

The Goal theory in Islamic Management: Paradigmatic pattern

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Abstract: By focusing on differences between Islamic and common management, present paper attempts to study “goal” issue in both approaches and represent theoretical objective pattern in Islamic management. By studying Islam, liberalism and socialism as the communicators with practical experience in establishing political systems, it has expounded the difference of their attitudes toward human being and its destination, their doctrine and Palladian pillars in management arena, base and two destinations of felicity or adversity these two aspects. Present study has attempted to represent a paradigmatic pattern on goal theory in Islamic management by using databased theory and community consisting of 27 Islamic sources as Islamic management cognitive resources. The findings indicate that despite of some similarities in this ambit, there are basic differences between these two approaches in content and method of “goal” issue. In western common management, the manager and personnel are both human beings who serve organization (as asset holders) for purpose of gaining benefit and more enjoy in passing life and all planning in this kind of management is toward deficit and discriminatory securement of human material world. Be Islamic governance at its government level and its organizations as the intermediary between man and God, in aspects like God central, perfection-seeking, security central, law central, right central, God moral central, knowledge central, unity central, deny ignominy special, dignified independence central, construction central, God correction central providing the field to human proximity to its creator and eternal happiness. **Keywords:** God, Human, goal, management, Islamic management, Western management.

Introduction

Surely, the management is as old as human creation in different aspects especially concerning government. Since ancient time, by different ways through experience, test and error, divine prophets and managers have attempted to answer this question that the most important results of these theories are classic, neoclassic, human relations and new theories (Babayi, 2012: 12). Paying attention to Islamic management with basing on Islamic school especially after Islamic Revolution in Iran and its political system establishment in form of (absolute supreme leadership system) and in this arena, Islamic Republic of Iran as new pattern in “management” can be seen as great as I Islamic revolution and as a Revolution in the present era. This is management with Islamic approach as a religious pattern that challenged, shake and scattered the basics of other management patterns in global arena. Principally, differences in types of management depend on the basics of origin, ontology and anthropology proportionate to these basics of goal setting for human. Difference in attitudes toward human being would impact managers’ goals and organizational behavior and it has drawn a continuum of management types that management with purely materialistic approach and human-concept tool in one extreme and Islamic management with divine approach and human felicity and perfection on the other extreme so that the aim is not to manage like a non-Muslim but a Muslim manager conducts planning and goal setting by considering Islamic basics (Momeni Balkhaei, 2014).

Problem Description

Some believes that target in all managements is to “create a surplus” and earn most advantage through improving productivity namely organization efficiency and effectiveness. Even, discussions on ethics and human relationship in organization and common west management are taking place for such goal. In the classic and neoclassic schools and even socialism school, such discussions as private property, government property, individualism,

pluralism, human relationship, professional ethics and etc. are all focused on human management that their traits are increasing human alienation from itself and conformity of person to group and supremacy of the moral and material interests; ultimately, both systems have created an organization system over which bureaucracies and machines systems are ruling while it thinks that it is following sublime ideals of humanity.” (Azad Armaki,2004:136). On the other hand, Islamic management with basing on the attitude of Divinity has followed this world and afterlife management of human and it has differences with all management principles including: planning, decision making, resources mobilization, organizing, guidance and leadership and control despite of outward similarity with common west management principles in content and has focused its target on human guidance to perfection and eternal prosperity. “Target” and “targeting” is a radical principle in both Islam and western management for planning and all management activities are conducted to gain it, and it is seen as “reason for existence” of any system and organization. Some believe that difference and contrasts of these two kinds of management arises from “target” as the main subject of this research. Present study is looking for the principles and indices that cause difference and contrast between “Islamic management” and “western common management”. Constant principles about “target” in Islamic management that can illuminate its distinctions with “target” in western common management.

Despite of the predomination of material schools like “Liberalism” and “Socialism” during the last century and their challenges with Islamic management in present era, in vast majority of produced texts, Islamic management is always compared with common western management and o management in socialism school is less paid attention since firstly, the origination of modern management is in west by liberal thinkers and even before socialist political system appearance. Secondly, what is found under socialism school, have roots in material liberalism school and diverged from that attitude and just is different in looking to human and human community. In other words, in terms of origination, both political and economic systems are fully material and overlapped. So, this study is focused on management goals in two liberalism and Islam schools.

