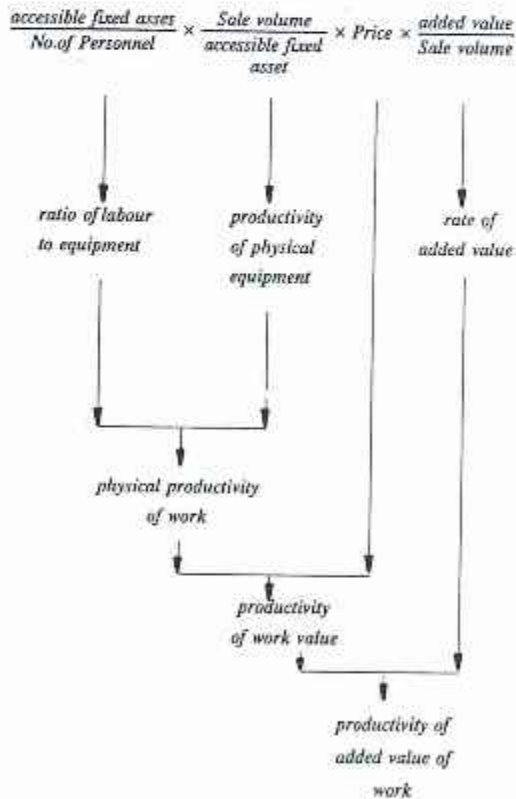
- Pazhoohesh Magazin, Research in Science and Technology, vol.13. No.24, page 40 to 49, 1994.

As a whole, productivity considers the ratio of input factors to output as follows:

$$\text{Productivity} = \frac{\text{output}}{\text{amount of input factors}} \quad (\text{A})$$

Equation (A) which in fact indicates the ratio of total output to input, and is called collective productivity, make it possible to deduct productivity for each particular case¹.

Here it is necessary to state, that mostly, productivity is measured using added value concept. As an example of productivity, added value of work, could be indicated as follows²:



1- A. Jassbi, Productivity analysis and measurement, Ph.D. Dissertation, June 1979.

2- Asian Productivity Organization, Value added productivity, measurement and practical approach to management improvement.

In the present study of probable distribution, productivity factors are assumed to be normal, research for probable distribution of each one of the factors in any level of organization or industry needs a separate study, which would be possible through statistical analysis. In order to prepare a model for each of the factors, a forecast would be necessary. Through serial time study of each factor, best procedure for it, has been chosen, suggested processes for choosing the best procedure in a program is as follows:

$$x = a + bx \quad 1$$

$$y = ae^{bx} \quad 2$$

$$y = ax^b \quad 3$$

$$y = a(b/x) \quad 4$$

$$y = 1/(a + bx) \quad 5$$

$$y = x/(a + bx) \quad 6$$

$$y = a + b \log x \quad 7$$

$$y = e \left(a + \frac{b}{x} \right) \quad 8$$

Degree of productivity considered in this article, is defined on basis of added value, with regard to the following definition³:

$$(B) \quad y = \frac{S - M}{R + F + CI}$$

In this formula:

S (Annual sale) Gross Product

M Total Cost of consumed material Cost per year

R Total wages per year

F Total cost of facilities per year

CI Capital expenditure

2- Sensitivity Analysis

Sensitivity analysis in formula(B) enables management to make a suitable program for correcting the relevant factor in order to effectively increase productivity. Sensitivity analysis is an important, improbable relevant method for forecasting and programming.

3- Risk Simulation

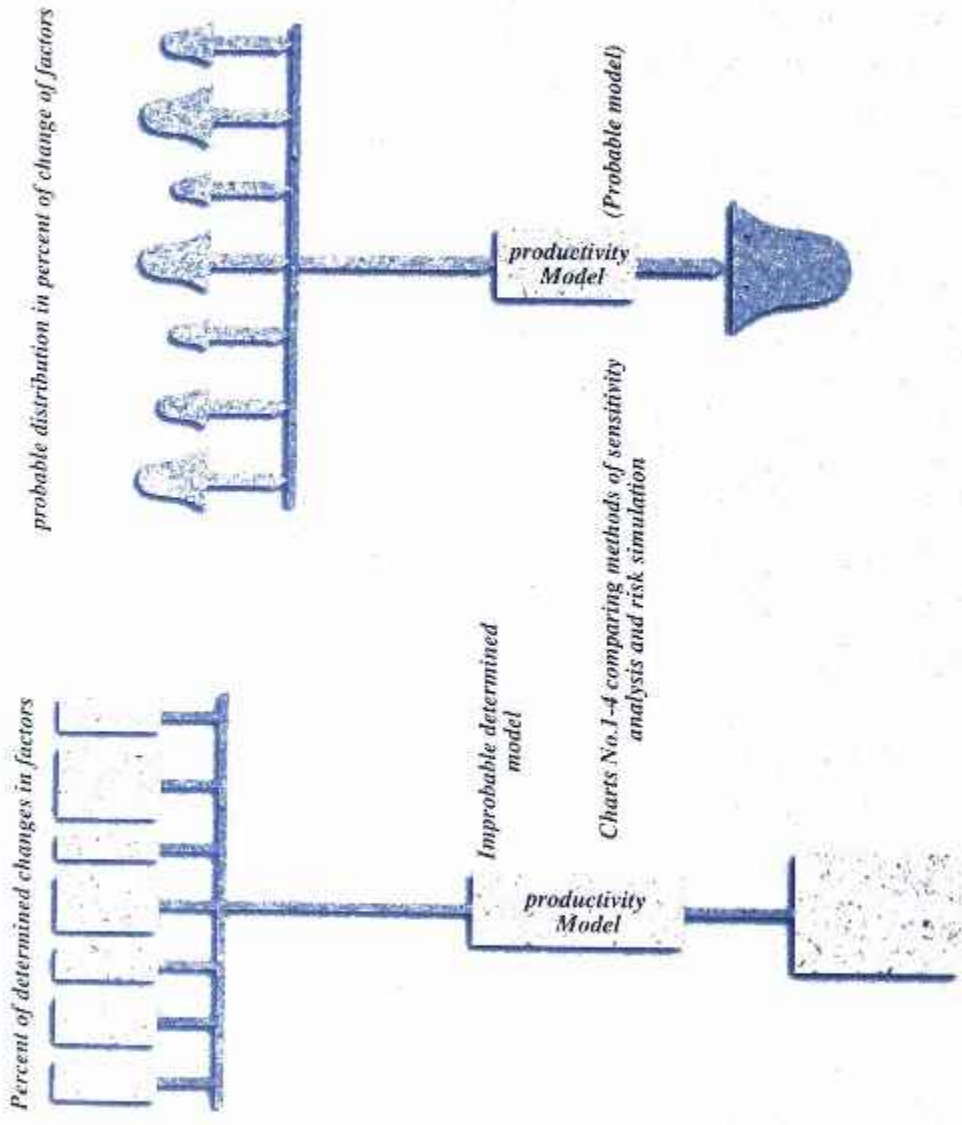
In spite of sensitivity analysis, which is a nondynamic approach, risk simulation in probable conditions discusses the subject. Through identifying the behaviour of productivity factors, and running it in the artificial environment as a random variable, we could comment on the rate of probable changes of productivity in future. Comparing the 2 systems of sensitivity analysis and risk simulation could be seen in charts 1-3.

Through variance analysis and F test, best procedure for each of the factors is selected and used in modelling⁴.

4- Car Making Industry in Iran - Selected Industry

The role cars play in the modern life is so vital and complex that neglecting this facility is not even thinkable. As an example in the U.S.A. There is a car for every 2 persons, and in Japan there is a car for every 4 persons, which shows its importance in the life of man kind. In Iran importation of car started in the year 1920-21. Statistics shows importation of 10000 cars in 1954-1955. Car assembling in Iran started in 1957-58. The first car to be assembled locally was Jeep. At present 10 factories are assembling cars. In this article productivity of car assembling industry is measured, evaluated and forecasted.

4- Abbas Namazi, Thesis for MS. in industrial engineering, Islamic Azad University, Tehran - south branch, 1992.



4-1 Reviewing the Added Value and Productivity Analysis in Car Making Industry During Passed Decade.

Chart 4-1 clearly shows a positive trend till year 1983-4 and then a negative trend up to the year 1992-3 in case of car making industry. High foreign exchange reserves up to the year 1983-4 and downward trend of these reserves since then is one of the basic factors in this process. This shows the car industries severe dependence to foreign exchange, within this period. A noticeable improvement in 1994-5 was due to new policies which was set up for this industry.

Also chart No.4-1 shows calculation for detailed productivity including equipment, capital, cost, man power and finally collective productivity. Studying chart No. 4.2. which indicates collective and detailed productivity in this industry, following conclusions could be made:

- 1- Collective productivity index of this industry from the year 1982-1983 has had a negative trend, and only during the last year of our study has had a noticeable positive trend.
- 2- Equipment productivity trend almost matches collective productivity.
- 3- Reduction of man power productivity index from the year 1983-84 was due to decrease and improper use of man power within these years, and its sudden increase in 1993-94 was due to noticeable increase of wages in that year.

Also studying the factors making up rate of productivity is shown in chart No.4-3 and following results are observed:

1- Rate of manufactured production (c) in the industry have a downward trend, and this is the most important reason for reduction in the amount of productivity in this industry.

2- Curve of cost of facilities for each unit of manufactured product (G) in the industry has increased particularly. Main reason for this increase is due to nonreplacement of new machinery with the old ones, which has caused increase in costs of repair and maintenance of existing machinery in the factories.

3- Curve of capital cost, due to effects of inflationary economy on this industry, for each manufactured unit (H), has had a noticeable increase.

4- Reducing change factor in number of personnel (E) in the industry, mostly from 1983-4 has been due to redundancy of factory workers.

5- Effects of annual wage increase, specially in 1993-94 in the paid average factor of salary and wage cost for each of the personnel per year (D) is seen in the chart.

6- Lack of a noticeable change for supply cost for each unit of the manufactured product (B) indicates that due to foreign exchange problems, purchasing raw material except in 1993-94 has been impossible.

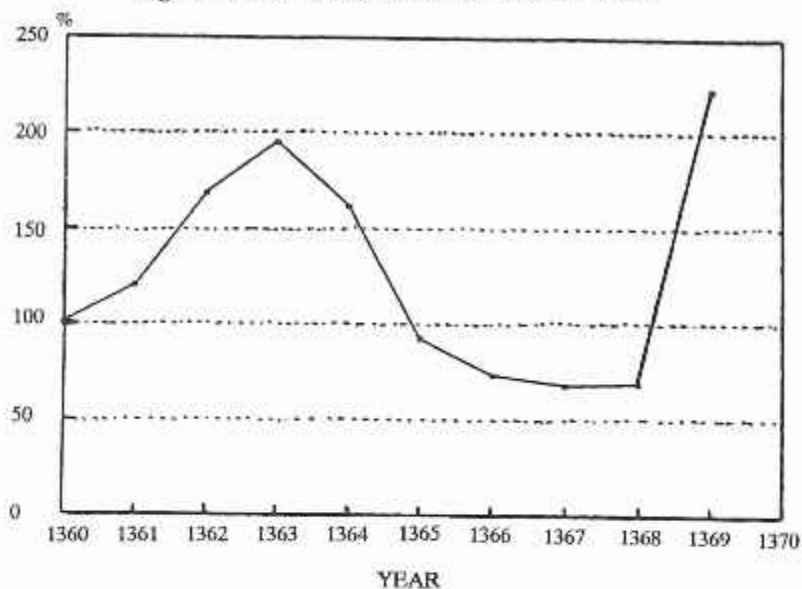
7- Noticeable changes of average price for each manufactured product (A) specially during 1993-94 indicates, issuance of price increase permit by the government.

Through calculation of productivity, counting the above seven factors and looking in chart 4-4, calling the area of less than one in measuring productivity as disastrous area, it is seen that, this industry up to year 1990-91 was in situation of survival, in 1991-92 faced disaster and after 1991-92 has improved

TABLE 4.1
-PRODUCTIVITY INDICES OF IRAN CAR MAKERS

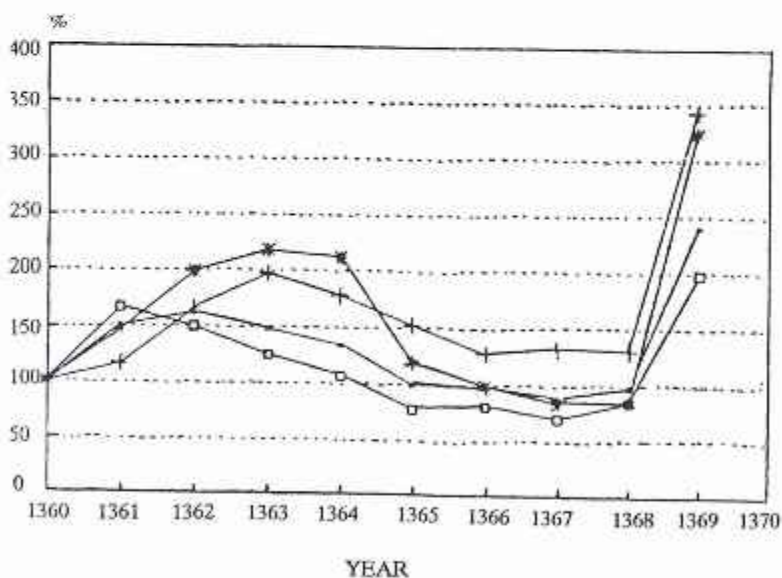
DESCRIPTION	SUBSCRIPTS	UNIT	1360	1361	1362	1363	1364	1365	1366	1367	1368	1369
1- Productivity of remunera	PR	V/R	2.86	3.83	5.01	5.16	5.21	4.24	3.83	3.99	3.66	8.94
2- Productivity of Facil	PF	V/F	2.10	3.50	3.14	2.62	2.23	1.63	1.70	1.46	1.78	4.15
3- Productivity of C.I.Cha	PC	V/CI	11.56	16.90	22.91	25.17	24.48	13.66	11.30	9.64	9.74	37.65
4- Productivity of Manpower	PE	VD/E	435.05	482.05	867.17	1136.24	824.79	514.52	333.26	318.38	307.50	983.87
5- Productivity of Tot Res.	y	V/T	1.10	1.65	1.78	1.62	1.47	1.08	1.06	0.96	1.07	2.64
6- Productivity idx of rem.	YR	1/1*100%	100.00	133.63	175.04	180.27	181.69	147.89	133.52	139.39	127.92	312.23
7- Productivity idx of fac.	YF	2/2*100%	100.00	166.40	149.35	124.43	106.00	77.68	80.67	69.61	84.67	197.60
8- Prod. ind. od cap. int.	YC	3/3*100%	100.00	146.23	198.22	217.75	211.76	118.20	97.76	83.43	84.23	325.67
9- Prod. index of manpower	YE	4/4*100%	100.00	110.80	199.33	261.17	189.58	118.27	76.60	73.18	70.68	226.15
10- Total Productivity index	Y	5/5*100%	100.00	150.32	162.27	148.01	133.66	98.88	96.98	87.83	97.21	240.38

Fig 4.1 Added Value Inx I.C.M Over 10 YEAR



• IRAN CAR MAKERS

Fig 4.2 Total & Partial PRD INX I.C.M 10 YEAR



- TOTAL PRODUCTIVITY

+ PROD INX OF MANPOWER

* PROD INX OF CPT.IN.C

⊕ PROD INX OF FACILT.

Fig 4.3 IRAN CAR MAKERS DATA INX 10 YEAR

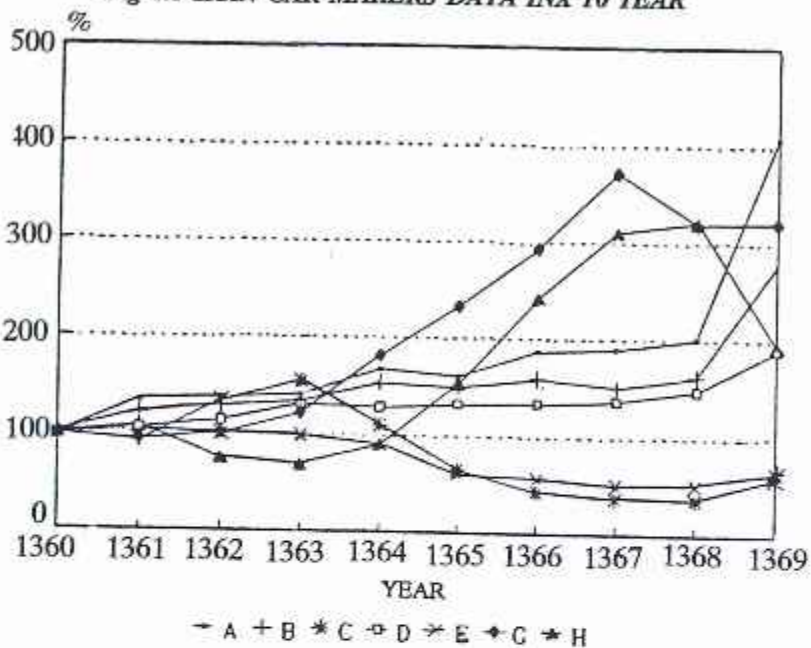
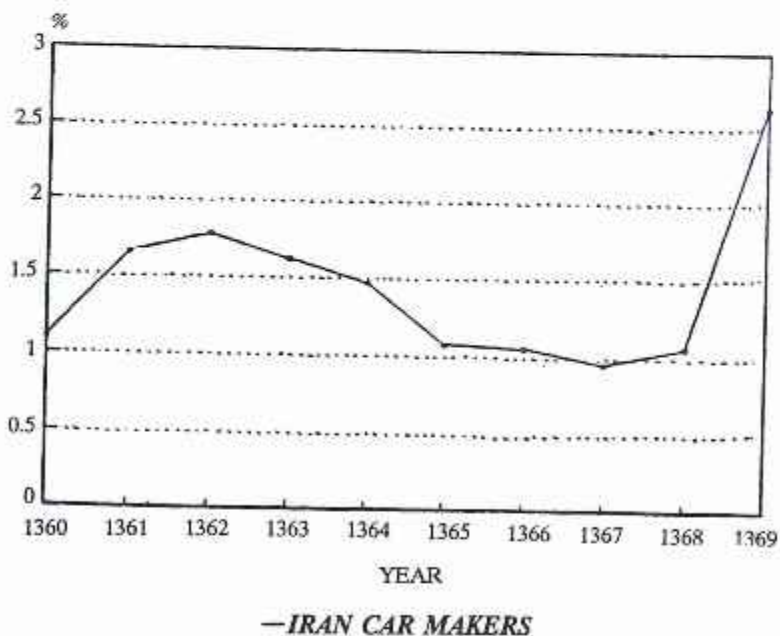


Fig 4.4 TOTAL PRODUCTIVITY I.C.M 10 YEAR



4-2 Sensitivity Analysis

Reviewing the last year's information, sensitivity rate of each productivity factor could be concluded through sensitivity analysis. Results of this study is shown in table No.4.2.

Table 4.2 percent of productivity changes for 1% of change in each factor

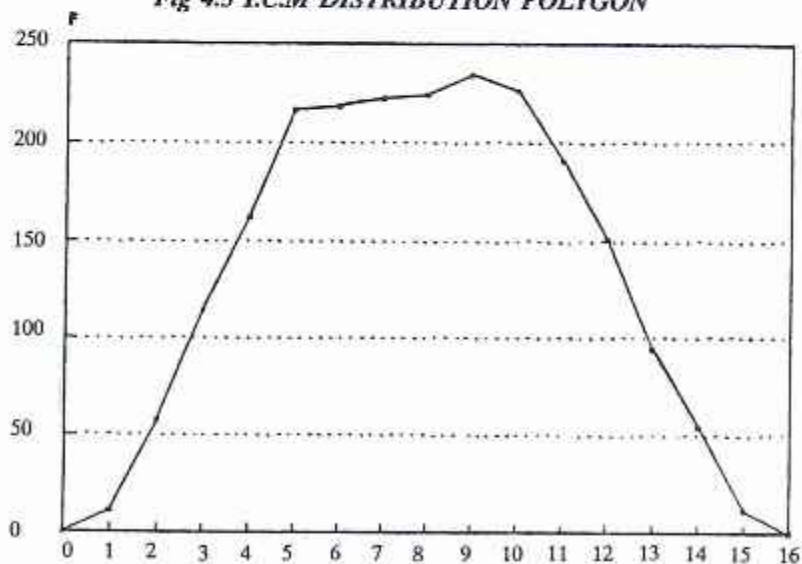
Title	Description	Index of productivity for 1% of change in a factor	
		1% Reduction	1% Addition
A	Average price for each unit of manufactured product	1.777254	1.777263
B	Suply cost for each unit of product	0.7772668	0.7772577
C	Amount of production	0.2969608	0.2928027
D	Page wages andsalaries, Average	0.2957405	0.2940049
E	No. of personnel	0.2957495	0.2940049
F	Cost of facilities for each unit of manufactured product	0.6391183	0.6310553
G	Capital cost for each unit of pröduct	0.0701092	0.0700188

The largest change in size of productivity will be due to average sale price, even though it is obvious that price increase will not always effect the size of of productivity. Thus the amount of change in other factors should also be studied. When the sensitivity of all factors are analyzed and measured collectively, 2187 resulted situations could be classified into 15 levels. Distribution chart is shown in figure 4-3.

Table 4.3 Results of distribution chart - review

Item	Explanation	Amount
1	Size of groups	0.5526335
2	Average	0.0025050
3	Maximum amount	4.198852
4	Minimun amount	-4.090651
5	Aappearance	0.6067
6	Extent of changes	8.289502
7	Standard deviation	1.718983
8	Momentum of skewness coefficient	0.0144018
9	Momentum of tension coefficient	2.19645
10	Coefficient of extension In relation to normal	-0.80355
11	Coefficient of skewness	0.0043707

Fig 4.5 I.C.M DISTRIBUTION POLYGON



- IRAN CAR MAKERS

Considering the statistics results, it could be stated that the relation of distribution to normal distribution is short and relatively far away from normal distribution. Distribution is almost symmetrical and is a bit skewed to the right.

Also it could be that through determining percent of extension of changes in factors, calculate productivity, in groups, thus with one suggested as follows:

percent of changes in factor A	3 to 5
" " " " " B	-1 to 2
" " " " " C	3 to 5
" " " " " D	5 to 7
" " " " " E	-3 to 0
" " " " " G	3 to 5
" " " " " H	5 to 7

3888 situations for measuring productivity is reached, of which its distribution could also be studied. The extent of separate changes is programmed with same distance. In best situation, when factors are changed as follows:

A	5% increase
B	1% decrease
C	3% increase
D	5% increase
E	3% decrease
G	3% increase
H	5% increase

The amount of productivity increases 16.645%.

4-3 Risk Simulation of Car Industry

In order to reach a suitable process for each factor, simulation program is run 600 times. For example result of determining procedure for factor C is seen in table 4-6. Best procedure curve is reached by variance analysis and F

test and is equal to $1/(0.002959+0.0011288x)$.

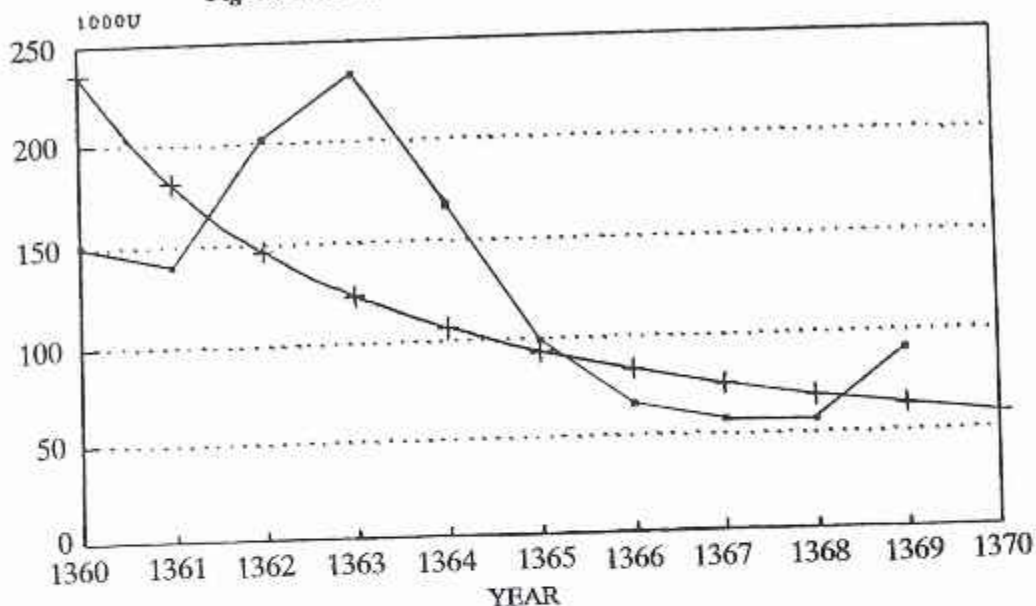
Running Simulation Program shows that in order to increase productivity by 10% with a standard deviation of 0.5/ average prices must increase 21.9%. In this case standard deviation for such price would equal 3.4% .Also results show that productivity In coming year would increase 0.4% .

5- Conclusion

All of the technics which are regarded in this article have been carried out using a computer program, and does not consider exclusively one level of an industry or any particular industry, but this prearranged package could be used for studying and analyzing productivity in one organization or any level of economy. Results achieved by such technics in car industries, that was studied summerly, shows an interesting method of determining propper policies for continuation of the work of this industry.

In fact results show that in improbable conditions most changes in factor of sale price, has the largest effect in increasing productivity. At the same time a collective programming for factors, can very much effect the increase of productivity. In probable conditions size of productivity in industry can increase Just a trifle. Nevertheless an increase of 0.4% in size of productivity, considering the noticeable price increase in this industry indicates lack of enough attention to other effective factors of productivity.

Fig 4.6 ACT. & FOREC. VAR C IRAN CAR MAKERS



TOTAL OUTPUT
ACTUAL VALUE + FORECAST VALUE

BEST CURVE: $Y=1/(.002959 + .0011286*x)$

Determined by:

$R^2 = .576541$

$F0 = 10.89203$

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Strategy Of Technology Transfer To Iran*

Abstract

Economic development and ways to achieve it, in the third world, as a known target has always been a subject of discussion among the economists of these countries. Technology can make the foundations for economic development. Development and expansion, leads a country towards industrialization. It is certain that most important prerequisite of industrialization is technology, which as a mean of achieving economic development, seems to be necessary. In this article, methods of technology transfer, phases and policies, levels of imported technology in the past and present in Iran, is be reviwed and a discussion will be followed with regard to the experience of some of the advanced and developing countries, in the spheres of technological transfer, development and self sufficiency fundamentals, and then solutions will be offered for a suitable technology for Iran industries. The aim of this study, is to choose correct strategy of transferring technology for Iranian industries, which is passing through the important phase of industrial and economical innovation, and by achieving needed skills and know-how is trying to upgrade the present technology level in the industries of this country and change them from an assembly and

* - Written by A. Jassbi, Ph.D. and Reza Salami.

- Internationla Technical and Engeencaring Magazin of Iran Science and Industry University

dependent industry to an independent and dynamic one. The appropriate classification of strategy for industrial development of the country, in the direction of industrial self sufficiency and replacing local production instead of importation of similar commodities, also to develop exportation of our industrial products, specially consumer goods, can be a proper grounds for achieving the above targets.

Definition of Technology

In various books and articles, different and numerous definitions, for the term "technology" has been offered. Each of these various definitions because of the way reseacher looks to the subjects, shows the ideas and outlooks of the individual or individuals, working on this important subject. These definitions also indicate historical evolution of deeper knowledge of technology. Technology from terminology view point, is a combination of 2 Greek terms "techne" meaning science, art, skill, profession and (logia) meaning knowledege, and awareness, so that in this way, usually means knowing technics. Here, we will point out some of the various definitions of technology as an example:

-Technology in industry is the conclusion of the know-how gaind through a series of investigations, research experiences and finally execution of the resuts in economical levels, and then correction and expansion of these results in practice in order to achieve a cetain target.

-Technology is the systematic know-how and practice, which usually is in the service of industrial by-products, but could be applied in daily activities, and has close relationship with knowledge and engineering.

-From an economic view point, technology indicates a know-how used in manufacturing, marketability and distribution of goods and services.

-Technology means reviewing and studying of tools, machines, ways and

methods used in different branches of industries.

-Technology is the necessary know-how and skills for production of goods and services resulting from a combination of human power of thinking and the existing laws of nature.

-Technology is a collection of physical processes, methods and techniques, tools and equipment, machinery and skills which will result in manufacturing goods or offering services.

-Technology is a collection of know-how which has been organized so that on certain social, political and economical basis, could produce goods and services.

-Technology, means totality or a certain section of systematic science for practice, meaning each or all dimensions of knowledge (in form of information, sciences, physical and mental skills and experiences) and organized activities, of man taking necessary steps, for execution of different levels of goods and service production, from the very beginning phases of invention, design and modelling up to manufacturing, erection assembling, commissioning, testing, organizing, production management and quality control, storing by products, regulations and methods and also tools and equipment, and other needed facilities and possibilities, which are used for achieving the target.

Classifying Components of Technology

Technology can be classified into four separate components:

1- Technology of **TECHNOWARE** (or technical elements) including records and machinery, manual or mechanical equipments, physical facilities, etc.

2- Technology of, **HUMANWARE** (or human elements) including skills, know-how experience, intellect, creativity for modernization, production, etc.

3- Technology of INFOWARE (or information elements) including documentation on methods, directives, etc.

4- Technology of ORGWARE (or organization elements) including organization of receiving and controlling management of the above three components and having the necessary mean of integrating those three components.

This classification, so far has been applied, as a base in various studies for reviewing technological level of some industries and production unit, as example studies related to added technology in the steel and Iron industries, production of artificial fibres and paper, seventeen machine manufacturing, and manufacturer of equipments and car industries could be pointed out.

The important point is that, all of these studies show that in above industries, comparing with world standards, the level of orgaware and infoware is very low, level of humanware is comparatively low and only technoware is relatively high.

It should be stated that effective use of these four factors needs securing certain conditions. These condition are summerized as follows:

- Technoware needs operators
- Humanware needs initiation
- Infoware needs updating
- Orgaware needs evolution

Thus it could be said that these four elements of technology (Machinery equipment, human capabilities, information, organizing and management) is transformation of inputs (natural resources and intermediate goods) to outputs (consumer good, intermediate and capital goods). In case any one of these elements is absent, this change and transformation can not take place, and in every production activity all four points, collectively will assist the transformation process.

Integration of The Role of Each Technical Component

When qualitative assistance of each of these four components are obtained, a unit value showing total role of these four components must be reached, in order to get a total index. To do this, it is suggested that a power function (similar to production function of Cub Deuglass) called technology contribution coefficient function (TCC) should be used. Mathematical expression of this function is as follows:

$$TCC = \beta^T \beta^H \beta^I \beta^O$$

In which T.H.I.O. relates to contribution number of each component of technology, including machinery and equipment, (technical mean), human capabilities (Human mean) information (Information mean) and organizing and management (organizational mean). Before using these amounts in the above equation, we must change them into international indexes. β power (Beta) relates to intensity of the role of each component on TCC. Value of β , may be determined using the accepted method of comparing two by two along with analyzing Eigen value. This powered model, states the point that no conversion, in the absence of all four components of technology is possible, otherwise the value of TCC will be zero. In addition, above model shows that TCC would never equals zero and is always positive. Maximum value of TCC equals one. Therefore it might be said that; the closer is the value of TCC to one, in a production unit, technology contribution to production would be more.

Review of technological content of Iron and steel and artificial fiber industries in Iran and a comparison with the advanced countries.

Calculation of coefficient of technological content of "Iron and steel industry"

<i>Technology Components</i>	<i>Breakdown of each of the technology components</i>			<i>intensity of contribution</i>
	<i>Japan</i>	<i>India</i>	<i>Iran</i>	
Technoware	0.84	0.48	0.43	$\beta_T=0.53$
Humanware	0.58	0.22	0.67	$\beta_H=0.12$
Infoware	0.89	0.51	0.56	$\beta_I=0.08$
Orgaware	0.96	0.70	0.34	$\beta_O=0.27$
TCC	0.84	0.44	0.43	

$$TCC = T^{\beta_T} \cdot H^{\beta_H} \cdot I^{\beta_I} \cdot O^{\beta_O}$$

Calculation of coefficient of technological content of "artificial fiber industry"

<i>Technology Components</i>	<i>Contribution of each component of technology</i>		<i>Intensity of contribution</i>
	<i>U.S.A</i>	<i>Iran</i>	
<i>Technoware</i>	0.88	0.695	0.451
<i>Humanware</i>	0.925	0.408	0.260
<i>Infoware</i>	0.99	0.53	0.129
<i>Orgaware</i>	0.98	0.29	0.139
TCC	0.92	0.52	

$$TCC = T^{\beta_T} \cdot H^{\beta_H} \cdot I^{\beta_I} \cdot O^{\beta_O}$$

$$\beta_t = 0.459$$

$$\beta_h = 0.262$$

$$\beta_o = 0.1394$$

$$\beta_i = 0.1294$$

$$\text{Iran TCC} = 0.52$$

$$\text{U.S.A TCC} = 0.92$$

Classification of Types of Technology

Technology from a formation view point is divided into two types of Hardware and Software, and on basis of capital is divided into labour intensive and capital intensive, and on basis of approach, to two types of end user technology and production technology and from a historical course view point to three types of traditional and native, fundamental or infrastructural and imported advanced technology, and on the basis of volume amount of manufactured by-products (production index) is divided into four types of handicraft, small industries, medium industries and large industries technology, on basis of application of technology in manufacturing by-products to 5 types, design, structure, assembling and commissioning, production, maintenance and repair technology and finally on basis of geographical classification to two types internal or endogenous and imported or transferred technology.

Of course it could be stated that none of these classifications are based on acceptable theoretical sources. Each of them without considering more precise and comprehensive classifications has shortages, and with regard to the importance of technological classification as a base for comparison and selection counting various types of technology efforts could be made for such selection.

Transfer of Technology

Transfer of technology might be one of the most used terms at the present time in the third world on one side and developed countries, on the other side, it has been sometimes now that economists and industrialist in international conferences and seminars, also in books and articles talk of transfer of technology from developed and industrial countries to developing and under developed countries. One of the earliest definitions of transfer of technology is offered in the book "Directions for industrial contracts"

(Technolog) in the year 1351 (1972) states that technology is transferred by transferring results of technology in form of documentations or directives and training of specialists. As a whole transfer of technology could be defined as relocation of technology from where it has been originated to another location, where it is used. In another words, transfer of technology is a process, through which technology in a location other than where it has originated is used for manufacturing by-products, and also could be distributed as a base for creation of new technologies. Technology could be transferred from one industry to another (or from one sector of economy to another sector) or from one organization to another organization. International or external transfer of technology may occur between two developed, two developing, or a developed and under developed country, or vice versa.

Methods of Transfer of Technology

On the whole, there are various methods of transferring technology from one country to another. Each developing country takes advantage of developed countries technology in a different way. Methods of transfer of technology could be summarized as follows:

1- Transfer of technology by attracting foreign investment

In this method, it is tried to provide necessary facilities for attraction, of foreign investments, since in this case related technology will also be transferred, and with regard to its productiveness, related technology, is also distributed within the society. This method, regarding its high profitability, cheap man power, expansion of consumer market, is very interesting for multi-national companies, However advance technology is not transferred in this method.

2- Transfer of technology through joint-venture

In this way the role of receiving country is more than the first case. This

method can succeed if the country that owns the technology guarantees, that the host country's specialist will be physically involved in the production units located in their country

3- Transfer of technology by signing conditional contracts:

In this method the country that owns the technology, in the sale contract or execution of work, guarantees that part of the execution would be transferred to local companies and contractors under its own supervision, guidance and direction, considering the regulations of the receiving country.

4- Transfer of technology in package or turn-key form

This method usually takes place through a branch of the multi-national company owning the technology located in the receiving country, or without any involvement of the transferer and with the capital of the receiving country. The developing countries should avoid using this method of technology transfer.

5- Transfer of technology through purchasing licence, permit or patent and invention rights

This method of technology transfer can be used when purchasing a ready to be delivered factory, with the guarantee of commissioning the production unit, production and sale guarantee. Success of this method depends mostly on the skill and power of the negotiator and if a controlling system is absent, possibility of abuse in this method is more than other methods.

6- Transfer of technology by erection of assembling industries and connection of separated parts

Simplest technology, is assembling technology. As a whole assembling mean putting together different parts in order to produce the final commodity. Main reasons of transferring technology to the developing countries through assembling industries could be stated as: Simplicity of work technics, fast commn, unication and fast erectable industries, lack of contact to other

industries or economic sectors, short term productiveness of capital and its fast return.

7- Transfer of technology through special relation between the governments

This method does not follow any particular pattern and mostly political relations or political concessions causes countries owning the technology to offer transferring it to countries lacking technology.

8- Transferring technology through industrial spying

In this method various ways are used to collect scientific and technical information in another country and put them in the possession of the experts and researchers of the self country.

9- Transfer of technology by investing in basic, applicable and developmental research

One of the effective methods of transferring technology is that a developing country, instead of following industrial countries, establishes a comprehensive program. In this method evaluation should be made of situations and conditions, of advanced technology in the world, provides schemes to start and execute research projects, receiving the latest technical know-how similar to that of last procedures and subjects being studied in the world, and execute them. Of course there are other methods such as; transfer of technology through industrial informations and catalogues which has been printed and published, exchange of personnel and experts, educating personnel and offering scientific and theoretical trainings, however in selecting any of the above methods careful restrictions must be considered so that no deviation or abuse would be possible.

Different Phases of Technology Transfer

On the whole, different phases of technology transfer could be counted as

follows:

1- Identification and evaluation: Means identifying various existing technologies in the world (specially in the industrial developed countries). In case this phase is done correctly, possibility of a conscientious transfer is provided.

2- Selection: This phase is particularly important, in short, following principles could be listed for an optimized selection of technology transfer:

A. Must be most adaptable with the targets and needs of the receiving country and operating institutions.

B. Must have suitability of scale with the possibilities and market of the receiving country and importing institute.

C. Must be absorbable for the importer of technology.

D. Providing the highest possible right for competition in the market, to the receiver of technology.

E. Must have the highest degree of adaptability to the territorial conditions of the receiving country.

F. Uses the local available resources as much as possible, another words, must have the highest rate of added value for the local resources.

3- Receiving technology: Which includes signing the contract, receiving documents and manifests, and also the information and services which has been forecasted in the contract of technology transfer.

4- Conformity of the technology: This phase includes conformity of the selected technology with the particular local conditions, and consideration of cases, such as volume of production, raw material, levels of skill, infrastructures, Machinery and equipment and conformity of the obtained technology with these types of cases.

5- Absorbance and operation of technology: Absorbance of technology is one of the complex phases of such transfer. Although absorbing technology is

considered completed when the transferred technology is absorbed. Absorbing technology means full comprehension of procedures of technology transfer and technical design of equipment which includes understanding the technical know-how which relates to received technology and also complete knowledge of calculations and design methods, manufacturing process, inspection and quality control, installment and commissioning of production lines, also learning production methods, repair and maintenance and management systems.

6- Expansion of technology: Is the last phase in transferring the technology and means, after the transferred technology applied for creation and operation of industrial unit occurred completely, all of the obtained experiences should be used for creating more modern and variable technologies within the country.

Policies Concerning Transfer of Technology

As a whole 4 different types of policies for transfer of technology is considered:

1- Incomplete transfer of technology: At first selected technology is directed toward production, and then it is taken to research centers, so that in a suitable occasion, obtained results in research centers could be put into use for production.

2- Half complete transfer along with independent method: In this state it is tried to develop the technology in the scientific and research centers and gradually transfer it to the manufacturing organization, so that after a certain period of time production would become possible, this process of course take a long time.

3- Complete transfer of technology: Which in fact is a combination of the previous two methods, so that in the beginning, the technology is taken to

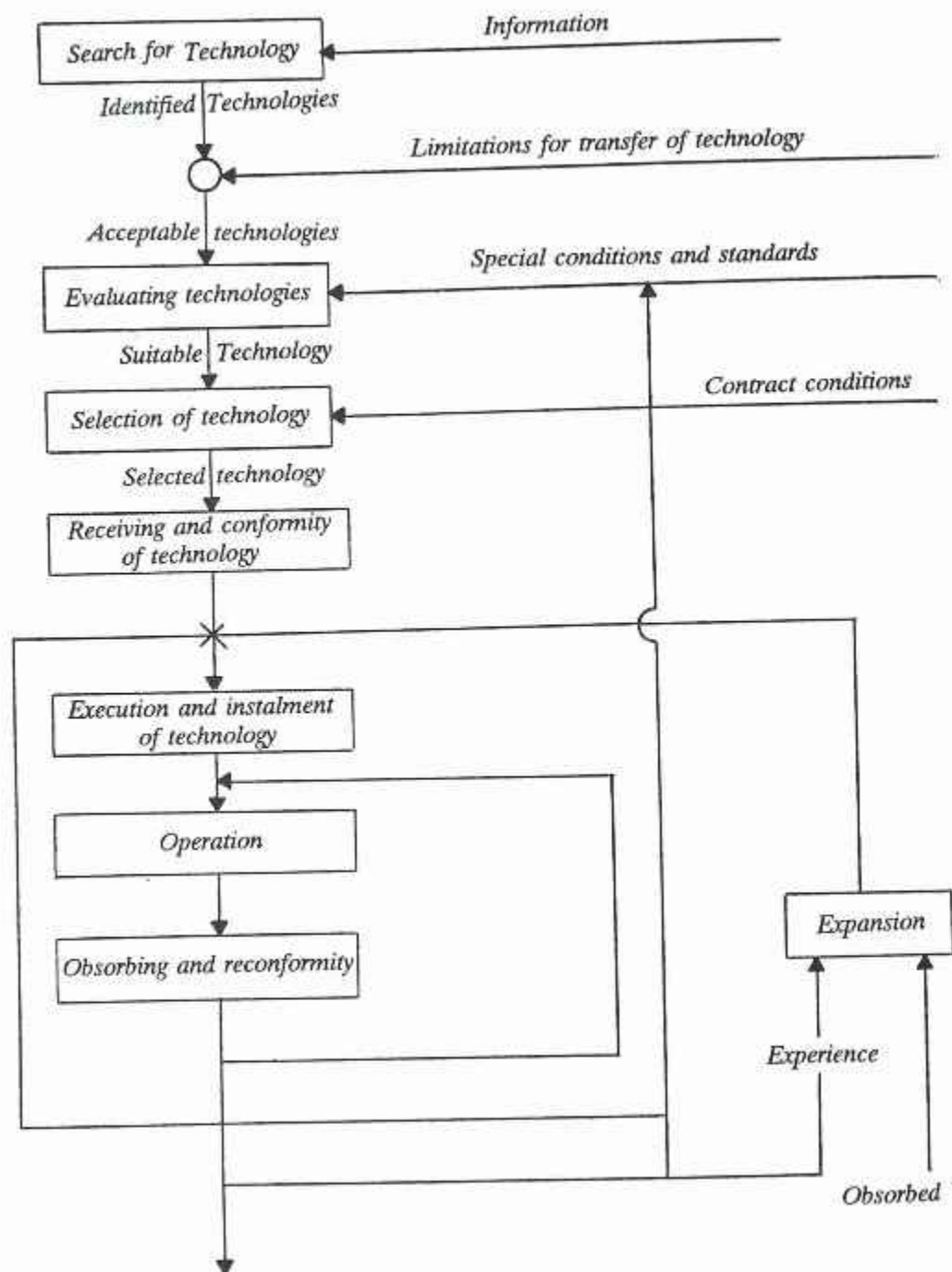


Chart No.1. different phases
of technology transfer

scientific and research centers and then is used for production. After a period of production, research centers through copying and innovation, will try to substitute the technology. In this method it is tried to give more value to research.