Reviewing Islamic thinkers’ insights in Islamic management, specially target topic in this field shows its radical importance in making difference between two Islamic and western approaches and consequently two kinds of human fate “prosperity” or “misery” as art Creation and caliph and God successor in the earth. However, paying attention to this basic topic in valuable works of Islamic management thinkers is sometimes holistic, sporadic and even exhibitivie imperfect. So by using them and also verses and hadiths in this study, we try whilst gathering produced context with using data base method provide a pattern to define purpose topic in Islamic management.

Research goals

The main idea: determining disparities and similarities of “target” in Islamic and common west management.

Secondary objectives

Determining the difference of anthropology in common west management and Islamic management; The root of differences of “goal “in Western common management and Islamic management; Recognized common management goal Indices in Western and Islamic Management.

Research Questions

The main question: What are disparities and similarities of the “goal” in Islamic and western management?

Sub-questions: What is the different of "anthropology" in western an Islamic management? ; What are the roots of differences in “goal” of western and Islamic management? ; What are the indicators of “goal” in western and Islamic management?

Research Method

Selecting methodology is not often voluntarily and is a function of research nature. Present research which is developmental in terms of purpose uses grounded theory to gather and analyze data while data collection is done by specialized library technique.

Research methodology

Grounded Theory: it’s the systematic and qualitative procedure used to produce a theory that explains any process, action and interaction about a real subject within a general concept (Cresswell, 2004). Grounded theory researches are descriptive – analytical type with a holistic insight. Their basis inductive and one should explore, complete and prove the theory by systematic techniques (Straus, Korbin, 2006). In qualitative studies, the concept of validity relates to participants’ profiles, research goals and appropriateness of process (winter, 2000) while reliability interprets the subject in qualitative studies and “research auditing” is used instead of reliability in quantitative researches (Danayifard, 2005). In Grounded theory, provability is a part of research process and other aspects include: (1) researcher’s theoretical sensitivity; theoretical sensitivity enables researcher to provide a Grounded Theory which is conceptually rich with proper integrity (Straus and Korbin, 2006). (2) Methodological integrity: it shows the same direction of research questions and plan. (3) Proper sample: those samples should be used that have the best knowledge on research scope (Farahi Buzanjani et al, 2010). (4) simultaneous data collection and analysis: such trait shpes mutual interaction between what we know and what we should know. Biway interaction among data and analysis is the essence of achieving reliability and validity (Danayifard, 2005). One can assure that in present study, all above four items are respected. Additionally, since the aim is to provide a paradigmatic pattern on goal theory in Islamic Management, research cognitive references are based on Islamic sources including Holy Quran and hadiths.

Steps of Grounded Theory

First step; Open coding: it’s an analytical process by which one can identify concepts and their features in data exploration (Strauss and Corbin,1998) and can divide them to sub-categories after classification according similarities and differences, (Tajabadi and Bayat,2103).

Second step; the axial coding: it’s a process to determining relations between sub-categories determined in open coding in terms of content. Put it differently, sub-categories have similar content combined and are more abstracted and are called “the main categories” (Qaderi Abed, 2011)

Third step; Selective coding: according to result of two last steps, the main step is grounded theorizing. In this way, it relates the axial class to other classes systematically and represents and modifies those relations in narrative framework which need more improvement and development. In this step, researcher suggests the final theory according to his understanding from text clearly (Danayifard, 2010).