4- Business transfer: In this state received technology enters production directly and after amortization is again re-imported, because research centers are completely separated from production. Usually this state is very common in the third world, which is operated by purchasing ready to be delivered and turn key factories.

Formulating the Process of Technology Transfer

If technical know-how within the country is indicated by A_1 , technical know-how not existing within the country which should be brought in from abroad is shown by A_2 , also if the machineries, industries and necessary facilities to make that know-how produceable exists within the country, is indicated by B_1 , and if does not exist within and should be imported by B_2 . Local specialist to work with machines are indicated by C_1 and if such specialists are not available locally and should be brought in from abroad C_2 would show it.

We can offer 8 formulas for transfer of technology, which on basis of possibilities, conditions and industrial policies, one could be selected and steps can be taken towards an actual transfer of technology. The 8 formulas could be broken down into 4 phases as follows:

<i>1st phase</i>	<i>2nd phase</i>	<i>3rd phase</i>	<i>4th phase</i>
<i>complete importation</i>	<i>transfer of the 1st element</i>	<i>transfer of the 2nd element</i>	<i>actual transfer</i>
$C_1 + B_1 + A_1 = 1$	$C_2 + B_1 + A_1 = 2$	$C_2 + B_2 + A_1 = 5$	$C_2 + B_2 + A_2 = 8$
	$C_1 + B_2 + A_1 = 3$	$C_2 + B_1 + A_1 = 6$	
	$C_1 + B_1 + A_2 = 7$	$C_2 + B_2 + A_2 = 4$	

Cost and dependence from 1st to 4th phase has a downward trend. First phase has the longest cost and dependability, but in the 4th phase this cost and dependability is minimum and becomes a 2 sided relation. Each country is situated within one of these 4 phases. To go from first to 4th phase, or from any phase to the next one, could be done phase by phase, or jump from one to any other next phases and this would depend on the possibilities and industrial policies of each society and country. In the 1st formula, which in fact is a kind of industrial business, all elements are imported, and cost and dependability to the foreign country is rather high. Formula No.2 actually shows that the scientific and research centers in the receiving country are trying to provide the technical know-how of the imported technology. In formula No.3, the country receiving technology, is trying to research and find ways of copying the machinery, however assuming that its efforts are achieved, without the technical know-how and specialist within the country, its cost is relatively high, and have to bring in foreign specialists. In the 3rd phase, again we have 3 formulas, which one of them, in accordance with industrial and scientific policies of the receiving country, should be selected. (with this assumption that technical know-how is being obtained). In this phase it is tried that another element, meaning machinery or application of expertise, which according to formula no.2 must be imported, is transferred into the country. In the fourth phase C_2 is also changed to C_1 . Thus the phase to phase path could be shown by the following formulas¹.

$$C_2 + B_2 + A_2 = 1$$

$$C_2 + B_2 + A_1 = 2$$

$$C_2 + B_1 + A_1 = 5$$

$$C_1 + B_1 + A_1 = 8$$

1- In this section the relation between factors is presumed additive.

This collection is the most suitable path which can coordinate with industrial and economical policies of receiving country, eventhough it is possible that instead of going phase by phase, depending on possibilities and conditions, the receiving country may go from first to 8 th formula in one jump.

Systematic and Hollistic Model of Technology Transfer

As seen in the following chart, this model includes all phases of technology transfer procedures, and at the same time shows responsibilities and duties of both sides of contract of exchange the technology, either in separate form, or in cases where a common functionability is needed. Additionally, in this model equal value has been given to both economic considerations necessary for transfer of technology, which as a rule is regarded in studies done only for this purpose, and non-economic considerations needed for each phase. Another words economic and non-economic considerations are regarded to be necessary and sufficient, and in each phase they are taken as cause and effect of each other. (Upper rectangles in each phase in the chart includes examples of non economical considrations, lower rectangles are concerned with examples of economic considerations)

Non economic considerations (upper rectangles in each phase of the chart) includes man's inter-active relation, organization and of technology environmental system (technological). These considerations could be listed under the title of relevent issues in the micro and macro level of human factors-engineering. Human factors engineering or erogonomics in micro level studies man's inter-active relations, organization, and technology within the frame of cultural, religious, social and economic conditions of the society

which benefits from technology in a systematic form².

Studying The Level of Technology in This Country

According to reviews made by OECD (Organization for economic cooperation and development) there are four types of indicators for determining the level of technology in a country, and these indicators show that our country as a whole, with regard to importation of technology in 1975, has been able to achieve an acceptable level of technology (considering atomic energy, petrochemisting, steel, etc...), in comparison to other developing countries. Indicators used by OECD for comparing countries are as follows.

1- Social, economical indicators (such as worker's welfare, social systems for education, health, etc...).

2- Diffusions indicators such as productivity, oraganizing, research, etc...

3- Production and distribution indicators; such as chemical fertilizer in one-acre, one-railway, etc....

4- Indicators of scientific readiness such as ratio of researchers to the total population, rate of research and development budget to the total national income.

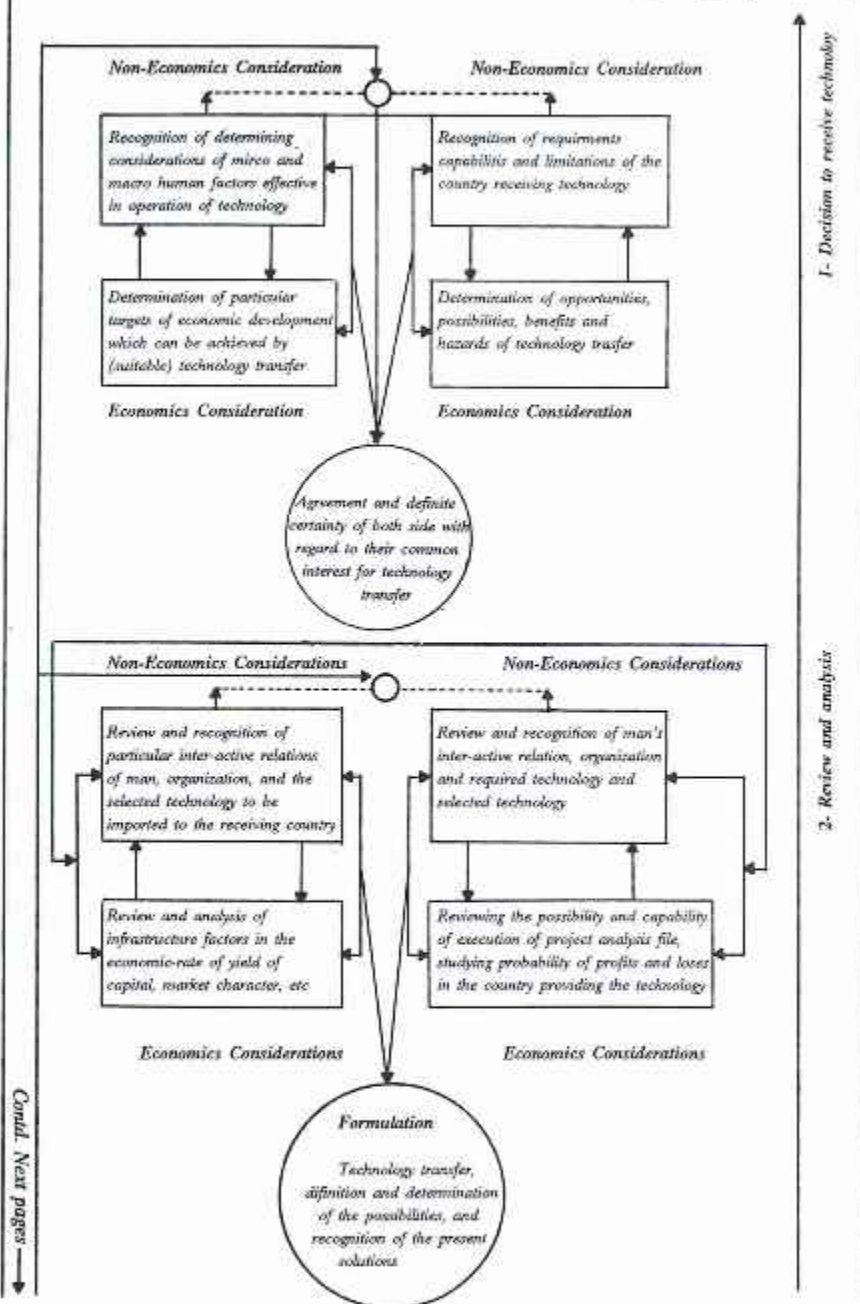
Of course some of the researchers, believe that the above indicators are not enough for studying and comparing different countries technological levels, some other researchers believe that 5 other factors are necessary for determining the level of technology in a country.

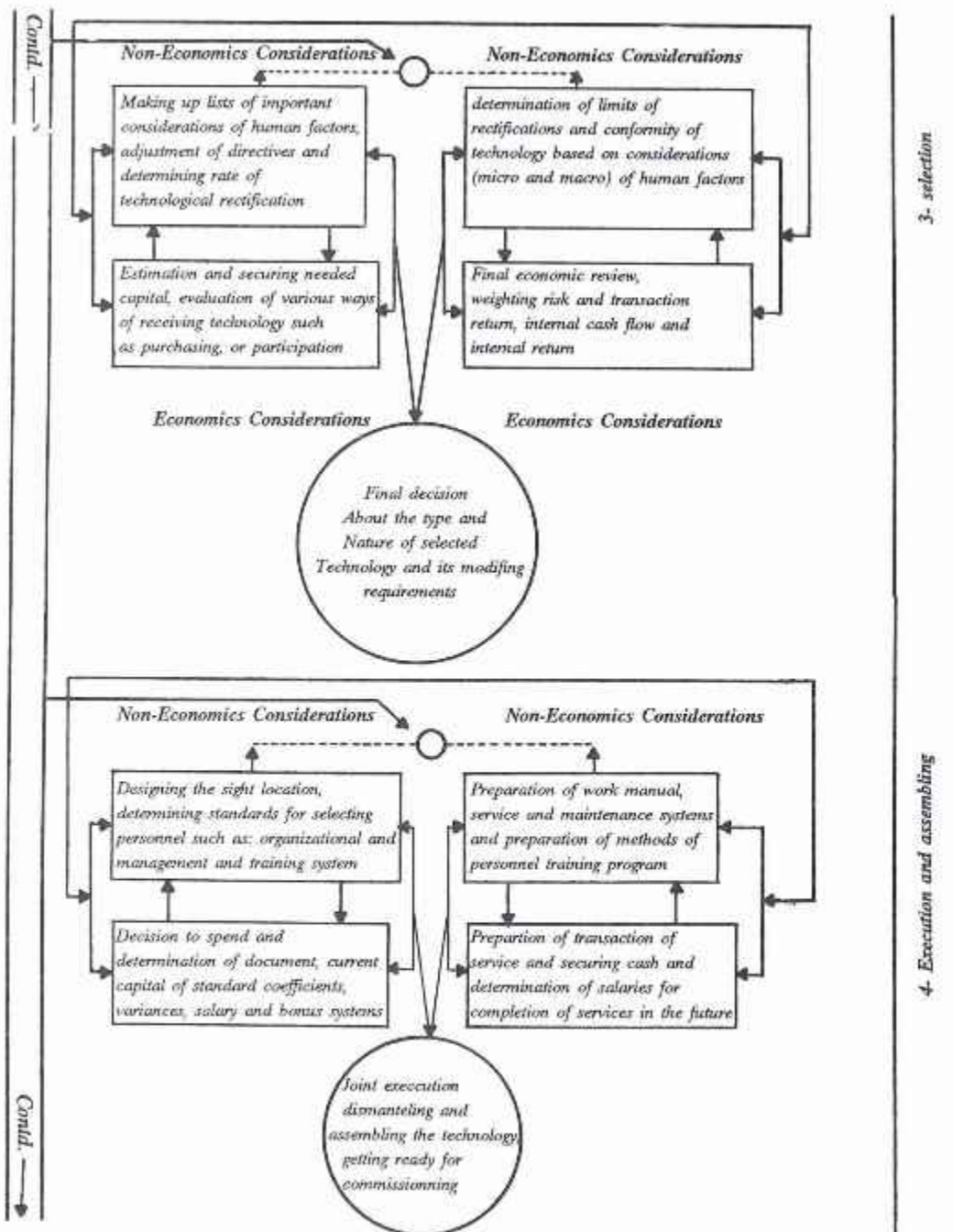
1- Literacy rate in a country; meaning the percent of literate population of over 18 years of age.

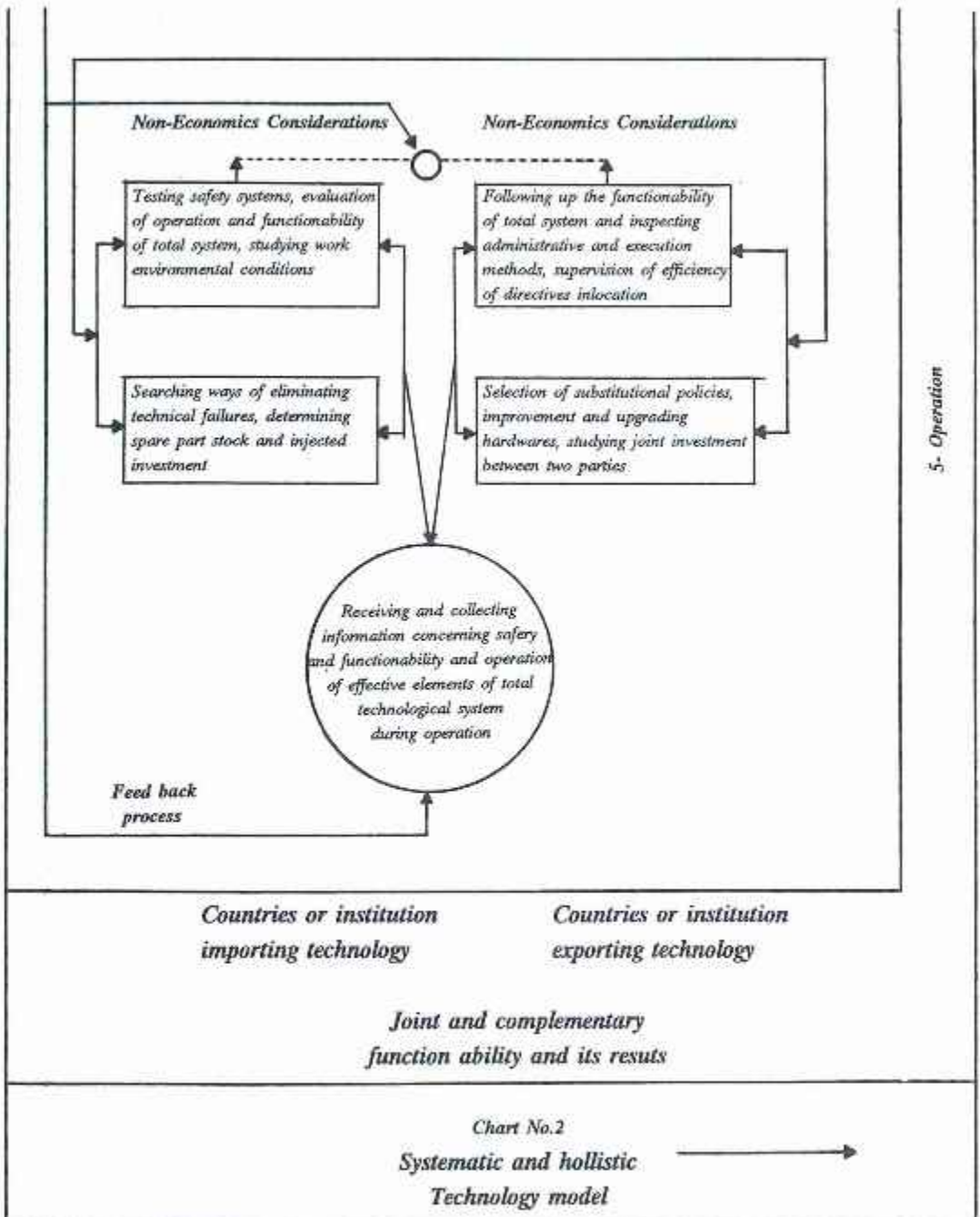
2- Research budget of the country. Meaning percent of research budget

2- Systematic and hollistic model which includes a collection of cultural, economical, social elements is more applicable for developing countries (including Iran) than the advanced countries.

Phases of Transfer of Technology







out of National Gross Income.

3- Added value level of heavy industries to that of total industries of the country.

4- Higher institute education level of the country. Meaning percent of students enrolled in higher education institutes of the total population of the country.

5- Scientific level of the country. Meaning No. of researchers in every 10,000 persons of total population.

For each of above factors a coefficient is considered, so that the A. M. factors for determining the level of most advanced countries would have equal weight and ratio. In this way, coefficient of first factor is considered to be $\frac{1}{10}$, coefficient of second factor 10, that of 3rd factor $\frac{1}{3}$, of fourth factor 3 and finally coefficient of fifth factor is considered to be 1. Now if these 5 factors are calculated for several countries including Iran, and multiply them by related coefficients, it shall be seen that level of technology for several countries would be as follows; Iran 15.7, Algeria 12, United States 89.1, Japan 73.1 and Germany 65.5. For Iran, we must add, that first factor is considered to be 50, second factor 0.1, third factor 21.2, fourth factor 4 and fifth factor 1.5, which conforms with present informations and statistics. Now if we regard these indicators as references, it is noted that level of technology in Iran is six times less than U.S. 5 times less than Japan, and more than 4 times less than Germany. But comparing level of technology with that of developing countries like Algeria, then we are in a higher level. Other subject which must be considered in relation with level of technology is that, more work should be done on each one of the components in order to increase the level of technology in the country. If components of technology is divided into seven separated parts, as follows:

1- Technological information

- 2- Research and development
- 3- Design and engineering
- 4- Production of equipment and machinery
- 5- Erection of industrial facilities and manufacturing units
- 6- Operation, repair and maintenance of industrial facilities and manufacturing units
- 7- Reserving, transportation, distribution and sale of product

then, if ideal situation for each component of technology is assumed to be 100, investigation shows, that the total situation in Iran considering the components of technology is as follows:

- 1- Technological information, 25-30 percent of ideal level
- 2- Research and development, less than 5 percent of ideal level
- 3- Design and engineering less than 10 percent of ideal level
- 4- Making tools and machinery less than 10 percent of ideal level
- 5- Erection of industrial facilities 20-30 percent of ideal level
- 6- Operation, repair and maintenance of industrial facilities 70-80 percent of ideal level
- 7- Stockpiling, transportation, distribution and sale 70-80 percent of ideal level

Therefore it is noted that regarding the second, third, and fourth cases which are the most important components of technology, capability of the country is less than 10 percent of the ideal level, but in less important components, such as operation, distribution or sale, capabilities of the country reaches to approximately 80 percent, thus, due to incomplete knowledge of technology and its important components, less attention has been paid to the basic components, and technology has been treated just like business. It is obvious that dealing, brokerage and buying and selling, is much easier and more profitable than designing, engineering, research, development and

making tools and industrial machinery.

Reviewing Experiences in Transferring Technology in Some of the Advanced and Developing Countries

Reviewing experiences of some countries in the sphere of transferring technology, provides valuable lessons in making policies and guide lines for technological development in our country. To do this, from one side, successful experiences of Japan, South Korea, Singapore, Hong Kong and Taiwan and on the other side, countries such as India, Malaysia and Indonesia, could be considered. In the case of Japan experience has shown that coordination of technology with national necessities and existing sources, conformity, repair, counterfeit and improvement by the local forces and developing manpower taking advantage of foreign experts, supporting local industries (expanding consumption of Japanese products) strengthening industrial and technological management, reduction of industrial production cost, and finally increasing and accelerating investment in technology and industry, are among the reasons of this country's achievement in technological development.

South Korea also, during the first years of its industrial development, has based its industries on technologies whose products have been effective and have had the capability of exportation, and in later years has changed its strategy to replace the imports. Transferring technology to this country, has occurred with the framework of economic development program as a means of increasing its international competition power for exporting Korean products. Today Korea as a new industrialized country, easily exports its technology to other countries.

Other countries such as India, Malaysia, Indonesia and China also, through suitable policies, such as increasing their citizen's technical skills, guaranteeing

rights of transferer, calculating and observing precise timings of contracts, confronting eliminating conditions of transferers, have increased their technological achievements considerably, within the last years. On the other side, experiences of developing countries on the road to industrialization through transfer of the technology, has signs of many shortages and failures, and in many cases, this process, has resulted in increasing foreign control, increasing cost of imports, increasing debts and laggins behind as far as technological self sufficiency is concerned. As a whole, it could be said that the main reason for such failures would include, absence of local technological infrastructure and a clear vision of results and application of imported technology, in these countries.

Summing up and Conclusion

A close, all sided review shows that in spite of positive and ideal initiations in industrial programmings of the country and making contacts with international technical and research institutes in order to receive new technical findings, yet the patterns, criterion and principles of achieving technology and technical know-how is not fully clear and determined. Sometimes existing technologies do not satisfy the requirements, and necessity of providing a new technology is felt. Thus the need for increasing growth and development of previous and existing technologies, or transferring new technologies based on present requirments of industrial sector is always felt.

Therefore, for better preparation of technological transfer to country's industries, following suggestions are offered.

- 1- Establishing centers of technological transfer in the country's industries, which would play the role of preparing and absorbing imported technology.
- 2- Establishing centers of technological development in industry, under the supervision of highest executive position of the country for making decisions

on technological programmings.

3- Establishing close contact between research centers and universities with industrial sector and search and development centers in order to make industries dynamic.

4- Supporting investments for industrial productions for the purpose of upgrading technological level in industry.

5- Modification of educational system in the country, which is based on preservations, and change it to an educational system based on thinking and applications and functionings.

6- Paying more attention to research in industries and increasing research budget of the country.

7- Coordinating in studies and reviews of provider and receiver of technology.

8- Setting up regular professional and technical training to secure the needed man power in application of technology.

9- Organizing and finding design and engineering units in most of the city centers.

10- Effective appliance of expert and specialized man power and preventing their displacement and immigration.

11- Creating initiatives for economical growth within the country.

12- Activate, strengthen and coordinate scientific and technical banks in the country and protecting the rights of inventors and innovators.

13- In case independent design of a product is not possible, designing it jointly with various foreign centers.

14- Finding R and D centers (research and development) for production units and industries.

15- Establishing centers to stop importation of similar and repeated industries and evolution of traditional technology within the country.

16- Preparation of various supporting regulations for attracting local investors in order to develop the existing technology.

17- Complete knowledge of various methods of making contracts for transferring technology and its legal and lawful aspects.

18- Selecting suitable technology for industries, which is in conformity with economical, industrial and social conditions of the country.

19- To create capabilities in public for matching and conformity with technological development through non-classic education.

20- Preparation of better strategy for industrial and technological development, in the direction of self sufficiency in industrial sector and replacing local products instead of imported ones, and at the sametime expansion of industrial exports, particularly in the sphere of consumer goods so that possibility of new sources of foreign exchange for this section of the country would be provided, also create the ground for investments in half, finished capital and interim industries.

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Managing Government Affairs And Stable Development

Abstract

Economic development is the target of all societies, Industrial, and underdeveloped countries both, and seems no limit for it. For factors making development and its continuation process possible, various theories are offered and each has been, to some extent efficient, but taking development as a one dimension process, not considering total possibilities that could be related to it, and particular conditions of each society, has often made these theories inefficient. It seems that stable development would be possible only when there is proper ground for advancement of individual talents, and possibility of all society members to take part also, has been provided. On the other hand, although market mechanisms are able to provide optimum allocation of resources, however it should not be forgotten that governments must on the basis of ideological ideals and, reasonable standard evaluation determines the all-around targets for economical activities and as manager and director of these activities, setup programs for achieving these targets, and to realize all of these, should have enough authority. It is obvious that different conditions, and various levels of development in each country should be considered and proper policy, matching these conditions in each phase should be provided. From a management point of view, being bias and giving

importance to only one dimension out of all dimensions of development, even though in short term, causes unsuitable growth of that dimension, but in long term due to uncoordinated growth, will become a blockage to development itself. Examples of this situation could be seen both in industrial, and underdeveloped countries. Thus, systematic outlook in management is the basic condition for stable development.

Therefore, to create grounds for stable development, we must first determine the targets and grounds for growth of talents through expansion of public education in different levels. Second, all factors and means for achieving the targets should be used, thirdly in each phase of development considering the existing situation make proper decisions for that phase and execute those decisions. Another words, it should be accepted that decisions made in one phase and achieving positive results can not end up with same results in another phase. And finally development must be considered with a systematic and all round outlook. Therefore knowledge of all possibilities, tools, methods and correct application of them constitute the basis of proper economical programming and management for stable development.

Managing Government Affairs & Stable Development

Economic development, after second world war, came to be one of the most important targets of developing countries in the world, each selecting and executing a different way and method. In the beginning, it was believed, that just heavy investments and increased productivity, are the best and only road to shorten the distance between rich and poor countries. But after one or two decades, developing countries came to the conclusion that such policies are not working, because such methods, on one hand wasted resources, and on the other hand, causes undesirable debts, and finally continuation of development process is not possible in this way, and at the same time threatens environment

of human life, too. Economists and sociologists, explained and analyzed underdevelopment in various ways. Eventhough most theories use various hypothesis and methods, all of them believed that the first step must be taken to secure actual needs of the people. Offered solution, evethough each had considered a part of reality, was not effective. The known reasons for this failure were; first lack of correct knowledge, second believing that proper ground for development is already prepared. On this basis offered theories after 1980 has only considered factors and quality of production, leaving out the fundamental problems.

In the final analysis, development in addition to improving rate of production and income should includes basic transformation of social and administrative structures and also must recieve general public acceptance. Development in many cases, even includes ideas and traditions of the people. Development could means reduction of poverty, social, economical, and cultural inequalities, and includes industrialization, better commnication, social order based on justice, and increased involvement of people in current affairs. Another point which should be considered, is that eventhough, development is no more based on per capita income, but is a result of income distribution, and more important, increased national bargaining power in international economic relation. So, it could be said that development discusses ways of challenging the imposed culture and having power to choose, not only in regard to technological innovation, but also on management methods and leading of individual and social behaviour. Therefore underdevelopment can not be express only by stating that per capita income in under developed countries is less than that of developed countries, but the internal and external factors that are effective in underdevelopment, should also be considered. The above has caused the expression of various ideas on underdevelopments and these ideas could be divided into 3 groups.

1- Some are of the opinion that present underdevelopment of a country must be the product or particularity of reactions, or economical, political and cultural structure of a country.

2- Second group believes historical research shows that present underdevelopment, mostly is a result of history of economic relation and other relations among dominated countries with to day's developed metropolises and continuation of these relations. So this group of theorists are of the opinion that, underdevelopment, is not a product of structure of economical, social, political or cultural particularities of a society.

3- In the modern point of view, not only the role of expansionist and dominant political regims of the world, as detrmning variables which cause stability and continuation of underdevelopment should be considered, however to find out the actual causes of underdevelopment of each country, in addition to the role of the world economic, interal preventive factors should also be considered.

Realities also confirm the above, since blocking and preventive force, are not only external factors. The role of humane, social and economical conditions of each country are particularly imporant and have first degree priority. For example, in a country where necessity of social, economiccal and cultural revivals for development is not felt, even if effective role of external factors are considered neutral, development will not take place.

What has been discussed so far, is mostly economical, and to a certain extend social dimensions of development. While final aim of economical and social development, or any other change and revivals in social institutions and relations, first of all must be to secure possibilities of achieving perfection for all people. Economical and social reorganization, in addition to improving the level of income and production, and basic transformation in social and management institutions and infrastructures, must also pave the road for

advancement and elevation of human talents. Development, in the true sense of meaning and value, takes place when conditions in a society are ready to allow potential talents grow to full extent, and is utilized completely. Another words, in my opinion "development means providing grounds, in which advancement of humans, as individuals, and social beings, with the aim of freedom and flourishing his talents, would become possible, and from these talents, maximum exploitation should be achieved. Therefore, development is a kind of fundamental process of social, economical and political revival, in which majority of members of that society must play the main role, themselves".

From another angle, it must be noted that even if all financial and human possibilities are in hand, yet, development will not occur by itself, and for its achievement and continuation, it would be necessary to correctly apply all possibilities to the best interest of the present and future generatrons. Otherwise, the question to be asked would be; could neglecting natural and human resources totally, be in the interest of the society, and would lead to desireable and lasting development? The answer of many ecomomists is negative, because it seems that technology, economy and ideology have made it possible that in the process of development, the main role for securing immediate and future interest of a society should be played by the government.

In these conditions, governments, through logical programming for economical development can provide propper ground for advancement of individuals and society. In this case also, different ideas have been offered. One group believe that necessary conditions for everlasting development is central government programming, on the other side, some believe that centralism is the source of all disadvantages and economical problems. However, it should be known, that in modern economy, choice of factors and optimized

combination of them for achieving best economical result is a necessity, and what is called "market" in the economical sciences, to a large extent, through its own mechanism, will make this choice. However, necessity of determining general targets on basis of ideological ideals and examined principles for achieving productive activities, must not be neglected. In such conditions, government has important duties to perform. In this situation, government appears as manager and leader, and for achieving the determined targets must have enough authority. thus, it could be concluded that governmental and private management are complementary, and cause and effect of each other.

Thus to create and prolong an everlasting development, fundamentals of programming and methods of execution of these programs, must surely and definitely, match the particular conditions of each country and coordinate with each level of economical advancement.

The important thing is that in the primary phase of development, what has priority, is not solely economical, but to build up a well organized and healthy administrative and executive structure, establishment of foundations of public education and solving social problems which might block the road to development.

In these phases, target should not be to increase production. But primarily, creating a correct, sound, competent and regulated administrative organization which provides the ground for advancement of activities, also solving problem and advancement of public education and management activities have priority. It is in the coming phases that attending to the economical problems and encourage productive investments, would be useful and necessary.

Priorities of Stable Development

With regards to above point and after offering a balanced image of government and private management, proportional to social conditions,

priorities for an stable development must be determined. In my opinion, out of the collection of production factors¹, all around² education of man power, power, has priority. Without educating the man power, extensive investments in different sectors of economy, can only provide short term development, which is more of an unstable and maybe false one. For example assembling industries will develop, but will never, become a national and native industry, since the manpower who should gradually learn the technology and transfer it, does not exist. In the business sector, only import and therefore buying and selling will flourish, however reduction of foreign exchange reserves, and changes in amount of investment will cause conflict and crisis in the society. While skilled and qualified managers, during these times, can import basic goods and build up industrial centers and commission needed projects for the society, each unit of forgein exchange spent in this manner can have multifold return in future.

Training manpower in various levels including public education, higher education and non-official education (which in Iran, is sponsored by Ministries of Education; Culture, Higher Education; Health, Cure and Medical training and labour in this order) is the most important factor in stability of development and its process. Therefore in budgeting and programming education, in its general concept, should always have priority, eventhough its returns, in economy, would not be felt, at least in short term.

In training manpower, priority should be given to the education of managers and researchers, since managers have a basic role in programming,

1- Capital: Manpower and natural resources (sometime management, separated from man power is considered a factor).

2- What is meant by "all around" is manpower including management force or experts qualified out of management cadre.

organizing, leading and controlling, while researchers play an important role in recognition of social problems and offer fundamental solutions for them.

Priority in training man power in relation to other production factors, and priority of educating managers and researchers in relation to other groups of man power, paves the road in such a way for long term development, that process of development, becomes reliable and stable. It is obvious that solution of all problems of a society, economical, political, cultural or military, depends on intellegent and knowledgeable forces, and therefore mentioned priorities are the key to the solution of all problems that block the road to development in a society, in all grounds and all times.

To be successful government and non-government sectors must cooperate and coordinate. Government sectors should concentrate their investments mostly on education and research, where private sector does not have enough initiative. In this case, non-government and private sector will invest in the category and level of education attractive to them. For example, new courses of education in which there are not enough experts to be started and needs scholarship so that candidates could study abroad, or reseaches that does not have enough return, for what must be invested in them, should be taken up by the government, so that it is not forgotten or eliminated from training program just because, these cases are not profitable in short term. In addition government can subsidize those project that are needed by the country but are not profitable, or their profitability are not enough, or offer appropriate opportunities (loans, land, tax exempt and...) in order to create necessary initiative. In all of these cases government must, as much as possible, involve non-government and private sectors in education, so that through taking advantage of its authorizations, balances non-government and goverment sectors.

Necessity of Systematic Outlook in Management of Stable Development

Stable development finds its true concept in all around development of a society, and single dimension development and advancement, eventhough may achieve a lot in short term, will block the road to development in long term. Many examples of one dimension development can be shown, of which their long term image is dark and sad. Military development, in ex-Soviet Russia is known to every body, however since this development was not in tune with social, economical and political development, finally failed, and was in itself the cause of this failure. Western world also is progressing rapidly in economy and military aspects, and everyday is getting further away from all other countries, however their military and economical development are not in tune or coordinatied with their own social and cultural development, and from right now several scientists farcast that west will crack just from this angle, and will go towards complete collapse and disintegration, unless basic and fundamental reconsideration sare is made in its present methods. Expansion of moral corruption, addiction, weaken family fundation and social institutions, indifference, self alienation are diasters which have invaded the west and gradually through unstabling man power, economics resources will also be assimilated.

At times, third world countries, also, due to not paying attention to a systematic outlook, believe that social and moral fundations, without considering economical, political and milditary origins can lead to victory, while no idealogical school, can solve its problems, without considering economic affairs, and spiritualities without regarding material will be in the same danger that materialistic beliefs paying no attention to religion and morality would be. With regard to what have a been said already, for stable development, all dimensions of a society must develop in coordination and

prolongation, and this all around development needs systematic and collective outlook to the society and its problems, in which spiritual and material needs must be attended to in a coordinated and consolidated form.

Necessity of Contingency Outlook to Management of Stable Development

In all around development of a country, any kind of narrow mindedness and prejudice about known methods might be harmful for the development process. Contingency outlook allows choice of different solutions, appropriate to times and conditions. Contingency outlook even permits various solutions for the same problem in different conditions.

E. Fiedler, in relation with Contingency theory states that, effective factors in efficiency of a collection, necessitates consideration of three basic factors, which are task structure, relationship among leaders and followers and position power. In a society these three factors can play an effective role in stabilizing or de-stabilizing development. Task structure in a country means determination and regulation of government organization chart and division and distribution of power among various legal, juridical, executional institutions and their relation, which makes up the constitution, and laws and regulation confirmed by parliament. When the duty and authorization of each institution is clear and precise, and interference of their responsibilities is less, possibility of redoing the something and wasting economic resources would be decreased. In addition coordination among institutions of a society is one of the most important factors which plays a basic role in national unity, preventing frictions. Government systems in various countries have forecasted different methods of solving this problem. Without a consolidated and coordinated system for society institutions, possibility of stable development does not exist.

Relation between leaders and follower is also another factor which should be attended to. Election of leaders by the people, for different posts of government (presidency, parliament, councils...) In a society is offered as a solution. The relation between leaders and followers would be more logical and realistic, if elections are more free, better informed, and repeated in shorter space of time. In any case managers of a society without support of the people can not guarantee a stable development. Position power is also another factor to which Fiedler pays attention, and that is the extent of support managers receive from higher authorities. The more a manager receives support of higher managers, the more his power and position would be strengthened.

In addition to above points, stable development for continuation of growth, different parts of a collection must be studied, and all methods that may have a positive role in progress of the total system, should be considered.

Suggestions and Conclusions

Economic development of a country is based on provision of ground for advancement of individual talents and optimized appliance of all resources of that country. In developing countries possibility of development exist, and the basic problem for economical development, is how to utilize these possibilities. It seems that logical programming and correct management can provide and stabilize development process, therefore it would be necessary to consider the following:

- 1- Possibility of public education for advancement of talents should be provided-and strengthened.
- 2- Higher education and research should be extended and have priority.
- 3- Training man power for management posts should receive priority and special attention.

4- Securing man power-and as a whole stable development, should be concomitant with systematic outlook and all around vision to the collection of problems and solutions.

5- Government while directing all activities toward economic development programs, must solve all problems, and should not pass laws and regulations that block expansion of investments and activities.

6- Being bias and writting unrealistic programs can only waste resources, thus it is necessary that any economical development program should be designed and executed after complete knowledge of the present situation, and for execution of programs various and proper methods and ways should be applied.

7- Since man has various materialistic and spiritualistic dimensions, in every economic development program, it would be necessary to provide proper grounds for advancement of different dimensions of man, and take care of materialistic and spiritualistic aspect right along and in a coordinated way.

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Management System Of Islamic Azad University And Its Role In Training Skilled Man - Power

Abstract

The effects of the type and quality of "University Management" in training expert manpower from technological view-point, as well as transition and feasibility of technology has been fully discussed hereby.

Initially the elements and constituents of technology is shortly defined, among which factors related to manpower is selected and the function of Islamic Azad University explained; meanwhile to clarify this performance, different aspects of skilful man-power and related fields of activities are duly considered.

To present, the effectiveness of this role more vividly, the management system of Islamic Azad University and systematic approach dominating it has been described, then the inner components and features of the present management system enumerated in detail; and also specific characteristics of each item in relation to systematic management as well as reciprocal organic philosophical considerations with the whole system fully elaborated.

The Role of Management System of Islamic Azad University in Training Skilled Man-power

Considering technology as an element of transforming the main factors of

production meaning the natural resources of the earth, capital, and manpower to manufacture goods, we have, in fact modified it in a framework of "hardware" and "software".

Thus, we can define technology, as a structure, composed of four components; namely:

1- Machinery and means of production, which is the basic part for turning the "inputs" to "outputs", comprising all necessary physical possibilities for production process.

2- Manpower, which is considered the key factor- in production including all kinds of skills and experiences; in other words technology is concealed in human faculty, which is manifested in such various abilities as specialization, skill, novelties, capabilities, genius, etc....

3- Technological data and information; That is pamphlets, leaflets, and documents which enriches the personal knowledge and meets such requirements as plans, designs, calculations, charts, theories and formulas for paractical purposes.

4- Organisation and management of production, or the technology concealed in the organization which is including all needed dutiful subsystems for manufacturing activities, and renders the services of harmonizing and controlling the machinery, skills, information and experiences which coordinates the three main factors aforesaid.

The second and the third part are closely associated with this one, so far as they are mainly based on manpower, the key element, which is indispensable in usage and transformation of technology, and therefor is noteworthy to be considered carefully. Human abilities among those components already mentioned is the main reliable source for technology; so that if in an outlook to technological development, and if we believe that technical data is a main factor for production, we should also give credit to the fact that only countries

and constitutions will obtain or maintain superiority that are richly possessing this new kind of capital, which in turn depends upon the capabilities of technical and vast scientific information.

Evaluation of the causes and grounds of non-development and originating constructive programs for a fast access to a satisfactory development will be impossible, or in cases entirely fruitless, if the element of technology is neglected. Such an evaluation would only be practical within the framework of potential application and transformation of technology.

Technological problems, as a rule, can only be discussed, in such conduct as already mentioned in the four principal components, two of which is related to man-power and human abilities.

In this respect man-power is a determining factor in so far as development is concerned, or the efforts of realization of that goal.

In many cases there is no justified proportion between the main element of technology, that is, machinery and equipment on one hand and man-power and skills on the other, in other words the complexity of technology overrules the existing abilities for optimizing the system.

In other cases some other problems such as migration of expertise and reduction of industrial development as well as low technical information leads to inefficiency and of incapability of industrial management.

Other reasons such as lack of linkage between industrial sector and those who provide professional skills has resulted frustration in optimizing technology, and consequently has hindered the development process.

The part dealing with human abilities is a continuous process, beginning from primary school and leading to University education and higher courses of specialization, among which academical researches have a great moment, and a considered value in handling technological process for development; in other words securing human technology is of a significant value for

accelerating the passage from one phase to another and is highly credited therefore.

Most important, sensitive, and vital sector of providing man-power depends on the training of qualified and skilled technologists.

IAU'S Position in this Regard

Training of expert man-power is a long-term process and since there is no short cut procedure in this respect attention should be paid to the requirements of university education in different levels. Expert man-power is not an article such as machinery and equipment to be purchased or imported, specially in our country that there is no tendency to bring in the western type of culture with technology; regardless of the fact that such measure in itself is not principally economical.

Man power, on the other hand can not be trained abroad in required numbers, neither we can depend on Iranians in foreign countries; so every effort should be made within domestic universities.

The shortage of expert manpower mainly in the period of reconstruction of devastations of war is not something to be denied, not to talk about the nature of the calamities of the imposed war which is more than what one may expect from a regular development process.

The damages and disasters resulting from an eight - year war period is another factor which should be considered. To restore the downfall of this long period in various fields of economical cultural and social affairs, with regard to the loss of great number of specialists and educated minds in this war, a momentous task and a new dimension of problems appear before us.

The population growth at the rate of 3% is the main factor overruling all procedures and pre-requisitions for reconstruction and development. A simple calculation indicates that all the graduate engineers will be engaged in new

projects and it can be foreseen that additional power is needed to meet the requirements. In the fields of medical welfare physicians from Bangladesh and Pakistan are needed for services in remote areas where Iranian M. D's are not willing to go, therefore the need for training M. D's will be urgent. The statistics about the No. of physicians in Iran as compared with some countries, in many respects, resembles Iran's social position, and is another proof for the need of more efforts and considerations, in this ground.

Providing possibilities in rural areas for medical services needs a long time for which the measure taken by IAU will be mostly helpful and programs planned for future is of a valuable contribution to that end.

A considerable part of potential agricultural possibilities in our country has been left intact. Revitalization of forests and pastures, elimination of desert areas, optimizing the agricultural technology and other related problems are at the top of organizational planning for development. The promotion and betterment of farming technology and animal husbandry as well as relevant supplies.

The Quality Practices In Educational System Of Iran*

Introduction

Concurrent with the changes brought about by the Islamic Revolution in 1979, other changes associated with the cultural and educational issues and motivated by the Islamic ideology which places especial emphasis on education, attracted the attention of Government authorities. These changes occurred chiefly within the qualitative and quantitative areas of education and steps were taken in various directions to provide education facilities for all children and to improve the quality of educational activities throughout the country. In this article, to the extent that the subject of the seminar allows, reference will be made only to the effective steps taken to improve quality.