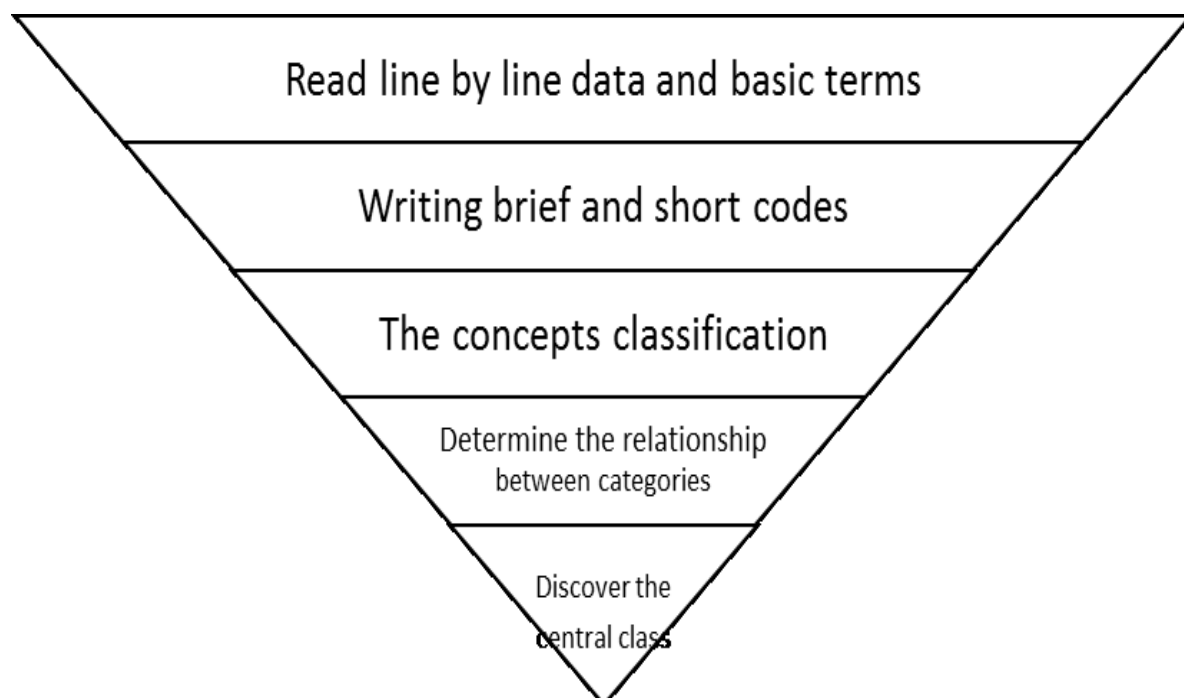


Figure (1): grounded theory analysis algorithm (Evas, 2004).

Research history

Certainly, the management issue in different dimensions especially in government has history as long as human creation and is always a basic principle of human kind and human community. However, management as its modern meaning after Industrial Revolution is considered more seriously in west and different schools addressed it basically. In Islamic scholars' works also different scientific researches are published in seminaries and universities on Islamic management and its differences with common western management wrote. In conducted studies to compare the "goal" in the Islamic and Western management, it became clear in different resources that most published works in comparative framework of both approaches, "goal" issue is respected by using descriptive-analytic method used in clarifying relevant literature. We mention two more important examples which cover also other issues:

In his paper titled "The target of management from Islam perspective" Hossein Momeni Bolkhari (2004: <http://www.modirgroup.com>) asked "What is the target of Islamic management" and by using of verses and hadiths, he explained the topic, introduced some differences in Islamic and western management and concluded that target in Islamic management is to catch organizational efficiency by considering target of human creation and his/her ultimate is human growth and perfection. While emphasizing on his worthy effort in developing Islamic management literature, it should be noted that this study uses pervious subjects and determines more accurate dimensions of differences in target of using of "grounded" method in Islamic and Western management.

A research by Jalil Baharestan (2002) on "comparative study of Islamic management and common management" focused on comparing Islamic and common Western management by using theoretical-analytical method through raining two questions namely "what is the difference of defaults, prerequisites and fundamental aspects of Islamic management and common management?" and "What is the difference between Islamic and common western management?". In a part of his article, he briefly studied different dimensions of topic and pointed out the "goal" in both approaches albeit he did not have the chance to address "goal"

in Islamic and Western management more precisely and deeply. Present study attempts to clarify and develop such defect by using grounded method.

Management

The management in term means to manage and manager means director. In Islamic texts, there wasn't the word of manager but mentioned to contriver word. Some commenters have mentioned management by angels and have introduced angels as materialist managers. Of course, management requires tact because if a person isn't contriver cannot be a manager (Azimzadeh Ardebili, 2007). Management is process of effective and efficient utilization of human and material resources according to an accepted valuable system accomplished through planning, organizing, mobilizing resources and facilities, guidance, and operations control to achieve determined targets (Rezaeian, 2008:8).

Islamic management

Islamic management is a set of propositions or determined related concepts taken from Islamic resources on how to manage persons, resources and organizations in community to catch the predefined goals (Mesbah Yazdi, 2012). In Islam, management is the art and science of using persons and facilities correctly to realize organizational goals not in contrast with Islamic standards (Nabavi, 2008:33). In provided definitions, Islamic management shows that firstly, the concept of management is referred in Islamic resources and outlines this concept in Islam. Secondly, it indicates a value system taken for Islamic ideology and in addition to organizational field, it also involves managing persons and resources in society. The conditions for leadership in Islamic society by Vali Faghih is inserted in Iranian Constitution Law as contriver and manager. It means that in Islamic system, in addition to leadership status, Vali Faghih also manages Islamic society. Therefore, one can say that paradigmatic aspects, components and indicators of target in society macro-level management (administration) and organizational management is common. The relations among administration and subordinated organizations are integrated and long and government's governance and Islamic administration will be established objectively if these aspects and indicators are respected in organizations.

Target

According to planning organization definition, target means (indication) and (intention) while in phrase, it is something that a person considers before an action and utilizes his/her power and required equipment to catch it (<http://sazman-barnamerizi.persianblog.ir/post/11>). Also, target means purpose and excellent and final point as well as conclusion and final purpose that anybody, organization, country, religion or government wants to get it (Saeedi Shahroudi, 2011:67). In terms of management, we can call target as final or destination which can be seen, or the purpose that is sought. We can interpret target as what gives direction, purpose and meaning to company (Coventry and Barker, 2003).

The origin of determining organization's purposes

Determining purpose in organizations is affected by managers' beliefs, convictions and values; of course, dominating values on organization and employees are effective too. In Islamic system, convictions and values are highly effective in determining the organizational purposes. Thus, it is necessary that all organizations be careful in determining organization purposes so that their determined purposes be in the line with their ideals and values; that is, managers in all should seriously consider their valuable purposes in all managerial tasks.

(Agha Piroz, Ali; Khedmati, Abu Talib; Shafiee, Abas; Beheshtinejad, Seyed Mahmoud; Management in Islam 2005: 25).

Anthropology at different schools

If we call management as the science, art and ability of one or of humans for utilization of material and spiritual facilities in way of preserving and improving an organization (in any level) to achieve the goals, the most important and most pivotal element is human. So we can say that management is the art and ability, understanding human status in the organization and in the world to use its capabilities to achieve purposes. Considering that “Anthropology” and “Ontology” are basic issues of different schools like material and monotheistic schools including Islamic school, the relationship between sciences including management as an applied science with Islam is Islamic worldview and Islamic value system relationship with human sciences in which the first relation is manifested from effects of Islamic theories on ontology and anthropology issues as statutory principles in human sciences including management; and second relation appeared from the way of Islamic values in determining purposes, policies and practical methods (Mesbah Yazdi, Maarefat Journal:17).

In some aspects, recognizing human is a prerequisite for management. The most important one is that management ensures recommendations to specific human behaviors raised in framework of do's and don'ts and values which find various basics by varied thoughts. Sometimes, the basis of such values is benefit and material interests which surely shape the basic of do's and don'ts and sometimes the basic on values is nearness and closeness to God by which other do's and don'ts are shaping (Dehkordi and Jokar, 2007:31).

Of course, the management that its basic is divine point view and human's dignity and status in its view have dimensions like the status of God vicegerent in God system ((واذقال ريبك ((ولقد كرمتنا بني آدم ((...)) and the place of human dignity in front of God ((فَاَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ ((...)) divine nature of human ((لِخَلْقِ اللَّهِ)) have substantial difference and with the management that was its cognition than human material senses and have not expectation from exploitation of human for catching more benefit and enjoy, and have substantial difference and are more different of each other.

Human from the perspective of Western schools

We can divide western anthropology and the types of management to two important periods:

The middle ages and church governance

“In the view of the Middle Ages Christian world, contaminated nature human was created. The basic view of classic management school connoisseurs was focused on profit, efficiency, and productivity in organizations and humans were assumed as “economic machine”. In this theory, materialism was paid more attention than production (Ahmadi, 2004:28).

Renaissance and human's entrance into experimental scientific management

In Renaissance, it was seen that human has freedom and liberty. In the human relationship school, they found that one should pay attention to employees' emotions and personality so that they have better motivation to work (ibid, 29).