Basically, all educational systems involve the operation of a host of targets which educational planning aims to accomplish them. A system as such must incorporate the simultaneous operation of the aggregated variables, which include:

- 1- The teaching - learning process of the students.
- 2- Man power training within the educational system, i.e. school teachers

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and principals.

3- The family

4- The facilities and equipment

As for the qualitative improvement of any of the above variables, our educational system has implemented a series of opportune activities based on educational research and utilizing the effective experience of local and foreign expertise partially referred to as follows:

Qualitative practices in the teaching - learning process of learners.

1- Concerning the facilitation of teaching - learning process aims to enhance the learning capacity of the student. Recently attempts have been made to make timely identification of the student's weaknesses and to make opportune compensations by arranging compensatory classes during their leisure hours. This resulted last year in the improvement of 2.5% of our Guidance school first graders and of 1% of the third graders going on to become high school first graders. In this respect, considering the varied potentialities of the students and the necessity for teachers to pay attention to this quality, compensatory classes as an alternative to provide learning opportunities became the focus of emphasis.

2- Supplying the needed libraries, laboratories and work shops left a visibly considerable effect on the learning prospect and improvement of its quality.

3- Provoking teachers to invent and make training aids has had a considerable effect on the development and use of training aids by teacher with the consequent facilitation of the teaching process and its consolidation using the audio - visual training equipment.

4- Systematic planning for involvement of student in educational and social programs by organising campings and extra curricular activities which has played a positive role in motivation to learning.

5- Organizing counseling and mental health clinics and institutes for

education of exceptional children has resulted in reduction of school drop-out caused by mental and intelligence disorder.

6- In recent years, the organizing of various local olympics on academic and sports activities has provides healthy competition among the students at different levels of academic education and playe an effective role towards attainment of educational objectives. Planning such olympics are organized by Ministers of Education, Culture and Higher Education, and the cooperation of international educational communities.

7- Recently, Private sector has been allowed to set up non-profit schools in different levels. In these schools an annual tution is recieved and therefore better teachers and facilities and more class hours are provided. Obviously, this would play a very effective role in the academic achievement of the students, to such an extent that the percentage of students passing each level is around 100%. It is noteworthy that the establishment of these schools has brought about a change in public school education, and resulted in attraction of students to some public schools which charge a cheaper anual tution. Theses schools benefiting from supportive financial resources, extend further education services to their students, thus playing a significant part in increasing their learning capacity. Also, steps are taken to organize a Department of Education for the nomads, who by their very nature of life style have to be moving with the change of season, have resulted in changes in the quality of their education, so much that every year a large number of high school graduates from the nomad tribes pass the university entrace examinations.

Qualitative Practices for Training Teachers

To improve the quality of teacher training, steps have been taken which by their very nature have contributed greathly to the efficiency of our educational

system, these programs include programming designing and implementation of the short - term in service education for the regular teachers planned alternately and implemented annually. Thus, in service teachers are updated on the new developments and pedagogy. Provision of long - term in - service educational programs was made possible with the aim of making available to in service teachers the opportunities for continued education up to the level of Bachelor and Master's degree. Also among such opportunities were the granting 50% discount on tuition for the teachers - admitted to Islamic Azad Universities and the correspondence universities, such allocation, is approved by Government, 80% of the admission capacity of the education faculties for in - service teachers have successfully passed the university entrance examinations.

These steps in recent years have made a considerable contribution to the attraction of teaching profession and enhancement of job satisfaction and in turn has provided opportunities for continuation of the teacher's education. Presently around 40000 in - service teachers are studying in Islamic Azad university and a similar number at public universities. Arrangement of seminars and conforences on educational issues is just another qualitative practice on which the Ministry of Culture and Higher Education has emphasized in order to expand academic and professional knowledge.

Revision of the educational programs for the teachers training centers and provision of favorable opportunities for attraction of applicants, including regular employment of the teacher at the commencement of their academic education in teacher training center, granting housing loans and providing of opportunities for continuaton of education at higher academic levels have had a remarkable effect on the number of teacher - applicants.

Another instance of qualitative practice to upgrade the teachers level of knowledge, which has had highly favorable results, is the organizing course-

study teacher groups for each subject. Thus, based on the schedulings made by the head of each course group who usually is selected from among the teachers in each group, monthly meetings or held to discuss difficulties each teachers may have faced in the course of teaching.

A number of exemplary teachers are sent off abroad to continue their education, training workshops and publication of scientific, professional and specialized journals are still other instances of activities which can play a remarkable role in uplifting the academic potentiality of the teachers and motivate people to choose teaching profession.

Qualitative Practices on Home School Interrelations

Since family plays, via the cooperation with school taken as a prominent factor, a significant role in accomplishment of education objectives, our education system emphasises this factor, believing that it has taken steps in this direction, which alongside other steps has had very good results in the improvement and enhancement of educational activities. These steps include:

1- Organizing of family training classes in conjunction with the school and family related issues, with special emphasis in teaching parental responsibilities toward their children and their guidance.

2- Organizing parents teachers Associations meetings to solve the school problems, inform parents and to ask for their cooperation to solve school and student problems.

3- Organizing consultant meetings with the girl student's parents. The above activities make an effective contribution to the improvement of school activities and reduces the drop out rate.

Qualitative Practices in Conjunction with the Facilities and Equipment Required by Schools

As the facilities and equipment are proved useful through the provision of

the above conditions, and attaching importance to it as prominent factor in the educational process, the Ministry of Education proceeded to establish a series of independent departments calling it the Department for Reconstruction and Equipment whose function is simply to provide the needed facilities for schools, i.e. educational environments. Equipment of laboratories and workshops in accordance with the suitable standards.

Recently, observance of quality in the construction of schools by utilizing the appropriate plans and has made school environments a pleasant place for the students.

Finally other steps capable of having remarkable quality effects and are of concern to Government authorities including communication with the universities throughout the country and organizing regional and provincial councils have taken place, which has played a significant part in-decentralization and attraction of public participation, and increasing educational programs, proportionate to the regional characteristics. Membership in international communities and deligation of authority to administrators and teachers at educational levels via the ceneral council and the teachers council are among the efective steps, which taken altogether, has made it possible to acheive the nation's educational objectives and has thus upgraded the academic potentialities - and achievement of the student to such an extent that it has made spectacular achievements in global area and olympic contets.

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1- Neiiier, George, F. introduction to the philosophy of Education translated by fereidoun Bazargan Tehran University 1977.

2- Rcently the Ministry of Education has been organizing olympic contest on sports and schooll subjects in one or several cities.

3- The scientific and professional journals referred to above include

"Rushde Muallem", "peivand" and "Tarbiat" are published monthly.

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The Youth And The Young - Adults*

At the beginning of my talk, I congratulate the anniversary of release of Khoramshar, the city of blood and epic to all of my dear sisters and brothers and I should thank all those who have helped to hold this important seminar and scientific gathering. I specially thank the khorasgan unit of the Azad university and its chairman, Dr. Foroughi and express my gratitude for all the people who have assisted to organize this seminar in any form, presented essays or research papers, participated in the speeches or gatherings. I also thank and welcome the participants of this conference, including the governor general of Isfahan, The city officials, my brothers in the army and police forces, The honorable clergy men, Dr. Shariatmadari, member of the superme council of cultural Revolution, chairman of the science Academy of Islamic Republic of Iran, The respected professors of the University, H.E. Dr . Zare, deputy chairman of the Advance Education commission and deputy chairman of Azad university and all the personalities and scholars who are present here.

The Issue of youth is a very important one which I believe demands a lot of seminars, reviews and researches. It will not be wrong to claim that our most important and biggest issue or at least one of our greatest issues is the subject of youth. The youth played an important and fudamental role in the

• - The opening speech of Dr. Jassbi, chairman of Islamic Azad University, the youth and the young-adults seminar, publisher Research Department, khoraseghan Branch 18 to 20 May 1993, First Edition summer 1994, page 8-14.

Revolution. Those generations who caused the victory of our Revolution, bore the heavy load of Revolution on their shoulders, created epics during the eight year war and displayed the resistance and sacrifice of our nation in the international scene throughout the world, those who stood up in front of all conspiracies with their high and impressive self during the fifteen years of revolutionary crusade and accepted all the difficulties, were more than anybody else, the youth of this country, The youth were, more than any other section of the society, addressed and noticed by the founder of Islamic Revolution of Iran the late Imam Khomeini and our supreme leader.

The president of Islamic Republic of Iran and other official of the country have also placed the youth subject at the top of their issues and the most important evidence is that a special council was set up within the Supreme Council of Cultural Revolution called the "Supremen council of youth" which is at present in its legal stage and has commenced its plannings.

The problem of youth is a universal issue From 1960 until the year 2000, the number of the youth and young adults between 15 and 24 year of age will increase to 1280 million from 419 millions as anticipated.

In our country, the youth form one third of the population and in fact the active and productive part of our population are the young people, Therefore any program which is aimed to be successful and any step that is taken towards the target should seek the assistance of our young generation. Today the issue of cultural aggression is presented in our country. What is the target of cultural aggression and which sector or division of our society will be effected? our youth is the target. Before dealing with this subject let me beautify my talk with the statments of our great men. Our prophet (may the blessing and peace of Allah be upon him) said "This period (the preiod of youth) is the period of consultation and counuseling". Iman Ali regards the youth as the peak of man's exitment. Khajeh Nassi-re Toussi says: "as childhood passes, The mature

person should learn the science of morality and speculative philosophy so that whatever he has learned through imitation could be proved to him". This seminar Justifies that the young should learn and take the responsibility of their lives independently. "Stanly Hall" calls this stage as the "period of pressure and storm". If we wish to summary the problems of youth, and of course the scientists, and specialists of psychology and education will discuss the issues in relation with youth, generally I believe that these problems could be classified in ten groups:

- 1- Physical change and their effects
- 2- Formation of character
- 3- Development of worthy issues
- 4- Problem of relationship with parents and friends
- 5- Curiosity about sex and its problem
- 6- Problem of study and occupation
- 7- Sycological problems
- 8- Spare time
- 9- Cultural problems and propaganda
- 10- Relegion and moral problems

These could be the general problems of the youth, and we can talk about them in detial. I do not intend to entre into detials but wish to talk for a few minutes about the most important issue of the youth in relation with the above ten points. In my opinion five of these ten problems could be solved by education and teaching and the remaining five issue require facilities, but the most important issue is No. 5 i.e. sexual curiosity and porblems resulting from it. The fulfiment of sexual instinct is the fundamental problem of our youth in this country.

If we are goings to seriously consider the cultural aggresion which our leader has referred to, in my opinion, the major and important part of this

aggression is summerized in sexual instinct and how to satisfy it. At present in European and American countries and some other places which are not bound by moral principles or Islamic Revolution values and those values that we believe, the issue of sexual instinct and its satisfaction is not their first topic, but our country which intends to be faithful to the revolutionary values and where we want the Islamic morals to rule all the aspects of life and wish to posses an Islamic society the most important subject of the youth is to response to their sexual desire and if the Islamic Republic can not solve this problem favorably, we will definitely face numerous problems and will not have the power of cultrual to solve it thus, and issue will remain unsolved. I wish to tell you that we can not solve The problem by police force, disciplinary committes, seperation of sisters and brothers and similar rules and methods. If we wish to solve the problem it should be done correctly and logically. Again, I believe that we do not have any way to solve the sexual instinct problem of the youth except one way and that is marriage. In order to solve the problem we should bring forward the time of marriage and our young people could get married when they are 20 years of age out of about 700000 students of our universities at least half of them are not married. If we look at these students carefully, we will notice that they face many problems.

The Islamic Republic government should think about this important matter. We can not cover up this problem only by advising and forming disciplinary committes and seperating the students from each other or using police force. We can delay solving of problem. We can leave the issue to future but solving of the problem by those methods is not possible. Let me tell you my specified suggestion for the issue. I believe that we should approach the good tradition of marriage. One may ask with what facility? we can solve this problem if we take two fundamental steps. Two issues should be taken into account to facilitate the marriage of a great number of boys and girls

especially the students. One is to reduce luxury which has dominated us at present and the useless formalities which have been set for the marriage and return to our old culture and tradition in this connection.

I remember myself and those who are my age may remember too that when people wanted to get marry they didn't used to say we should first have an apartment, furniture, frig, car etc. with those heavy marriage portion and so on and ofcourse quarrels! the parents had one room allocated to their childern and they lived in the room when they were married . Later they gradually used to developpe their life, purchase a house, prepare facilities and buy a car.

Our lives should really put aside these restrictions and formalities. We should do some cultural work in connection with all these young people who are in the universities and studying, now can get married with a simple ceremony and live and save, if we really forget all these formalities.

Now my second suggestion is about their place of living. If we are going to provide an apartment for them, it will cost something like seven or eight Million Tomans for a single bedroom flat. This will mean / that the boy should wait unit he is 30 year old and the girl should wait for God knows how long. Durring this period many dangers will threat them together with many other thing such as aggression problems, mental and physical conflicts etc. My specified suggestion is that we should build 20 squnce metre suits in vast numbers i.e hundred thousand units. We should start from this years in the second fifth year plan. Its price will be about 400000 - 500000 tomans.

Of course the government should assist them by giving loans or provide ten - years installments or low rents. In this case every body will be able to get married. At present we are paying a lot of money for dormitory. We have approved Billions of Rials to confront cultural aggression. I heard a figure of about 30 Billion Tomans.

This huge amount of money that we want to spend for guidance,

instruction, separating the boys and girls in classes, police and disciplinary forces etc. is better to be allocated to build those 20 sq meter flats and meanwhile teach the young people to live in those flats by telling them that these flats are not permanent and are for two, three, or four years, you will continue your studies, continue your work and when gradually reach to a better stage and have more income, you will move to a more suitable place and pass your present flat to another newly wed to reside.

I present this suggestion to solve the most important problem of our youth, i.e. marriage. I ask all the officials to pay attention to this problem and be certain that if we are not able to fulfil the sexual instinct of our youth, nothing will be solved by spending billions to organise speeches, print books, separate the girls and boys in the classes and activate the police forces. For this is man's nature and his desire. Even if we were able to delay the solving of this problem for one, two, three years, other problems will be created such as mental, intellectual and religious problems, together with setbacks and discouragements. Therefore, in my opinion, we should not postpone the issue but try to find a solution and I believe that the most important issue of our youth is to respond to their sexual instinct and this problem will be solved by marriage and the only solution is to bring forward the issue of marriage by destroying the formalities related to it and secondly build a shelter of minimum size and present it to our young couples with the easiest condition. I ask all the scientists, scholars and this seminar to consider the solving of sexual problems of the youth and respond to their sexual desires as one of the most important issues in the seminar so that if God wishes we will be able to reach to a good and favorable solution. I thank you again and express my gratitude to the organizers of the seminar and hope that God will give us the opportunity to serve our people.

Management And Development*

Introduction

For development in various grounds and comprehensive concept of the term, programming is needed. But programming for development could be preformed when first, organization planning is implemented, human power is secured, leadership and direction is correct, and all stages, including supervision and controlling is observed.

These stages are fundamental factors in management. Therefore development without management is not possible, and in order to achieve economic, social and cultural programs effective, functional and knowledgeable management is necessary. The main theme of this seminar which is management and development can solve many existing problems and difficulties which have blocked the road to development.

The Fast Changing World

Within the last 20 years, fundamental changes in economics development process of main industrial countries, have taken place. In 1970, out of 100 largest companies in the world 64 were located in united states, 23 in Europe and the rest in Japan. At the moment 23 largest chemical industries, each one $\frac{1}{3}$ larger than the biggest American chemical industries, Dupont, are located in Germany. In 1970 out of 50 large banks, 19 were located in the

* - The speech of Dr. Jassbi, in seminar of management and development in LAU - Zahedan Branch.

united states, 14 in Europe, and 11 in Japan, but in 1988 only 5 of the large banks were in united states, 17 were in Europe and 24 in Japan.

Airbus industries, a joint project of England, Germany, Spain and France, manufacturing non-military aircrafts, with a capital investment of 26 billion dollars, started operation, and in 1986 produced only 28 aircrafts. This company in 1993 manufactured 200 planes. Thus, Boeing aircraft industries share of the market decreased to 45% and lost its exclusivity in the world. United states which all by itself used to be richer than the rest of the world put together, during last year of 1980 decade was only one of several countries, whose wealth was almost on the same level. During 1940, the U.S. Share of the world National Gross product was much more than half, but in the later years of 1980 decade, this share was reduced to 22-23% of total National Gross product of the world.

If, technological changes which are transforming quality of human life (such as computer & communication role in traffic) and changes in political blocks, especially after collapse of soviet union, and appearance of 3 economical blocks of America, (NAFTA) united Europe & Japan, is added to economical changes, then we can see a world whose functionings are based on constant changes.

Development Factors in Past and Present

Not so long ago wealth of individuals, enterprises and countries depended on 4 factors of natural resources, capital per head (equipments & industries) technical know-how and skill. As time passes the, 1st three factors are losing importance.

In the moment, except for a few low-populated countries, with extremely large oil reserves, natural resources are not considered as competitive priority. Right now three percent of U.S. population make their living through

agriculture, lumber production, fishing & mining, and many of them are part time and low income. Along with green revolution, application of raw material revolution has caused lower consumption of natural resources in each unit of National Gross product. Consumption of steel in U.S. during 1990 is less than 1940, while its G.N.P. has increased 2.5 times. Raw material prices in 1990 is 30 percent below 1980 and 40 percent below 1970. In 21st century lack of Natural resources might be an advantage. Natural resources in practice, has been eliminated from competitive equation and its existence will not cause wealth. Japan has no natural resources & is rich, while Argentina has it & is not wealthy.

In the past, living in a rich country meant more productivity and higher wages. In 21st century being born in a rich country will mean less of a competitive advantage. Of course, capital will still play an important and fundamental role. Technical know-how (Technology) was the reason why England during 19th century and U.S. in twentieth century became rich. In 21st century technology of production process has more lasting competitive advantage than new product technology. Invention which used to be most important, now is of second class priority¹. United states enterprises spend $\frac{2}{3}$ of their money on new products & $\frac{1}{3}$ on new production processes, while Japan, on the contrary, spends $\frac{1}{3}$ of their money on new products & $\frac{2}{3}$ for new production processes. In U.S. 30 percent, while in Japan and Europe 70 percent of managers have technical academic background. Comparative importance of man-made and technological competition can be noticed in national spending on research and development. Within last 15 years Germany & Japan, have leveled their R and D expenditures to 3 percent of national Gross Product, same as united states of America.

1- Research and Development.

If invention of new products is necessary for success, then education of 25% of higher talent & intelligent man Power would be determinative. If the aim is to manufacture old or new product, at lowest possible cost, then educating 50 percent of the lower talented work corp would be necessary. If this 50 percent do not receive the required education, new production processes with higher technology can not be applied.

What economists call "equality of production factors" required equality of wages. Economic activities can not be established in any geographic location unless production expense in that location is lower than any other place.

Management of Change is the Basic Factor in Lasting and All Around Development

One of the basic factors of progress in Germany & Japan in comparison to U.S. and England is the method of management. Management in the united states is more personal & depends on individuals initiative, wit-art and skill, while management in Japan and Germany is a joint work, and has social & national aspects. "Joint management".

What is more than anything else required in this ever changing world is management of change, and as will be explained in this speech, this type of management is closer to Japan's & Germany's than the type applied in the U.S.

Today management is applied correctly when ideas and potentials are directed in an effective way to increase productivity. Joint projects will have very good results for making changes effective and achieving desirable quality in an organization. Organizational improvement for making changes effective, is impossible without cooperation of all personnel. For managing changes

through personnel cooperation, following suggestions must be considered².

- All personnel, through Joint projects must try to achieve the targets and in order to be this, management should set up criteria, leading the personnel to make effort and cooperate for achieving the organization's targets.

- Constant educational training of manpower. Constant education and training of man power are a necessity for development; it is very important, and requires not only for the new but for all personnel, and in particular, education for managers has priority.

- Precise exploitation of resources - Precise exploitation of resources will increase the possibility of achieving the organization's targets.

- Bilingual management-when management and personnel have common view points, this in itself would be a trial to lead towards bilingualism. understanding bilingualism of personnel will cause recognition of the difficulties controlled by them.

- Constant & regular comparison of productivity rate with similar local & foreign organization-this comparison will show the extent of success or failure of management, & on this basis a manager can clarify his methods.

- Paying attention to cultural values of the society-organizations are effected by the cultural values of the society. Paying attention to these values are inevitable for achieving organizational targets.

Referring the works to people as deemed advisable performance of most of the works is not possible only by official and government organization. Thus these types of work must be left to the people as deemed advisable.

Search and research successful organizations, in order to solve their problems and find better ways of achieving their targets, are always involve in searching and researching.

2- Productivity (collection of articles) collection No.2. Published by I.A.U First printing, (1993) pages 55-41 summer of 1372.

The Culture Of Productivity In Islam*

Last year in the first national congress of productivity held in 1373 (1994) in Iran, I had a lecture on "the relationship and impact of culture on productivity" during which I did not get the chance to discuss the matter in depth therefore we addressed to the general idea only.

In this session I try to follow up the case by focusing on the cultural aspects of productivity.

Introduction

Prior to the commencement of the major subject, it is worth mentioning that through reviewing a series of verses and narrations regarding the economical issues; and also natural blessing and God's favour to human being, I noticed the following two different categories may seem to be contradictory in the first viewing:

A. Verses inviting man to be moderate in behavior and to avoid excessive desire in gathering wealth, to have logical tendency towards worldliness, not to rely on worldly attachments and the likes. A few examples are as follow:
And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the justmean¹.