In analyzing and expounding human situation in capitalism, as a thinker in 1950s-1970s of European and American community, Erich Fromm paid attention to use human as a tool: “In the Middle Ages system, mere capital was human while in new system, human is its

servant. In capitalism, economic activity and prosperity and materialism profit are targeted per se. Human fate is to help economic growth and to collect money for happiness rather than personal salvation” (Fromm, 1978: 125).

Fromm believes that the major features of the capitalist include: 1- limits of pleasure role as the ultimate goal (especially sexual pleasure) 2- releasing love and turning to acquisition, accumulate ownership as ultimate goal 3-personal duty as highest value, 4-emphasis on discipline and lack of attention to compassion for fellow (Azad Armaki, 2004:136).

In another typology, Western anthropology is divide into four classes: 1- Naturalists: they deny supernatural and believe that human is just surrounded by nature and lack of next world and ultra-mundane to humans; theorists: John Dewey, Ernest Nagel, Sydney Hook 2-Historicity: they believe that history determines human fate and has made human’s present and future. Examples of this belief can be seen in votes by Marx and Hegel. 3- Socialist: they believe that human fate is marked in the functions of different society institutions as a system and any disturbance in this system or one of dimension and its elements will transform human fate. Human is condemned to be enclosed and follow society. The most important social field effective on functionalism, the usefulness of culture growth based on Bentham hedonism school, between the middle-class bourgeoisie in France. The thoughts of persons like August Conte, Herbert Spencer and Emil Durkheim directly led to this approach. 4 - Autisms: this viewpoint is based on utilitarianism and profit and believes that amount and benchmark of actions, good and bad acts, and its caused as in ethic or politics world; suffering and pleasure (Jeremy Bentham). In Western anthropology, human is either versatile (Humanism) or not versatile (influenced by historical inevitability or society) and in all approaches, the basic principle is God (Tajabadi, 2015).

Classic school

In intellectual and value principles of classic management schools, human is rational and economic entity looking for profit in deeds (Rezaeian, 2003:80) and is the most important group unity factor in organizational bonds and common economic interests; that is, the factors directly depend on material culture, interests of material life and human survival like food, clothes, home, technology and etc. (Parhizkar, 40). In this school, efficiency means more production with less cost and philosophy is more efficient than effective body strength, because more speed in work and more efficiency is regarded, so human is defined as a spiritless entity like a machine. In this school, employees’ satisfaction and motivation is in cash rewards and answering to other human needs has no impact on managing organization (Najaf Beigi, 2006: 13) and like workers, managers should follow order since both follow the laws due to "situation".

The neoclassical school

This school is a theoretical viewpoint that criticizes or revises classical theory. However, it has not been able to offering the theories which can replace the classics. They just could increase or modify classical school domain according to behavioral sciences (Babaei, 2012:77). So, one may not consider neoclassical school as a new paradigm but shift paradigm is the classical school with developing theories on some effective psychological needs in human behavior with purpose of more production and more profit and pleasure. This shift paradigm has been due to new and growing needs of “originality profit and pleasure” school. The neoclassic anthropology like classics is more based on human material dimension and organization is composed of people whose goals and dreams are not necessarily compatible with organization; rather, organization is only composed of some positions occupied by

managers to control them (Parsaeian, 2002: 211). In Humanism (Human-centered rather than God center), as a secularism intellectual foundation, the most important principle which shapes Western culture identity in new era, human is in God place and is axis and the creator of all values and criterion for good and evil, and in adopting laws and governance and running the society, so its will and volition must be considered (Haji Sadeghi, 2011:39).

Human in Eastern school (Socialism)

In communist societies that granted originality to society, since the origin of Marxism was Western society and in the passage of time was used to determine the social conditions in the Third World (Azad Armaki, 2004:175), human was exploited between two material schools with different theories to provide the interests and profits of hedonists and please-seekers and it's unbelievable that human imagines that is moving toward human great values.

Comparing human in Western and Eastern schools

Comparing former Soviet communism with capitalism, Erich asserts: "If we consider features of twentieth century capitalism as concentrated ownership and production management based on bureaucracy and consumer psychological manipulation, we should accept that there are differences in terms of quantity rather than quality between this system and soviet communism. Both systems use current methods in mass society in which government manages it bureaucratically and its feature is increasing the human self-alienation and compliance person with group and prominence of material interests over spiritual and finally both systems made organizational puppet that bureaucracies and machine devices are governed on it but human thinks that he/she is following high ideals of humanity" (Azad Armaki, 2004:175).

Human in Islam school

In contrary to Western and Eastern schools, in Islam, values aren't relative and time and place are not effective in changing them since the status of these values are not due to imperfect human mind and thinking and comes from God for salvation of human beings and defined and targeted the principles of Islamic jurisprudential, means; Quran, tradition, consensus and reason, and in the way of time if they need to do some changes about those that haven't the explicit command are defined "secondary rules" with identify "the first Governors" (Rezaeian, 2000: 13).

Table (1): Comparing attitudes toward human in different schools

Differences with Islam	Similarities with Islam	The way of looking human	Ideal society	School
Simultaneous efforts to provide the human with this and next world	Effort to provide human world	Respecting both material and spirit aspects (body and soul)	Immaculate life	Islam
Trying Just to provide the human individual	Effort to provide human world	Totally materialistic (Individualist)	Liberal democracy	Liberalism
Trying just to provide the human social world	Effort to provide human world	Totally materialistic (Pluralism)	Communism	Socialism

The purpose in different schools

Root targets in the views of Western philosophers

Plato believes that natural human needs are the purpose of community formation. In the first grade, these needs have material and economic aspects. Since human is core of society and has metaphysical personality, human community cannot have just material properties. In another word, although the source of community is economic, but its soul is justice. Justice is part of human virtue, and one of four human virtues: wisdom, bravery, temperance and justice. Aristotle like Plato has not supported persons who act in economic aspects and their purpose is profit. In Aristotle opinion, slavery is a normal thing which means that some persons should be as ruling, and others should obedience them it because of that some persons create for reign and some others for obedience. Aristotle believes that private property is desirable and criticizes communal ownership. He believes that jobbery may be false purpose, but in case of private ownership and the laws governing it, life is more relax and people have less opportunity to conflict with each other. According to him, the best position is private wealth and asset but using them is general. Overall, he believes in individual originality while Plato believes in group originality (Tafazoli, 2014: 25-29).

The purpose in Western school (Liberalism)

Reviewing various theories in West management shows that the most important purposes in common Western management include achieving organizational goals, organization current recovery, increasing efficiency and organizational effectiveness, increasing organizational growth, development and organization sustainable development, increase organizational productivity, the proper use of factors production, create unity and harmony in activities and purposes and finally create common responsibility sense in organization persons (Baharestan, 2002).

Purposes of East philosopher's perspective

Since authors like Marx, Lenin and Engels believe that the root of all revolutions is bipolar community, the principle goal of government is to establish social justice. According to founders of socialist system in East, there is no purpose as well as ethical and religious values; rather, it denies religion and metaphysics moral and value stuff as superstructure (Saeedi Shahroudi, 2011: 70).

Goal in power theory and policy of material schools

In power and politics theory which considers organization as a complicated system composed of individuals and coalitions, the organizational purposes are specified from results of negotiation between individuals and coalitions in which purposes are changed since coalitions are temporary and displacement and disrupting the balance of power between coalitions. It provides official reasons for allocation resource legitimizes such decisions (Baldrige, 1971). On this basis, purpose is agreement between humans or as Rousseau says, it is social contract that determines its purposes, decisions and rules and the purposes will change with shifts in social conditions and political power and human should follow the new purposes and adapt all his/her behaviors with its condition and human and human authority determined by coalition agreement, groups and currents. So human is subjective that would be caught between coalitions that if wanted to have limited worldly life should be follower otherwise will be rejected.

In conclusion, one can provide goals of Western common management as following:

- 1- Anthropocentric (Humanism-human as God)

- 2- Perfection-seeking worldly (word in front of word)
- 3- Social justice (Regardless of the moral and religious values) (Socialism school)
- 4- To preserve and increase capital security (To maximizing profit)
- 5- Axis Rule (The rule of the social contract)
- 6- Provide material right (To maximizing profit)
- 7- The management has no responsibility to provide and preserve moral and religion values
- 8- The knowledge is in the service of profit and fun maximization
- 9- Create unity and harmony for more profit
- 10- Some people have sealed fate and others reign (having special status)
- 11- Slave is normal for some people and human is servant to capital
- 12- Supply and construction of our material world
- 13- Any correction and pay attention to human needs in the way of increasing efficiency and profit maximization