Imam Ali (peace be upon him) says in Nahj-ol-blaghah: "View the world

* - The speech of Dr. Jassbi, in national congress of productivity held in 1995.

1- Forghan sura - verse 67.

like those who have rejected it"².

And:

"Be far away the world and make yourself strong by gathering piety"³.

B. The second category includes the verses which are in contrast to the first, encouraging the proper use of the world's blessing, development of residential living places, motivating people to gain more riches, admiring those who attempt to improve welfare of themselves and their families. These verses ask man to kiss the hard hand of labourer and admire the sweating on the forehead of worker and so on.

Holy prophet (peace be upon him) says:

"Trying for the welfare of one's family is like crusading for God's sake"⁴.

or:

"The one to whom God bestowed wealth but he oppresses his family does not belong to us"⁵.

In another statements he says:

Who has prohibited the embellishment of Allah which he has brought forth for His servants and the good provisions? say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; Thus do we make the communications clear for a people who know⁶.

Through careful consideration of the Quranic verses and the narrations quoted from the Holy prophet and the religious leaders, it seem that in case of personal interests, the excellence of contentment is encouraged by the most beautiful and effective phrases. Where the issues related to the Islamic society and the power of Moslems in its broad sense is concerned, the enhancement

2- Nahj-ol-balaghah - lecture No. 102, item 1.

3- Ibid - lecture 195, item 3.

4- Mizanol - Hekmah.

5- Mostadrekol vasayel.

6- Ouran, Aaraf sura, verse 32.

of power is emphasised by providing more facilities for development of the society. According to a Quranic verse: "And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah⁷.

More accurate study of the case followed by recognition and description of some cultural factors effective on productivity of manpower will reveal the fact that few books have been published on subjects related to the cultural factors effective on productivity.

If you assume that one thousand books, papers and pamphlets published on the subject of productivity, 95% of those are on economical factors and quantitative problems.

The world has so far been unable to recognize the importance of cultural works and their impact on productivity efficiently. We may conduct several researches for hours, days and years in laboratories, libraries and scientific centers to find a mathematical model for solving a problem, ultimately reducing the expense of a given product to some 3 or 4 percent. In other words, we may sometimes try to close a tiny opening unaware of the fact that a wider one is opened through which around 10 to 30% of the product and consequently man power is wasted.

An hour earlier when listening to a lecture on "Productivity in I.R. of Iran airline industry" I remembered a book entitled "Interconnection of productivity and culture" in which the author quoted "Hundreds of hours of work and research is conducted for planning on passenger so that annual income may increase a few percent. However an unexpected strike may lead to the destruction of the profit gained during years. An accurate consideration of this phenomenon will reveal the cultural elements hidden behind some of

7- Enfal, verse 60.

these strikes and could be avoided if necessary procedures and prediction were taken.

The Cultural Factors Affecting Productivity (Relaying on Islamic Culture)

Some of the factors are the outcome of researches conducted on concepts established in the early years of Islam in the form of a dynamic approach towards human's life.

An approach aiming at productivity in a broad and general sense to promote the standard of living and qualitative development of life. Other factors may also be the result of careful consideration of the situation and the aspects related to the Islamic culture.

A. Trust in God and Asking Assistance When Making Decision

This is one of the elements undoubtedly affecting productivity. Moslem manager through his determination based on his belief and on the values predominant over his mentality tends towards God's assistance to overcome the uncontrollable environmental variables. Mankind in his ultimate stage of maturity is unable when compared to God. Thus, managers should always trust in God to gain his generosity when confronting unexpected events, that is to say, to make use of new unexpected facilities and to remedy the harmful impacts of the events. Hence, to attract the material and spiritual elements beyond his power and knowledge, the manager should trust in God.

Trust in God is not a retarding and preventing variable but a positive, promising and motivative one. In consultation the focus is on collective knowledge while in trust we rely on God. So, consultation and trust are complementary. In consultation, God's assistance is through the light of intellect and science while in trust, God's help would be available via an

unarbitrary but a sensible way; the reflection of our deeds in each of the processes reveals a reality.

The manager trained by Islamic ethics and the spirit of trusting in God and His infinite power neither loses confidence when confronting dangers and crises nor does he lose his calmness and constancy. Naturally, such a manager will make wise and suitable decisions, strengthen his employee's morale, make them hopeful to the outcomes and will prevent frustration.

Imam Ali (peace be upon him) Says:

"Divine will precedes foresight so that sometimes administrating and far-sightedness will result is destruction and deterioration".

It means that one should not give up his trust in God, relying only on his own thought and management abilities. Trust in God is a major and helpful element in decision making.

Since a major part of our future is unknown and ambiguous we are not able to decide and take action without considering probability and chance. Hence, trust in God plays a fundamental role if we are to act confidently without serving. It will also prevents decision maker's morale decline which would infect the whole institution under his mangement.

Trust in God is a cultural element affecting productivity. Those unable to trust in God, are indecisive when making a decision (Because of the high degree of probability) and will not obviously gain much success in their career.

Indecisiveness may not be replaced by anything except trust in God. Thus, as I quoted the saying of Imam Ali (peace be upon him) Divine will and far-sightedness if not accompanied by trusting in God, may lead to destruction. This is one of the factors which can play a role in the function and productivity of a system.

B. Participation and Collective Decision-Making

There are two kinds of participation in the discussion of participation in management.

1- Consultative participation- it means that a person consults with a group, but keeps his vote at the end, in other words, he will keep the right for decision- making for himself. He will consult, but when he decided to do something he should relies on God, takes a decision.

2- Democratic participation- it means that a person consults with a group of advisers or authorities about a decision or a matter. He will confess that he accepts the majority's verdict, even if the votes are against his vote. This participation is called democratic participation. These two kinds of participation exist in Islam. But according to traditions, sayings, and verses, it seems that consultative participation is prior to democratic participation. In fact the kind of participation in our Islamic consultative Majlis is democratic one at present. It means that the majority vote will be acceptable even if it is against Majlis chairman's vote. But the kind of participation in jurisconsult is consultative. In other words he will make the final decision while he can consult about a matter with others. Thus in Islam, the consultative participation has priority.

In general, if decision- making accompanied with participation (consultative or democratic) it will effect on decisions' function, correctness and attention, positively. In this regard, there are many verses and sayings.

Great Prophet (peace be upon him) Says:

-we should consult when we don't know what to do about a matter. Nobody will consult unless it is to his interest.

And also:

-No supporting is stronger than consultation, and no wisdom is better than

thinking.

In another statements he says:

"Whoever consults, will not regret. Consult with wisdoms. Disagreement with them makes you regret".

So, another cultural factor in decision-makings is to accept a joint decision (whether consultative or democratic). In any case not all decisions should be personal.

In management it is proved that the power managements are more successful in executive section and consultative managements in policies. It means that in board of directors if they want to solve problems, they should set forth the consultative matter and do the activities through voting and so on, but if a manager decided to act, individual opinion is more effective. But we should accept that in great decisions, (its most part is policies), the cultural factor (participation in decision-making) should be considered in order to increase preciseness and correctness of action.

C. Opportunity, Policy and Prudence

Normally we work long hours and days to get a salary, but sometimes in a proper time we do something which, exceptionally, makes a profit as much as the sum of the income of several months: this is a kind of opportunity.

Generally speaking, in all significant actions of a society, opportunities are rare and very important. Some activities must be done in a particular time, which means they must not be done in some other times. That is, if they are not done in their proper time, they will bring about a lot of losses and damages. Or, there are some activities which must not be done in a particular time. In this regard Imam sadegh (God blessed him) says:

Before taking action, think about the begin and end of it, so that there will be no regrets afterwards.

Imam Ali (peace be upon him) says:

To be in a hurry more than one's capability and to be passive at proper time for acting, is due to stupidity. So fear of hurrying before proper time or follow and try in doing activity in the time of achievement or guarded when beginning is not clear.

According to above statemnets, it is shown that sometimes, a man is on the wrong track without reason. He does not know what is the problem.

The minimum loss of this kind of activity is looseing energy. Wheras with knowing the proper time for doing activity we can avoid wasting energy and save it, because sometimes we confront problems due to decision which has just been taken too late. Hazrat Ali (Pease Be Upon Him) told Malek Astar that "Preform each day's work on the same day's becace each action seeks its day and each action should be done according to its proper time.

Or the Great prophet (Peace Be Upon Him) says:

"I am not afraid of my people's poverty, But I fear of their mis-prudence and bad reflection".

What is the meaning of misprudence?

It means that a correct activity is not performed in its proper time.

D. Stability and Decisiveness in Secision Making

This is one the cultural factor, and can play an important role in increasing the efficiency of a system and waste the resources of another system.

The manager is on the top of the organization's pyramid, he is the leader and the pioneer for the organization's staff, and due to his executive position and resposibility, he is the center of the thoughts, plans and proposals, and is in fact the last authority for analysing, synthesizing, totalizing and decision makings.

In this way and with respect to his position, a strong will is required for a

decisive decision, after investigating all possibilities, leave all the doubts and hesitations, and proclaim his opinion, with self confidence.

Hazrat-e-Ali(peace be upon him) says:

"Hesitation and submissiveness are twin brothers who are born by endeavoring and permanent will".

It means, patience no hurrying pose in the same stage, as a high-minded man does not become angry and shows patience, he has no hurry but foresight.

E. Health of Soul and Spirit and Concentration in Making Decision

This factor is a cultural factor, too. It has role in wasting resources on one hand and on the other hand in saving and storing the resources. Our aim here is not designing an linear planning for a production line, the factors which have been mentioned here are cultural factors, here some points from Islamic scholars are quoted, such as:

You should not making decision when you are angry and nervous. Because in this condition not only your thinking is not under the control of human wisdom, but also all the organs of person will be out of control of wisdom. If anger and desire is not toward man's evolution, it will cause deviation and deterioration. So, through deliberating in action and delaying power (until subside your wrath and are control of yourself) do not issue any move.

Many times it has happened that, a decision has been taken in specific conditions including anger, wrath and lack of control of nervous and has resulted in material and spiritual losses. These spiritual losses in turn bring about material losse. Therefore if a person becomes nervous, this factor will effect on his (her) body and nerves and because we have a coefficient for material and spiritual things so, the decision-making resulted from this nervous, actually is not to his (her) advantage. In fact if somebody becomes

nervous suddenly, not only the amount of energy which is lost should be absorb through good nutrition, but also it has bad effect in one's nervous and spiritual system. This factor in turn will increase body amortization and will decrease longevity. If we compare man with machine, the said factors are more true in his (man) case. The proper usage from nervous and brain systems is a cultural element and if we consider this cultural element and multiply it in the number of people who are living in a society, delirious figures will be gained which has more value than saving material or articles.

In Quran and traditions this subject has been discussed many times.

Observing Justice and Fairness

This factor is also important. It means that it seems sometimes, for gaining economic sources, it is believed that lack of justice is a good factor. Another words, it might be possible through accelerating a generation or a period of time, the sources are increased, but it is proved by historical experience that the next generations is led to destruction in long-term.

In Quran and Traditions this subject has been discussed many times. In fact in case of receiving interest has never been said that your, money will decrease rather, it has been said that: *riba* is factor which endangers man's life actually it destroy mans' life, and this is not limited to a certain time, for example during six months or one year.

This factor like a termite has a long process which will happen and destroy man's life and has irretrievable loss in society.

Conclusion and Sugestion

The said factors were cultural (factors) which had effect on productivity. We should have revision of this matter and consider productivity accompined with cultural matter. We should consider productivity matter from cultural

view in the books we should see that what activities have been done in this regard. We should add cultural, ecological and anthropology areas to it and have a new evaluation, intrigue and studies about these factors.

If we conclude from religious precepts and prayers (prayer and fast), it is noticed that most of our times is devoted to it and this matter, this inner look which polishes spirit will decrease productivity. But if we found the cause of creation of man or see man in that addition to materialistic needs has other important needs also and how he grows in longterm, we see that worshipping will increase our productivity.

Unfortunately in this regard few studies have been done. Few books have been written, and few researches have been done, cultural matters should be considered from quantitative view if possible. It means that if we say spiritual health is important or how we could avoid our wrath and anger during decision-making then we have to show the cases which had been happened for example in one or another country and have caused much loss and damage in that society. We should arrange these factors and characteriz them. In fact if we make these qualitative and cultural cases in history quantitative, by the use of last evidence, then we recognize that we invested less efforts in this regard. Whereas it is necessary to invest, study and use of much strength and energy.

Relation Of productivity With Our National And Islamic Interest*

Talking of productivity, in to-day's world and international tradition, mostly, is within the framework of economic concepts, such as output of an industrial group or an investment. Also, books discussing fundamentals and technics of productivity, basically relate to economic subjects.

Sometimes ago, vast lands, large population, military power and natural resources were indications of greatness of a country and a nation, but to-day above characters are not basic indication of greatness and progress of a society and country. We, for example, see Japan which plays an important role in international affairs and specially economic issues, but does not have rich natural resources, vast land or a powerful mitary force. Total area of Japan is 4 pct of united states. But the value of its land is 4 times of that of America's. Or ex-soviet union which did have all of these factors, vast land, military power, population and natural resources, but collapsed because it lacked criterions of economic efficiency.

But what I wish to discuss here, is not technical matters. Definitely there will be many technical articles offered in this seminar, discussing models and formulars showing the solutions to enable us to reduce costs in each section and component of our economy, and at the same time increase production, both goods and services, So that in reality efficiency would be increased, but I

* - This speech was presented in the First National Congress of Productivity in Iran 23, 24 May 1994.

am not talking about these types of models and methods, also in this discussion, we are not concerned with Inputs, outputs or programs, We are concerned with a macro discussion, that is culture, national interesets, religion and bascially our beliefs. This, most likely has not been discussed too often, not only in our country, but also in conventions and conferences around the world. Cultural affairs, are very important in a society, and if we wish to review its relation to productivity, we would find it to be a macro relation. In order to get away from speculations and theoratical spheres, we will discuss examples and give evidences from our own society and then will make our conclusions.

Important Social & Religious Factors in Islamic Society of Iran in Relation to Productivity

Islamic society of Iran, due to supreme and valuable beliefs, preforms some religious services. Time and expense spent for these services not only is unjustifiable with accepted concepts of productivity in the western, industrial world, but in appearance and in a glance could seem to be counted as negative factors. This means if a western specialist of productivity wishes to evaluate our beliefs and actions according to his own formulas and models, certainly a significant figure will be shown as anti productivity i.e. Negative factors in productivity. Let us give some examples:

1- Preformance of religious precepts, including 5 times of obligatory prayers, including introductions to prayers, shows each person spends one hour per day for performing these 5 times of prayers as I have made a simple calculation. If we take approximately 20.000.000 persons performing prayers each day, we shall see what a tremendously large amount of time in our society is spent for this, apparently a figure equal to daily wage of 400.000 persons. This is like 400.000 people recieve wages, without performing any productive work. The above can not, in anyway, be justified with accepted

concept of productivity in the west, and will be counted as a negative factor. This figure covers only obligatory prayers, and if we add recommended prayers, such as night prayer, Hajaut prayer (wishes prayer), supplication, and other forms of prayer we find that time spent per day for religious services, will add up to a major figure of up to 1,000,000 hours. So in case we look at it the same way western world does, exclusively from an economic view point, then all of this definitely is a negative factor.

2- Paying of legal alms are the second matter, the fifth¹, obligatory alms, voluntary alms rejection of opresion etc, as you know these fees are not invested in production facilities, meaning, rarely, paid fee as Islamic legal fees are used in effective systems and factors for increasing economic indexes, for example, are paid to buy industrial machinery producing goods for the consumption of the society. These Islamic legal fees, make up a very large figure, i.e., in our society that religious beliefs are very deep, people feel bounded to pay these Islamic legal fees, these fees which are an extremely large amount, could play a role in our economy, while non-productivity of these sacred sums, from western and industrial country's view point, would definitely be evaluated as negative factors.

3- Functions that, even though are not obligatory, but have been recommended, and the society is very sensitive about them, such as visiting friends, relatives and family. How much time do we spend just to visit our parents, brothers and sisters, each year? Or visiting the sick, taking care of the depriveds, and other similar public beneficiary God-liking and charity works. If this subject is reviwed as a research project, it shall be seen that how much time and expense in the whole society is spent, that again from a view point of productivity appears to have no productive return and economic services for

1- a fifth of the property which is given to the Islamic treasury

the society.

4- Rites which weaken body vitality and result in reduction of physical activity, such as fasting. In Islam fasting as a obligatory rite, is not for, Just a few people, one town, or province, but it concerns the whole society. We should find out to what extent fasting, for at least one month, Ramadan, effects physical strength, activities and finally economic returns. It is obvious that economic output decreased tremendously, since this includes supposedly one-third of a 60 million population of the society which fasts during one month.

5- Taking part in festivities, mournings, ceremonies, and religious or nationalistic speeches. For example consider that a large part of our country's population that take part in friday prayers demonstration and other occasions. If we estimate how many man-hours is spent on affairs such as speeches, festivities, mournings, we shall see that time, energy and vitality spent, in terms of economics would add up to an extremely large figure, which again from the view point of western society, decreases productivity.

6- Pilgrimage to Mecca and holy shrines. 150.000 persons each year, spent a tremendous amount of time and money to go to Mecca, for one month, which again from the industrial world view point this is in contradiction with productivity.

7- Taking part in political and cultural organizations-normally several thousands members of community take part in religious gatherings, Islamic societies, political parties and organizations, spending their time in meetings which are not productive with an economic target.

I pointed out only seven cases, but many other factors and cases could be added, and total calculation could make the figures astronomical. We are not discussing the assumption of making a model that could probably increase productivity and outcome of a machine 5 or 10 pct, we are discussing large

numbers and figures which concerns the whole population of a country. Thus, this is asked; what is the relation of above cases and productivity.

Preventive Spiritual Factors Related to Productivity in the Western World

In the second part of my speech I wish to emphasize that cases which was pointed out, have positive relation with productivity and efficiency, and those who think all spheres and phenomenas of life should be evaluated by economic standards are mistaking. In the western world, where we notice high productivity, there are also other factors which should not be forgotten so easily. The first point is violence, the violence which is existing in the western world now, and as soon as went out of control became the center of attention, care, energy and capital. For example, it was in the newspapers lately that in the United States, 60 billion dollars is spent each year to prevent violence.

Another report stated high efficiency in Germany has caused people to take advantage of each minute, thus, becoming like machines, and their human affections are destroyed. This is one of the reasons why rate of violence is higher in Germany than any other European country.

As you know violence is something directly related to culture and morality. If time and money we spend on doctrine and cultural and spiritual affairs which causes us to stay behind in so-to-say productivity somehow, is compared with the budget of industrial countries, where productivity is high, spend for law enforcement agencies in order to prevent violence, we can see our own rightfulness of claims and correctness of ways of life.

Second point is self alienation, which as you know is one of the important problems of advanced countries. In these countries as efficiency increases, the system becomes more atomated, more simple, more monotonous and gradually man himself is transformed to a tool. The film "Modern Times" made by

Charlie Chaplin indicates the bitter fact of automative life in the industrial world.

Third point is freedom of sexual affairs, which has become one of the problems of the western world. Weakened family fundations, children without guardians, handicapped individuals, and increase of venereal diseases are results of such freedom. What a tremendous amount, that these countries, societies and nations must spend, just to challenge these abnormalities.

Fourth point is the general problem of alcohol. It has been proven that consumption of alcohol is extremely hazardous, both physically and mentally. If we notice that for producing enough alcohol for millions of addicted people in the industrial countries, what a vast pieces of agricultural lands must go to waste just so that the raw material for production of Alcoholic beverages is provided, or, in another world, this poisonous bevetages is produced, also factories manufacturing alcoholic beverages and man power working for production of this harmful beverage, would need such a tremendous capital. However more important than all of the economical and financial matters, are problems which result from consumption of alcoholic beverages and also macro economical and social loses and damages imposed on the society.

Fifth pioint is consumerism in the industrial world. For example, In United States every year 30 billion dollars is spent for fighting overweight, reducing extra weight caused by eating too much. Social misbehaviour and mischieves, murder, rubbery, drugs, accidents, fire, law enforcement police cost, prisons, courts of law, etc are existing among nations and societies which have forgotten divine doctrines, and think of productivity as a sole economic value.

Conclusions and Suggestions

Whatever our Moslem nation has invested in its cultural, divine and faith, is very much more productive than nations who are more productive from a

financial and economical point of view but, from a human aspect, affection, and spiritual beliefs, have suffered hidden macro loses and damages.

Nevertheless Revolutionary, Moslem and proud Iranians, while holding on to all of their supreme human values and following Islamic rites must add dynamics and honesty to their actions, choose a way to complement economic productivity with majesty of Islamic morality and spiritual productivity.

It is suggested that in order to combine economical and spiritual factors, a macro, systematic model of productivity, should be provided. It seems useful, that researchers and experts would inquire into effects of cultural, spiritual, Islamic and national factors and elements of productivity, open up its various aspects, and expand it as much as necessary. This group's work would be a great assistance to increase the possibility of achieving the above model.

In preliminary project, this model would be formed by a number of various social factors and elements. These factors and element would be either positive or negative. For each of them we can define a coefficient, thus, all that can take place on the ground of productivity and would be a sub model of that macro-one. Main factors, would be social, moral and as a whole cultural factors. While considering a systematic method of thinking in calculating productivity, it should be tried not to fall away from the main factors and social realities, and at the same time, no more attention than necessary should be paid to micro, unimportant factors and elements.

Pioneers of culture

*At A Seminar On Education And Commemoration Ceremony Of Master Motahhari**

Before I get started, I would like to express my heartfelt salutations to Imam khomeini (May His soul Rest in peace), our dear combatants in war fronts, and the exalted souls of the martyrs of Islamic Revolution particularly martyrs of the imposed - war.