The purposes in the attitude of Islam school

In Islam, the government's purpose is not only providing order, safety, material needs and welfare of society, but also guidance and education of people in the way of achieving pure life in this world and eternal prosperity eternal life. So, moral development and the virtues and promote moral and religious values are the main purposes of government (Saeedi Shahroudi, 2011: 70). Islam considers politics as part of overall religion guidance and so the purposes and goals that follow are main purposes of religion that with inspired from Quran and hadiths of infallible Imams (AS) we can mention to following in order of preference: destinations and purposes of Islam political system and theocracy philosophy that religious leaders and rulers with associating people have duty to provide them: 1- Provide perfection context for human; 2- Training and public education; 3- Establishing social justice; 4- Providing society needs (Haji Sadeghi, 2011:160-163) and two most important purposes of Islamic government are: guiding human to be God caliph and providing preparations for spiritual journey and second making Islamic country to utopia, providing true origins of civilization and determining dominate principles to inside and outside relation (ibid ,quoted from: Javadi Amoli, Abdullah; Velayat-e-faqih, jurisprudence and justice Velayat,101-99).

Ayatollah Khamenei says: the main focal point and target is believe on one school whether liberalism, capitalism, communism, fascism or monotheism school (perception of Ayatollah Khamenei statements in meeting with the youth of North Khorasan (2012)) and while explaining the purpose of the Islamic system to make pure life and providing material prosperity inside of justice, spirituality and morality, he believe that the key of achieving pure life is the faith and authorities good deeds and their binding to religious behavior (Ayatollah Khamenei statement in meeting with pilgrims of Imam Reza (AS) holy shrine (2004).

Ayatollah Makarem Shirazi says that four purposes of Islamic management are awareness to humans (Jomea/2) Spiritual training and revival of moral values (Jomea/2and Baghare/129 and AlEmran164) Exert justice spontaneously and arising from society (Hadid/25) Human freedom from enslavement (Aaraf/157) and a manager in Islamic society should take steps into these four steps (Makarem Shirazi, 1991:24-25).

Results & Discussion:

According to steps of grounded theorizing technique, and using 117 texts related to Islamic management, and open coding, axial and selective coding, and taking into account 30 elites, the paradigmatic dimensions of Islamic management are: **God central, perfection-seeking, security central, law central, right central, God moral central, knowledge central, unity central, deny ignominy special, dignified independence central, construction central, God correction central providing the field to human proximity to its creator and eternal happiness.** Which is shown in Fig (2).

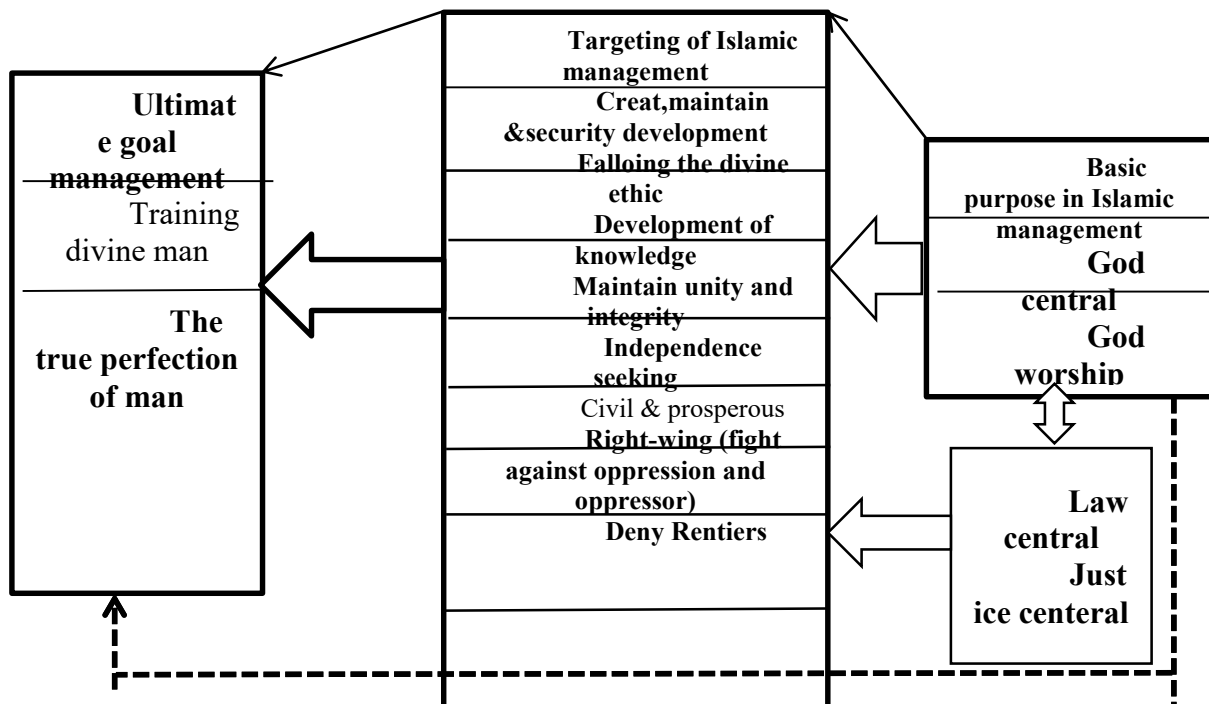


Figure (2): The paradigmatic pattern of goal in Islamic management.

Discussion & Conclusion

According to theoretical foundations as well as research literature and findings from data analysis, it seems that three pillars makes sense in Islamic management pattern: God, human and Islamic management and training divine human. In this pattern, “Islamic management (Government)” is a pillar that as Imam Khomeini says: It is a part of prophet absolute guardianship, one of the primary Islamic rules and prior on all secondary rules even prayer and fasting and Hajj (Imam Khomeini, Sahifah Noor, 20v) and is the due to train "man of God" and have responsibility to delivery mankind to God. In another word, “Output” and “purpose”, “God central” pillar in “Islamic management” with “Divine human central”; “divine human” in world is for futurity and this is an aspect that common management cut off of it and make human excuse to Humanism, central to its profit and pleasure purposes.

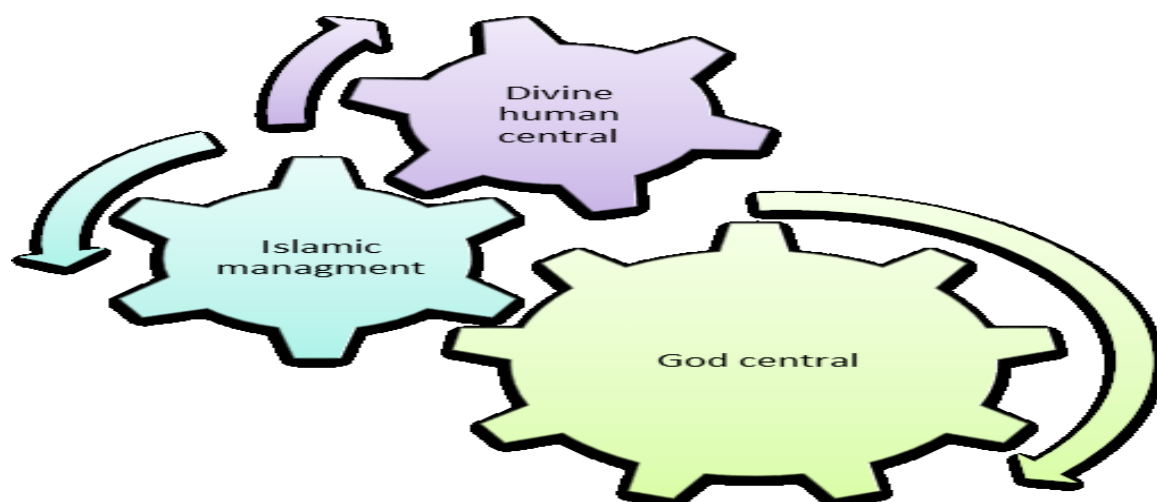


Figure (3): The Islamic management pattern as the intermediate between human and God.

In this pattern, generally what related to God: In Islamic management in the creational dimension “Best creation” and in canonization dimension “Legislation” and in material and spiritual development, human is as fideism and deposit divine.

Recommendations

Considering research findings, two recommendations are provided for future researches:

1. Drawing a strategic pattern on the relationship between management and leadership in Islam;
2. Providing a strategic pattern on the relationship between government, organization and community in Islam.

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