I am glad to take this opportunity to meet my dear brothers and sisters in this historic and cultural city of Estahban. I don't deserve your compliments. I am only a teacher, a little soldier. I warmly thank all those who have sponsored, organized and helped in any ways to hold this seminar which marks teacher's day and martyrdom anniversary of master Motahhari, and I hope these seminars play a significant role in enhancing the culture of Islamic revolution.

The subject which I would like to share with my brothers and sisters entitles pioneers of cultural front, or Commanders of cultural front. In order to deal with this subject in depth, I would like to summarize my speech and confine it to some topics. First, the issue of invasion, and the fact that why Islam has been considered as a threat by colonial regimes in the last hundred years. Western regimes in general and Britain in particular, felt Islam was a

*-At A Seminar On Education And Commemoration Ceremony Of Master Motahhari in Estahban (Pars province).

serious threat to their interests. The Great Britain which was at the top of colonial powers of the day, from the beginning of tobacco uprising and seyed Jamal - al - din movement, surveyed political issues of Iran. The result of these analysis, led this colonial power to the fact that Islam was the biggest obstacle and threat to their plans and interests.

In fact if we take a glance at contemporary events, we come to the conclusion that Britain felt the threats of Islam, when the contract which was ratified by government, was suspended by Mirzaye Shirazie's explicit condemnation and people's popular uprising. This was the first and the most important warning for British colonial regime, and it recognized that Islam as a movement is an obstacle to its long - term programmes. It was quite natural that the defeat of Britain coupled with other defeats. Seyed Jamal aldin's movement and muslims uprising which was led by his efforts and activities found devotees not only in Iran but in Egypt, India and other countries.

Now, we focus our attention on movement for constitutional monarchy. The two pillars of this movement were spiritual leaders, Tabatabai and Behbahani. The unity of these two sparked the revolution. Colonial powers during constitution revolution, concluded that the engine of this revolution is people's faith and ulama's support. In the midst of Tabriz riot and Sattarkhan's armed uprising, when he was asked about his motivation, he answered, we acted upon our Islamic duties.

Although British colonial power was successful in deviating this revolution from its real path, and its leading figures were killed physically and mentally one after the other, this was a tocsin for western colonial powers. They realized that this problem can not be solved in political and military areas. If an Islamic country was defeated in a battle front, this is not the solution of the problem faced by colonial regimes. Their problem cannot be solved by signing contracts with the heads of Islamic states. Rather, these colonial contracts and

issues should influence peoples beliefs. Other wise, there is always this threat that with an Islamic jurisprudent's verdict, and people's uprising their contracts would be suspended and all their efforts and investments come to nothing. Revolution for constitutional monarchy was another page in the experiences of colonial powers.

In the revolutionary movement of Jungle, the pioneer of struggle was Mirza Kuchakkhana'a simple Seminary School student, who had Islamic beliefs and fervor. In fact his Islamic fervor results in differences with those who had shallow beliefs. It is interesting to note that British colonial power resorted to many machinations to deviate Mirza from his path. They even suggested to him, and promised him the central government If he would accept a compromise with them. But Mirza rejected their suggestions and resisted. He did not acheive his goals, but by his martyrdom turned a golden page in the history of Islamic struggles. His martyrdom was a defeat for British colonial power. This experience indicates that at any juncture when colonial powers want to seek their own interests, a political figure by relying on people's Islamic fervor, invites them to resist against tyranny, and as a result the efforts of colonial powers become fruitless.

In Reza khan's tyrannical regime, we can notice the same issue in another way. Finally during oil nationalization movement, British colonial power's last experience, resistance manifested itself in Ayatollah kashani's struggles. Since then America's persence in Iran is more tangible.

After this introduction, I don't wish to discuss the above - mentioned movements in detail. In fact the scrutiny of these trends, in itself , needs a separate book, and it is beyond the scope of this speech. But in all of these movements, two entirely different things, stand against each other. On the one hand, colonial powers' interests, and on the other muslim people campaign, which was a threat. As such, colonial powers came to this conclusion that, for

the sake of their own interests, they should eradicate Islamic culture. Hence, the other subject which is related to our discussion is eradication of Islam and westernization. In this part of my speech, I wish to say that western colonial powers realized that their invasion should be beyond political, economic, and military successes, and this invasion should be cultural. Heads of western colonial powers were of the opinion that, colonialistic plots should take roots in the culture of developing countries. In so doing, they wanted to wipe out Islamic culture. As such, we realize that during this century, cultural invasion begins, because they wanted to change our Islamic values, culture and thoughts and change it to western culture, values and thoughts. I don't wish here to elaborate on this plot, because it can be treated as a separate discussion. I only refer to western powers' mechanism in this regard.

One of the issues which has been propounded from the beginning is reactionism. That is, they attempted to tarnish the image of Islam, and portrayed it as reactionary ideology. According to these colonial powers, Islam suggests opposition to science, civilization, industry, and sanitation. They wanted to introduce Islam as opposing the achievements of scientists, and they are successful in their attempts to some extent.

You remember the condition of our society before the culmination of Islamic Revolution. The atmosphere which had prevailed in pre-revolution era was to the extent that genuine believers felt embarrassed. Being religious was synonymous with being reactionary.

Some of our friends refused to attend a party, in which alcoholic beverages were going to be served, on the grounds of excuses other than their real motives. They did not express their reason for not attending the party explicitly. All these point to the fact that we implicitly accepted that religion opposes advancement, progress and science.

The other important issue, is devoiding Islam of its revolutionary concept.

They attempted to confine Islam to a series of rituals, which have nothing to do with social dimension of life. They attempted very hard to devoid Islam of its revolutionary culture, the culture which stood against Roman Empire. This concept of Islam was not a threat to the interests of western colonial powers. But westernization which stems from eradication of Islam means that assuming western values is considered as a pride. Before the Victory of Islamic Revolution, western culture was dominant in our life, mentality, and western values were as a sort of criterion for our universities. According to these values, we should make our decisions.

In this respect, western colonial powers resorted to many plots, one of these plots is the dispatch of our youths to western countries specially the U. S. As a result of this, they became accustomed to western culture. Another relevant issue was the western influence in the ruling clique. They tried to dictate their commands through ruling clique, espionage centers, free masonry institutions, and Bahaie organizations. Even before the revolution for constitutional monarchy writers such as Mirza Malkom khan, who was one of the advocates of Masonary in Iran, was considered as a committed and reformer intellectual. On the other hand, we know that Mirza Malkom khan was a western - inclined person who defended western countries' interests directly or indirectly. So, western countries resorted to many devices in order to remove Islam and devoid it of its genuine entity. In this respect, events and developments play a significant role. One of these events is the advent of socialism and the victory of october revolution in 1917. The common factor between socialists and western powers is that they considered religion as reactionism and backwardness. West considered religion as an obstacle to its interests, and East regarded religion as opium for the masses. Therefore, from 1917 on, Islam has been isolated, because both East and West have tried to uproot Islamic culture. you see, Ghavamolsaltane established Democrat party

according to the command of Britain, and Soviet Union established people party. These groups/parties/sent their own delegates to the parliament, and while campaigning with each other, both considered Islam as something contrary to society's interests and development.

In 1941, after Reza khan had been ousted, there were turmoils which resulted in a more open Political atmosphere. During this period, many western - inclined intellectuals entered the scene, and these intellectuals are staunch opponents of muslim clergymen, and under such circumstances, spiritual leaders are needed to enlighten people and show them the right path. The mission of these personalities was grave.

At this point, I would like to turn your kind attention to martyr Motahhari, martyr Beheshti and martyr Bahonar. The distinct feature of these figures was that they introduced Islam to intellectual circles. In 1962, we felt isolated in universities. There were few persons that we could invite them to give lectures about Islam. It was a catastrophe, and indicates some inadequacy in this respect. There should be leading figures like Master Motahhari who understood intellectuals' language, and could have a dialectic discussion with them. Martyr Motahhari was an able philosopher who could handle the reasoning of westerners. He was one of the first muslim intellectual figures who introduced Islam to universities. He was of the opinion that there should be contact between universities and seminary schools. In pre-revolution era Islam was in dire need of someone who could introduce Islamic culture to people. someone who was able to make political issues crystal clear, and martyr Motahhari had such distinct characteristic. It should be born in mind that personalities who are to take this mission should be experts in Islamic teachings, Quran and traditions.

A person who is not knowledgeable, is not in a position to introduce Islam to intellectuals. The art of martyr Motahhari manifests itself in the manner of

his presentation. He wanted to remove misconceptions about Islam, hence in those years (1959-1963) we witnessed a renaissance. The muslim intellectuals who had felt embarrassed, realized that Islamic culture was capable of responding to questions posed by East and West. It is very significant that Islam is able to counter eastern and western ideologies. The greatest art of such figures like martyr Motahhari is that they revived our dignity. we felt that we are able to propound Islamic issues in universities. Thanks to their efforts, we could perform our Islamic duties freely.

Religious students propounded social issues in universities. Gradually, Islamic thought began to take roots , and Islamic culture became popular. One of the problems faced by these figures is that colonial powers had propagated that religion has nothing to do with politics. The response of muslim intellectual to this manifest is that Islam stands against tyranny, blasphemy, and can not remain silence in the face of society's disorders.

Martyr Motahhair potrayed a vivid image of Islam and religion in which there was no separation between religion and politics. It is intersting to note that the most eye catching characteristic of martyr Motahhari is his holistic attitude. If you take a glance at martyr Motahhari's works, you will come to this conclusion, that he had holistic attitude and resisted against deviations. These deviations were even more dangerous than colonial powers threats. In one of his books, martyr Motahhari says, one group is of the opinion that Islam struggles against tyranny, the other group confines Islam to worship and science. But martyr Motahhari himself believes that Islam includes all of these view points. According to him, Islam can not be confined to any of these opinions. The confinement of Islam to any of above- mentioned beliefs results in deviation. If one believes that Islam is struggle against tyranny, and does not pay attention to other aspects, does not observe fasting, this person will eventually be deviated from the right path.

You know the hypocrite grouplet very well. Martyr Motahhari was one of the personalities who guard against this grouplet's deviations, and as a result of this grouplet's became the target of their attacks.

I was familiar with some of the members of this grouplet who were innocent. They didn't understand the issues. I remember one of the speeches made by martyr Motahhari in the head quarter of Engineers Islamic Association in 1967 when Arabs were defeated in six - day war. It was very difficult for me to understand the meaning of his speech at that day. The main idea of his speech was that Arabs were mistaken, because they wanted to cling to east and this is a threat. Instead they should rely on their Islamic culture and struggle against zionist regime. At that time, there was an anti- American atmosphere. Persons who had religious fervor, had been irritated, because of the defeat of Arabs in that war. They felt hatred towards America, and as a result they had an inclination toward East. Under such circumstances. Martyr Motahhari felt the threat. Later, I appericiated the values of his speech. From the beginning, he paid attention to deviation factors. Hypocrites grouplet stems from these deviations. This grouplet dissociated Islam from its real entity. Reading two or three books, does not make us an authority on Islamic jurisprudence. The leaders of hypocrites grouplet had expressed their views on issues which have nothing to do with them, such as jurisprudence, politics, philosophy and Islamic sciences, where as I think they are not familiar with these issues. This is the beginning of deviation in - which our innocent youths are the targers. Martyr Motahhari was one of the pioneers who counter this deviation. He said, you (the hypocrites) have no right to confine Islam to armed struggle against tyrannical regime. Islam includes every thing. Islam is a comprehensive religion. The wholistic attitude which dominated martyr Motahhari's thought is his distinct characteristic. If you take glance at his works, you will realize that he defends Islam comprehensively.

He attempted to present Islam collectively. Therefore, we realize that Motahhari had an invaluable role in the campaign against westernization. In pre-revolution era, we introduced Motahhari's works to west-incubated intellectuals. Islam is very rich, but Islamic precepts should be written in an effective way, in order to be helpful to intellectuals. Martyr Motahhari's art lied in his manner of presenting Islamic precepts and injunctions. He was one of the pioneers who resisted deviations. He sacrificed himself to the last drop of his blood in the struggle against deviation. His enemies could not tolerate him, and he was martyred by them.

I will now conclude by going through the main topics of my speech. It can be divided into three parts

1. The colonial powers realized that Islam is the biggest threat to their interests.

2. Eradication of Islam and westernization, that is, the substitution of Islamic culture by western culture, eclectic culture, hypocritical culture, and exploitative culture.

3. The mission of pioneers like Motahhari in the face of this problem.

We are at a crucial juncture, I think, martyr Motahhari has done a great service. The service which has been done by his writings is more valuable than his martyrdom. Although his martyrdom was because of his writings. But what is our duty? If we would like to preserve the revitalized Islamic culture, and to remove western mentality from our society, we should try to continue this mission. The significance of cultural revolution should be explained to people. They should know the vital importance of cultural revolution. This issue is important to the extent that Imam khomeini (May his soul rest in peace) in a meeting with supreme council of cultural revolution stated, war is a temporary problem, but cultural issues always remain. That is, culture is of more significance than war. In fact, society's culture supports war fronts. If there was no martyrdom seeking attitude, sacrifice, and faith, how we could

continue our sacred defence. Therefore, defining the importance of culture and cultural revolution is our duty. We should try to make the importance of culture crystal clear to intellectual particularly the teachers of our society, because they constitute the majority of the intellectual of our society.

4. The recognition of cultural personalities of our revolution, the recognition of martyr Motahhari, martyr Beheshti and martyr Bahonar. We should put our hopes in these seminars, because they help us recognize these personalities. The recognition of these personalities in turn leads us to the limpid fountain of Islamic culture and science, which can counter deviations and perversions. Therefore, at this crucial juncture, we have important and sensitive duties, which I confined some of them. The issue of pioneers of cultural revolution and true bearers of cultural revolution is of vital significance. We should try our best, as our combatants who created epics in war - fronts to present a perfect image of the standard bearers of cultural front like martyr Motahhari, and hoist the banner of Islam throughout the world.

We should try to eradicate colonial culture from our society, and introduce the genuine Islamic culture to our people.

At the end, I express my sincere appreciation to all those who have sponsored, organized and helped in many ways to hold this seminar.

Building Up Country's Economy On The Basis Of Non-oil Resources*

My real desire is that, with Iranian public industriousness and zeal, some day, we will be able to shut off the oil wells and build up our country's economy on basis of non - oil resources¹.

With greetings and consolation on the occasion of martyrdom of our fourth Imam, Hazrat Zeinal - abedin - peace be upon him - and hoping to follow instructions of that Imam I would like to welcome all of you non - oil commodity exporters, specially exporters of fruit, dried fruit, plant gums, medical herbs and plants. Iranian economy in the past, as for government revenue and specially foreign exchange, to a large extent, and it could probably be stated completely, depended on oil, and oil industrial products, however in recent years, that oil prices have dropped suddenly, and oil exporting countries are facing financial and economical crisis, policy of replacing exportation of non - oil products to compensate for lowered oil revenue has received much attention, so much so, that to day shutting off the oil wells, and an economy without oil has become one of the national targets.

Development of export of non - oil products have been one of the very

* - Dr. Jassbi 's speech in the fruit and dried fruit export center in relation with building up country's economy on the basis of non-oil resources.

1- Suprem leader of I.R.I, Hazrat Ayat-Allah-Khamenei.

important targets of Islamic Republic of Iran's first 5 year plans for economical - social and cultural development. Requiring foreign exchange, on one hand, and disrupted conditions of market and oil prices on the other hand, during the second 5 year plan, have caused these targets to receive more attention.

A major part of our non-oil exports consist of fresh and dried fruits, medical and industrial herbs and plants and, decorative plants, food stuff and beverages.

During the year 1992-93 total export value of fresh and dried fruits, plant gum, medical and industrial herbs and plants was around 560 million dollars, somewhere about 76% of total agricultural products and 19% of total non - oil export. In 1993-94 the export value of these products was increased to 655 million dollars, showing an improvement of around 27%.

Importance of agricultural by products is so much that in the first 5 year program an exportation of 3024 million dollar was anticipated, however, due to proper conditions in Iran this amount increased to 3500 million dollars, around 500 million dollar more than what was anticipated.

Our discussion to day is concerned with ways of increasing exports and potential abilities which must be actualized.

Iran, is located within the northern moderate region from 25 to 40 degree Arctic orbit north, and has one of the most proper and beautiful locations for planting and growing of various types of cold, semicold, hot and semi hot fruits

The vast country of Iran, which is situated in a Geographically superior location, between china, India in Asia and Europe, have always been an important bridge for great commerial East and West carvans, and in the passed centuries different kinds of goods from china and india was transported to Iran, and from here was exported to Europe.

In spite of big damages which has been imposed to fruit orchards and

jungles so far, at the present time, more than 20% of best irrigatable lands of this country is occupied by orchards, for producing agricultural products and by-products, and definitely their production capacity is much more than the amount being marketed today. Fruit in addition to high medical value, provides a large percent of needed food and calorie of the increasing population of country.

Also In Iran area of pastures is estimated at around 40 million acres, 14 million acres of which are mountainous and summer, pastures.

Within the last hundred years Iranian business men, among other goods, have also exported medical herbs and plants to cities such as saint petersburg, London and Honk - Kong. Such a historical background shows Iran's great capability for exportation of this type of products. Eventhough, to day, only 48% of medical drugs have herbal base, but interest of scientific and pharmaceutical institutes in herbs and plants in recent decades, indicat a clear and prosperous future for medical herbs and plants. Considering variety of climate of Iran, making it possible to cultivate medical herb and plants, exportation of these products would have extremely high material and spiritual value and definitely in long term will not be less than other non - oil export. Regarding above facts and figures we must state that our cauntry, as far as climate, Geographic location and historical background, does have the required conditions for development, expansion and exportation of this type of product.

However, the other subject to which attention must be paid is trained man power, who plays a basic role in production and exportation of this type of product.

At the present time around 800/000 students are being educated in universities, and other higher education centers, half of which are in government sponsored higher education centers and the other half in Islamic

Azad university. Around 10% of university students are studying in agricultural and related sciences. This figure is very interesting. Within the last 5 years graduate students, in all fields related to agriculture, have increased, and we hope that graduate students, will be able to expand and prosper agricultural research centers, after finishing their work in the university, play an important role in improving and developing agricultural products. Thus it could be stated that as for man power also we are moving toward a clear and hopeful future.

However what must be added to this collection and in order to prosper exports of these products and determine its role in the total amount of exports, is coordination and management.

The Islamic parliament, respected government, ministries, organizations and banks must coordinate in order to simplify export formalities, solve the difficulties and problems, and clear the road for exporting all goods including medical herbs and plants, cancelling unnecessary regulations and instructions. As for management we must pay attention to the new methods of marketing, processing and packing, and in order to be able to do this, short and long term training is required. All exporters and related organizations must become familiar with methods and technics of sale, management, marketing and packing industry and profession. This of course, is not something that would be possible to achieve in random and incidental form in a particular place and time, but this type of training must become an unseparateable part of work and activity of exporters, and all managers and owners of export goods and businesses must become familiar with these ways and methods. Therefore I announce from this tribune readiness of IAU for offering short and long term training for marketing, packing and business management in general. IAU With around 400/000 students and 120 university units around the country and also 2 universities abroad is prepared to offer the necessary long and short

term courses for training and educating exporters of agricultural products and assist them in their important task.

At the end I would like to welcome all who have taken part and hope the statement of economy without oil, through exportation of non - oil products, will come true, through the industriousness of all of you.

The Link Between The University And Industry Is Beginning Of A Stable Movement Towards Development Of The Country*

This year in the annual conference of Industrial Managers Institute in Tehran, Dr. Abdollah Jasbi President of the Islamic Azad university, Engineer Khalili chairman of the Board of the Institute, and Mr. Beheshti representative of the board of directors, talked about extensive dimensions of education and Particularities of the link between the university and industry.

In this Conference which due to the beginning of an extensive cooperation between Islamic Azad university and Industrial Managers Instituis held in a different atmosphere from previous years appraising education for development, a large number of country's industrial managers, personalities and university faculties were present.

Dr. Abdollah Jasbi, President of the I A U in his speech, while illustrating an image from constructive powers of the twenty first century, Europe, Japan and united states, referred to the past history of the world and said: up to now three different waves have appeared in the world, of which the first and second waves have been left behind, and the third wave has already started .

Then Dr. Jasbi talked about characteristics of the first wave, meaning agriculture and unity of production and consumption, and the second wave,

* - Speech's of A. Jassbi, at the annual conference of Industrial Managers Institute 1994.

- Industry and Printed matters Magazin vol 21, 22, 23 Norooz 1994.

meaning appearance of industrial world which in fact detached production from consumption and its important feature changed human life. He said, the third wave, which started approximately two decades ago from Europe, U.S. and Japan, is rapidly covering other countries & will change everything again. In this wave if boundless, vast land is an advantage as of yet, it will become a negative factor, and raw material which is considered as valuable commodity, might become a neutral or even negative factor.

Dr. Jasbi, while emphasizing that the third wave will change conditions of life, values and cultures, and a different world will be made, Pointed to the present chaotic situation in the west, specially U.S. and stated that a large part of this is due to the beginning of The third wave. Then he talked about present conditions of the world and situation of the countries as follow :

In the present conditions, we should ask ourselves, what is our obligation towards the world's changes and evolutions, and what we should do? We must find fundamental and basic factors causing these changes, in order to comprehend our obligations in facing them. I have listed eleven factors, which I will tell you, however there are other factors which I forgot for now.

The first factor is to invest more for the future. If we are to have a role to play and anything is to be said, and a position and situation in future, we must invest now.

Investing is very important. In the last five years of the 1980 decade, Japan invested 35.6 and U.S, 17 percent of their National Gross Product. One of the fundamental differences between Japan and U.S. is investment. People in Japan consume less of invest more.

Second factor is to pay attention to the process of technology rather than invention, discovery and innovation. It is a known belief that in the nineteenth century England was the pioneer, and invented many of the mother industries, at that time U.S. was like Japan of today .U.S. took the industries invented by

the England, improved them 10 Percent and delivered them.

Japan did the same thing after world War II, and since she was too far away from the U.S. and could not invest too much for infrastructure works, took the industries which were invented and innovated by U.S., improved them 10 percent and delivered them to the world. something was done in Germany. So, Germany and Japan concentrated most of their investment on process, rather than new products, inventions or discoveries. These two countries signified process more than invention. This is also done in many other countries. for example in China, this is one of the most interesting works. Chines are specialists in copying and photographing. For the time any military product that chines can get, immediatly is copied and offered in the market for a lower price. So we see that Process is very important, and our main investment must be spent on that. It is a mistake to think that we should start things from the beginning. we must take maximum advantage of researches done by others and do not repeat them.

Third factor is controlling consumption, which does not need any explanation. Our Country is one of the largest consumers in the world, and in this respect is ahead of many other countries.

The fourth factor is acceptance and understanding of the realities and correcting our beliefs. One of the most important things is to accept and understand the world's actualities. To close our eyes and think that nobody but us knows what industry is, what Progress means, what is technology, is not only a mistake, but is also selfishness and megalomania which is not in conformity with what our Holy book of Quran has taught us.

To day United States has such a situation. The advisor of the French President and head of rennovation and development of Europe, says Americans do not accept that they are lagging behind most of the advanced countries, and for this reason will not make any essentail changes to stay in

the world's competition scene.

He says that, they can not solve a problem, if they do not accept it. The first step that Americans must take is to believe that they are lagging behind. If they do not accept this truth, nobody can do anything for them.

England had the same state in the past. In the year 1900, when the world seemed to be getting ahead of England, they waited to see whether this would happen or not. Well, it did happen and England has almost never faced success again.

Lester Tarow, writer of the book "Great Confrontation" quotes George Bush, the former U.S. President who said "American will is stronger than its Wallet". But exactly the opposite is true: U.S. Gross National Product is 2.5 times of when Marshall's plan was executed in 1948. So American wallet is larger than its will, and can easily invest the amounts need for increasing its economic competition power; But does not do it. so, we realize that one of the most important things is to accept actualities, to know where we are, how powerful we are, what do we have, and do not imagine ourselves bigger than what we actually are.

The fifth factor is to strengthen political foundations against political fractions. One of the important things that we have and should particularly pay attention to is the failed experience of the others. A society has different needs, and one of them definitely is social and organizational dependence. I wrote somewhere that man has three basic needs which are, man's need to spirituality, to organization and structures and finally to society. In the sphere of spirituality, we have no problem, and can even claim that we are ahead of rest of the world. But as far as structure is concern, we have problem. Man's need to structure is a fundamental one, in the society we must feel dependent to structures and organizations. For example one form of it could be this industrial manager Institute, and also political parties and organizations,

professional and other types of organizations could also be existing.

If a man keeps away from organization, he will have mental Problems like some one who has left his family. If official organizations in a logical and correct form is not developed political and Organizational groups will grow, and this would become one of the Society's problems.

The sixth factor is to correct and strengthen the educational system. We must solve the problem of education in macro level. At Present our country has over one million candidates to enter the university, and if this situation continues with the next 10 or 20 year this number will reach to two million". We train these powers, bring them behind the university walls, and keep them in Line for entering there, but never think how useful could these powers be? And How useful are the university educated persons?

In educating our youth, we should go towards the direction needed by the country. For example, at present we need technicians, and not engineers, and many of our engineers are doing technician's job.

If we succeed in directing the secondary education towards industry, profession and craft, a fundamental evolution in our education system takes Place. Otherwise, regardless of how we expand the universities, it will not be sufficient, and Just in case we expand enough, no Problem in the society has been solved. The program that is being executed by the Ministry of Education and Training, will fail, we could say right now, if executed by that organization alone. But if Education and Training Ministry, puts its hand in the hands of Private, non - government sector, meaning industry, profession and craft, in their expanded concept in the society, and would be willing to cooperate in execution of this program, those graduating from the secondary education levels, would be guided towards Professional of technical education, then we can say that we are going to the same direction that Germany has gone, and succeeded.

Seventh factor is believing in the Principle of change, otherwise we shall freeze and will not be able to do anything. we must accept that the world is changing fast and that everything changes. If we are not ready for change, will stay in one place, lose and shall be destroyed. so we must accept the principle of change in all cases.

The eighth factor is systemization, ninth factor is Paying attention to the spiritual values and National culture, tenth factor is leaving People's work to people and reducing government works, eleventh factor is strengthening the links between industrial centers and universities. These are the axis which we should work on in order to get ready for entering twenty first century, and on this earthy Planet have a place, something to say and a role to play.

Industrial managers, are men of both Practice and science, therefore play a very important role in building the conuntry and society. Their role is very important, and this role can have good results when the conditions and time is well understood.

The link between industry and university could mean many shortcuts for us, and God willing, if we are successful in establishing a link between industry and university, and keep this dynamic, and increase the quality of our industrial Products day by day, definitely can have more and better hopes for the future.

I regard this conference as a sign of luck for a close relation between university and industry.

Fourth Nation Seminar Of Performing Prayer*

And enjoin prayer on your followers, and steadily adhere to it; we do not ask you for subsistence; we do give you subsistence and the (good) end is for guarding (against evil) (verse 132 of surah Taha).

How good it is, that, man in the valley of love, becomes a front liner, and in union with the Beloved, annihilates in God and in the path of permanence in Him tries his utmost, so that he could recover the truth of the universe and in order to unify with the absolute perfection, does not consider any entity for himself, since true lovers in the position of annihilation and permanence do not consider any entity for themselves therefore can not sacrifice. However man's words fail to express realities, and concepts can not be contained in the words of those who are detached from the status of revelation and will not express the invited and beloved, but since:

The water of the sea, you cannot carry, but you can take some, to quench your thirst in the path of annihilation utmost try and industriousness should be performed, and in this valley seek the assistance of All-mighty God, so that in his ascension and upward march may become successful, and unless is reunified and linked with the origin of being, can not go through the macrocosm and microcosm.

* - Full texts of speech of Dr. Jassbi, president of Islamic Azad University and member of Supreme Council of Cultural-Revolution in the fourth nation seminar of performing prayer.

One of the obvious aspects and characteristic means of linking with Holy Essence of God of the universe, creator of angels and Dominion, is, prayer. This beautiful manifestation of close communion, and talking of one's inner most secrets to the Needless Absolute of Universal possibilities.

Praise upon the creator of this beautiful configuration which is crystallization of objective ascent of man to the supreme origin. Prayer is the ascending of devotee and is the mean of elevating to the high peaks of perfection and cause of obtaining the greatest levels of possible ascent of man.

Prayer in the form of, prayer starts with proclaiming His Greatness and ends with asking for peace is manifestation of all virtues and blockage of all evils and imoralities and if this beautiful configuration, with all its miraculous aspects is established, then man will neither deviate nor smell contorsion, and his eyes will never be hold crimes and treacheries in any form, since ...surely prayer keeps (one) away from indecency and evil... (verse 450 of surah Enkabot) unforctunately in human systems, there is no comprehension of the reality of this mean of ascending and beautiful manifestation of close communion with lord of the lords, while prayer is the basis and foundation of all divine schools, specially holy Islam, As Amir-al-Momenin (may peace be upon him) in the last moments of his honourable life makes testament that truely prayer is the pillar of your religion.

Praying is considered as the basis of religion and if a system is worthy and has spiritual authenticity, its worth depends on the population of that system believing in and their stability and faithfulness in dominating Divine values. If Beneficent God is providence to men, and gives them Divine Assistance for domination of values, they should intend to fulfil all volues, specially performance of prayers which is a great obligatory rule of holy God, because it is said:

Those who, should we establish them in the land, will keep up prayer and

pay the poor-rate and enjoin good and forbid evil and Allah is the end of affairs... (verse 41 of surah Haje).

It would be deserving that man, for whose benefit all universe has been created, He is who created for you all that is in the earth,... (verse 240 of surah Bagharh). And this creature that among all universal possibilities, carries the most of the Divine responsibilities, is trustee of All-mighty and has to observe the traditions of the Eternal one, surely we offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it and man has turned unfaithful to it;... (verse 72 of surah Ahzab) and this beloved who is dressed by robe of honour and grace And surely we have honored the children of Adam, and we carry them in the land and the sea, and we have given them good things, and we have made them to excel by an appropriate excellence over most of those whom we have created... (verse of 70 of surah Asrar) and this manifestation of holy God's power which has been created in the best forms Certainly we created man in the best make... (verse 41 of surah Mobarake).

With all these greatnesses and superior positions, since he is an individual within the possibilities of this universe, and in essence of each possibility poverty is hidden, and that needy whose hand is extended only and only towards the Needless Eternal one which is a cause of pride and glory, and should say, filled with love poverty is my pride and must believe that all of us are needy and it is only He who is absolutely wealthy, and Holy God has stated so marvelously that:

O men! you are they who stand in need of Allah, and Allah is he who is the self-sufficient, the Praised One... (verse 15 of surah Fater).

Now days not only each individual should on the basis of his responsibility and foundation of Holy verse ...Keep up prayer for remembrance... (verse 15 of surah Taha).

Preform this Divine obligatory rule, rather due to the blessing and grace of Holy Essence of God and special attentions of His Highness God's remainder, and industriousness and unsparing support of All - glorious martyrs, devotees, prisoners of the imposed war and those lost, and their highly respected families and sacrifices of beloved nation of Islamic Republic and leadership of clericalism and great outhority of shiism specially leadership of highly-honoured the decedent Imam Khomeini (may his status be most high with God) this great deposit, meaning the Islamic revolution has been left with us, and on the basis of this momentous responsibility and gratitude of such important grace, we are bounded and charged with the duty, that in the Islamic government of Iran which is the country of 12th Imam, God's reminder God's peace be on Him for domination of Divine values and specially performance of prayers try our ut most, and with all our strength and intellect put away any obstacle which may block the path of performing these important tasks specially this Divine grace, so that our responsibility is accompolished.

Since we are all responsible, in addition to ourselves who posses this glorified quality which is setting up prayers we should also invite our society for performing this great obligatory rule, As it has been the conduct of the Great profits and holy saints on whom be God's blessing and Peace so that Holy Quran says:

And he enjoined on his family prayer and almsgiving,... (verse 15 of surah Maryam).

Rather this is such an obligation that the Glorified God says:

And enjoin prayer on your followers,... (verse 132 of surah Taha).

If a society wishes to obtain the Divine Essence's mercy and kindness, and have a system and government connected to the cosmopolitan rule and revolution of His - Holliness Hojat-ebn-Hassan-Al-Askari (May God hasten

his joyful advent), which in itself is manifestation of God's Mercy and Kindness, there is no doubt that we should try and be a front runner in domination of all values and specially performing prayers so that, this great blessing is obtained, and Beneficent God says:

And enjoin prayer and pay the poor-rate and obey the postle, so that mercy maybe shown to you... (verse 56 of sura Noor).

Truely it is so, if man wishes to achieve everlasting life and heavenly subsistence, ascending from status of poverty to wealth; freedom is not possible except through communication, prayer and invocation with the origin of all Beings, who is All powerful and all wealthy, and also He must achieve Mercy of the Arrogant God.

O yes, it is this two dimension man who is blessed with wisdom and passion, and for union with the beloved must have spiritual resemblance with the graceful origin, and man's only way to prosperity is in communication with the world's beyond and tearing up all submissions that are his worth, so that he can step in valley of sufism, and go beyond this boundless world reaching where God's favourit angle would say to step beyond this endless univers, mean burning in fire at any time. Then he drew near, then he bowed, so he was the measure of two bows or close still... (verse 8,4 of surah Najem).

It is the prayer that when starts with proclaiming His greatness and pays full attention only to unrestricted wealthy Essence, poverty which is one the essential possibilities, would become a cause of pride and glory, since kneeling politely in presence of the Needless Essence and confessing that "God is Great" following the intention and heart's attention to the origin of being, everything but Him is thrown behind, starting calling His name, believing that all virtues and merits are His and only His by saying "All praise is due to Allah, the lord of the worlds". Till he kneels and prostrates which is the manifestation of humbleness and submission in front of beloved and the Exalted God

Almighty, then for strengthening thinking power and practical spirit everything is repeated and then for testifying the unity of God, will be engaged in best and most basic secrets of success, peace be upon them calling the Essence of Being with a heartfull of friendship and love that thanksgiving and praise is for God, I testify that no God should be worshiped but the one God negating all goddesses, and testifies unity of the Eternal One, that He has neither associate nor similar, neither in essence nor in quality, and then confessing that till man has not reached absolute obedient and servitude achieving the status of messengership and leadership of human society and guiding religious community would be impossible, and for complete proof of this journey to God, testifies this reality and with a heartfull of love states that I testify that Mohammad is his servant and messenger of God and since prayer is the last of submission, the praying which is thmanifestation of humblness and submission is ended by saluting to the best righteous servant of glorified God, the last of prophets, Mohammad, the chosen one (may the peace and blessing of Allah be upon him and his progeny), peace on self and all righteous men of the world, because whoever is worthy of devotion of All-Mighty God, and bow down before Him, and, tries for domination of Divine values, such as performing prayer as manifestation of these values, would become worthy of peace, and ends up wishing peace and mercy of All-mighty God for all creatures who are obedient of Divine decrees.

Truely man is such an insane, and this secret of being and hidden fairy, like a phoenix, should adorn wings so that he could get away from the attraction of dominion and nature and sit and then bows on peak of Mt. Caucasus and Halo of magnet of proximity will be so penetrated that becomes very near to All-mighty rigin and achieves the glory of I was set close to my God and He fed me and gave me water. Achievement of this important commandment through performing prayer, with all its conditions and components is possible. In any

case, all of us are obliged to dominate these values and specially prayer, in particular those in responsible positions and claimants of supporting the Holy Quran and pure descendents of highly honoured prophete and prayer leaders thousand greetings and salutation be on Him in one sentence respected heads and officials of sacred Islamic Republic, specially chiefs of university units and Islamic cultural offices would have a direct responsibility in leading the students, these future builders of the system and managers and executives of the country of 12th Imam (peace of Allah be upon him). These officials have more responsibility, so all of us should try our utmost through our constant presence, and should mobilize all our possibilities in order to achieve the sacred targets of beloved Islam, making the memory of phrophits memory of great prophits and honourable saints on whom be greetings of God morelively. And mobilize our possibilities for obtaining Islamic values and specially performance of prayer, As that of God's saints who have spent their honoured life for achieving Divine values, As we say with true conviction of our heart in pilgrimage of 40Th day of Abi-Abdollah-al-Hossain (peace be uponhim):

You sent your prophet to the people, which should leave no space for any mistake, and he kindly and sympathically spilled his pure blood on earth for you, so that Man, who was created by you, could leave ignorance and going astray, (Mafatih-ol-Jenan p. 856).

And in pilgrimage to the inherited of martyrdom we testify that I testify that truely you told them to perform prayer and give alms, to enjoin the good and forbid from doing evil. (Mafatih-ol-Jenan p. 1002)

On these basis and foundation, we in Islamic Azad University, which is like a newly planted tree, and should be thinking of strengthening its Islamic aspects, have preform some work in the direction of achieving Divine values and specially this important commandments. Even though, God be praised and have mercy, with the blessing of the 12Th Imam (may peace be upon him) we

have tried our best, but due to the importance and present situation of the Islamic revolution in the absence of extract of being (may God hasten his joyful advent) and foreigner's cultural aggreations by various means and groups, we are not very satisfied, since complete satisfaction for one's own efforts and labour, first of all, will cause selfishness and vanity which are two dangerous moral vices, and secondly existance of anti - values, corruption and wickedness in human societies scientific centers, research institutes, university complees, and some faculties, students and university personnel are good reasons for incorrect execution of this Divine blessing, because if prayer is not only said but rather preformed, there is no doubt that we shall no longer witness crimes corruptions treachery, as the All - mighty God says:

...Keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you are... (verse 45 of surah Enkabot).

Issuing numerous directives for correct execution of this Divine blessing and unconditional support of executive-officials and offering suggestions by respected faculties and students and Islamic Azad University personnel, recording inserting and publishing of numerous articles by professors and Islamic cultural offices, setting up competitions such as Aroma of life, crest of supplication, treasute of invocation, also writting around 400 poetry but the student in different units of IAU around the country which has caused happiness and joy for plenipotentiary of Moslem's and the legal guardian, Ayat-Allah Khameneh-ee God confirms him who has ordered this poetries should be published after confirmation of IRI Broodcasting co. Also in the ten zones of IAU in the country's numerous prayer - houses have been founded and prayer are preformed there under the Imamate of dear clergymen.

As statistics shows in these 10 zones 241 prayer, houses have been completed and by Imamate of 135 of our clergymen brothers this holy blessing

is preformed. All of these executed measures are due to religious convictions of officials and those responsible for the IAU units and Islamic cultural offices and believers of sacred Islamic Republic aims and targets within these centers, both faculties and students.

In addition to our thanks and appreciation for what these people have done, we hope for honour and pride of each of these supporters of sacred school of inspiration, and are asking to continue their support in order to achieve all Divine blessing within the man's systems and specially IAU. We are asking for their support in measures connection with the stated in articles of issued directives of the university within the second five year program, Ref.No.10/22304 dated 1373/4/12 particularly on complete domination of Islamic Revolution values and in the direction of upgrading quality.

Therefore in order to remind this important commendment (performance of prayer) a few articles of this directive is mentioned.

A. Full Domination of Islamic Revolution Values

Article 1- Heads of IAU units and their deputies must prior to and more than others present Islamic value and preform Islamic legal provisions, and provide suitable atmosphere and essential circumstances for the development of these values, and actively participate in congregational prayers, celebrations, feasts and mournings... and through observing Islamic regulation in their talks, behavior, appearance become a recognized model for others.

Article 2- In order to develop performance of congregational prayer in all units and buildings and centers of each unit, all necessary steps such as building mosque or prayer house-facilitation, decoration and continuous guarding of such places, appointment of prayer leader, also punishing or rewarding or justification and reprimand of those who take active or passive

part in prayer should be taken.

Article 3- All units concerned with designing and building university towns, must make necessary predictions for building mosques and prayer house, and provide requinal facilities for execution of Divine commands in educational and office building and dormitories. Construction deputy of the university is responsible for following up and supervision of this article.

It is note worthy that in this directive there is another article which guarantees execution of these values within the university, and that is the selection of students, which in its own right is very important and sensitive, and we must try our best to accomplish this important task, as Article 5 states form now on in addition to post regulations for selecting students, other values will also be considered, which in its own time will be indicated in the test-note books. During the current year for those btanches which entrance of some students careless about the Islmic values, are possible, after announcing written test results, through interview and supervision during registration, necessary steps will be taken in order to stop their entrance. For execution of this article, university managers must pay attention to the Islamic standings of those candidates who will be accepted in this university, and take care of timely execution of issued directive.

Generally paying proper attention to domination of Islamic values and trying to repell and ward off obstacles for accomplishing this Divine blessing is a national and religious obligation and responsibility of all respected officials of this system, in particular and for the Islamic Republic of Iran nationals, in general, come, let all of us bow down to the majestic essence of God Almighty and say in His presence ... Call upon Me,...(verse 60 of sura Momen) and if your mercy does not include us our destruction will be for sure, so we call you in the same language you have taught us, because we see nothing for ourselves but your providence ... Glory be to thee! we have no knowledge but that

which though has taught us, surely thou art the knowing, the wise. (verse 32 of surah Bagharh). And if it was not for your special guidance, we could not have walked in the valley of love and affection ... All the praise is due to Allah who guided us towards this and we would not have found the way had it not been that Allah had guided us,... (verse 43 of surah Erafh). And no what you reveled and thought us we say, My lord would not care for you were it not for your paryer,... (verse 77 of surah Forghan). And now basis of what your virtous servant, His Holliness the intimate friend, Ibrahim (no whom be God's blessing and peace) asked from Your Eternal Aresence, we ask of you My lord! make me keep up prayer and from my off spring (Too), O our lord, and accept my prayer:

O our lord! grant me profection and my parents and the believers on the day when the reckoning shall come to pass! (verse 40, 41 of surah Ebrahim).

In the end we ask from beneficent God sovereignty and biss for all and unity and glory for Islamic community under special blessing of God's remainder Make His apperance closer.

... And with none but Allah is the direction of my affair to aright issue; on Him do I rely and to Him do I turn... (verse 88 of surah Hode). Greeting and divine grace and mercy be upon you.

Biography

Abdollah Jassbi (1944 -)
holds a B.S.C. degree in industrial engineering, from Tehran Technical college (1967), an MSc. degree in industrial management (1976) and Ph.D. degree in management in production and technology (1980) from



university of Aston, Birmingham England. Now, he is full professor of management in university of science & Technology and also the president of Islamic Azad University.

Dr. Jassbi is the author and translator of many important books and articles in persian and English in various fields of interest, and also many text books for university teaching on economics and management some of them are as follow:

Constituion Revolution in Iran, Methodology of teaching, Economic systems, Vietnamese Revolution, Elements, Principles of Management and Broad-Based organization.

From 1979, he has held important official posts. Among these positions are the following:

Deputy prime-minister in planning and programming affairs, deputy secretary general of the administration & employment affairs organization, deputy prime-minister for renewal of man power affairs, and deputy secretary general of the Islamic republic party. From 1982, he is president of Islamic Azad University and member of supreme council of cultural revolution and supreme council of planning.

