

Management in the Holy Qur'an and the narrations of Ahl al-Bayt, peace be upon them

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Abstract:

Management is considered the correct approach and way to make the right decisions that are compatible with what was stated in the Holy Qur'an and the narrations of the Ahl al-Bayt, peace be upon them. In addition to the correct management that is consistent with Islamic law, it is noted that scientific research that touched on non-management in the Holy Qur'an and the narrations of the Ahl al-Bayt, peace be upon them, is rare, despite the fact that the Holy Qur'an Full of verses that indicate leadership, unity of command, and other modern management sciences, the idea of research

This study came to shed light on some aspects of management in the Holy Qur'an and the narrations of the People of the House, peace be upon them, and how to derive administrative principles from the verses of the Holy Qur'an, knowing that the first principle of management has been applied since the creation of our Master Adam, peace be upon him, in heaven and his descent to earth, and management As a practice, it was found in heaven with our master Adam and descended upon his descent to earth.

1. INTRODUCTION

In our time, when management is presented in a complex scientific form, it is necessary to explain the principles and foundations of systematic Islamic management through the study and analysis of the verses of the Holy Quran, the lives of the prophets, and the words of the messengers. Innocent people. The religion of Islam has complete and

timeless guidelines for all aspects of individual, social, material and spiritual life. In Islam, proper administration is not defined only within the framework of collective and material life; It also refers to the individual and spiritual aspects of a person. The divine prophets and after them the infallible imams are the managers appointed by God to guide people towards true development and achieving the status of a complete human being. Our goal in this study is to investigate the foundations and objectives of management in the Holy Qur'an and the narrations of Ahl al-Bayt, peace be upon them.

theMSearch first:Definition of management in the Holy Quran :

The concept of management in the Holy Qur'an has meanings and interpretations that are linked to the moral approach of Islam and its divine characteristics. The seeds of the term management in Islam go back to verses in the Holy Qur'an. The Almighty said: (We apportioned among them their livelihood in the life of this world, and raised some of them above others in degrees, so that some of them might take others in mockery.)

¹The meaning of this noble verse includes the function of organization. Which management scholars have spoken about as part of the functions of management. When society is made up of a boss and a subordinate, this enables people to harness each other in order to manage the production process and work to achieve general goals.²Without this organization, it is unthinkable for people to cooperate with each other. Video you might like: The term "management" also came up in the Almighty's saying: (Unless it is a present trade that you manage),³And God Almighty says: (They look at you with their eyes rolling),⁴As for the Sunnah of the Prophet, some scholars said that this term was not explicitly mentioned in the hadiths of the Prophet

The discussion about management has been of interest for a long time; Because from the day that humanity set foot on the earth and began social life with the family, the nation, and the tribe, the idea of managing and supervising the same small group arose in his mind. In today's world, where science, technology and knowledge have advanced, and large industrial and production organizations have arisen, the most important issue is how to manage large human groups. Today, on the one hand, the world is moving every day towards administrative injustice, and on the other hand, administration has become complex and technical.

The Holy Qur'an says: "O Prophet, fulfill what your Lord has commanded you (regarding the introduction of Ali (peace be upon him)). If this work is not completed (introducing the administration of the Islamic nation), then you have not accomplished your mission; do not fear, for God will protect you from the evil."⁵

Management is a multi-dimensional process, consisting of diverse and complex components, each of which can complete the Qur'anic management puzzle in its place. Components and categories such as fines for wrongdoing, miscellaneous fines for wrongdoing, anti-sycophancy, compensation for mistakes, allocation of resources, family authenticity of managers, setting an example, and maintaining unity and integrity are all pieces of the management puzzle according to the concept of management. The Holy Quran.⁶

Management in the word means to be a manager and manager, and different definitions have been given in the term.⁷ Some considered it an art and said: The art of management consists of directing, coordinating, and supervising a large number of people to achieve a specific goal or purpose. Some considered it a combination of science and art and

said: (Management) is the science and art of organizing, coordinating, leading, and restricting group activities to achieve the desired goals with the maximum amount of effort. Efficiency.⁸Others considered it a method and method for managing affairs, saying: Management is the use of various techniques to manage the affairs of a human group and coordinating all the activities of an organization to achieve a specific and specific goal and directing and leading the organization's leaders, who are called managers or supervisors.⁹In this title, regardless of whether management is an art, science and art, or special methods and techniques for managing affairs, a set of information has been collected that can be benefited from the verses of the Holy Qur'an about it and the verses have been included in it. The word "imam" and derivatives of "guardian" were used, and sentences such as "God commands you to hand over trusts to the people.";Although the word

Management according to scholars:

Scholarly scholars have expanded their definition of management or anything related to it. The linguists mentioned the word "role" and its derivatives, but they did not mention the word "administration" explicitly, and some of them said: he managed politics, meaning he managed the affairs of the subjects.

Scholars in Hadith defined administration as: "all operations aimed at implementing public policy." This definition includes all religious, political, economic, and so on aspects.¹⁰Among the Islamic definitions of the concept of management: Definition of Dr. Hizam Al-Mutairi:It is seen as: the type of management in which leaders and followers are characterized by the elements of knowledge and faith that enable them to perform their jobs, regardless of their levels and responsibilities assigned to them.¹¹Dr.

Al-Nahwi also defined Islamic management as taking advantage of all Islamic foundations, Sharia rules, and ethical guidelines to reach the greatest possible amount of production, in the shortest possible time, and at the highest level of mastery, so that all human work is an act of worship for the sake of God Almighty. As for John May, management is defined as: the art of obtaining maximum results with the least effort so that maximum prosperity and happiness can be achieved for both the employer and the world, while providing the best service to society.

Management in Islam: Administration is a phenomenon that accompanies the existence of political societies. Where there is an organized political society, there is administration. There are those who argue that administration began in China, as the Chinese were the first to stipulate certain tests for candidates to enter government jobs in order to be appointed, meaning that they were the first to take With a merit system for appointment to public positions... There are those who argue that ancient Egypt has reached a great degree of progress in organization and efficiency.

Definition of administration in the narrations of Ahl al-Bayt, peace be upon them:

Many hadiths and narrations have been reported from Ahl al-Bayt (peace be upon them), which indicate their emphasis on the necessity of management and the presence of a manager in society. Because the decline or improvement of society is affected by management. The obligation of management according to the People of the House (peace be upon them) is that if some people want to travel and their number does not exceed three people, then one of them takes over the management of matters; affairs so that there is no disturbance and chaos. As Habib al-Islam (may God's prayers and peace

be upon him and his family) said: “If there are three people on the trip (the number of passengers), let one of them take over the matter (management).¹²

Now that the teachings of Islam emphasize management in a group of three people, it is certain that large and comprehensive management will be more important in the opinion of the Ahl al-Bayt (peace be upon them). Imam Al-Rida (peace be upon him) said: “There is no salvation from division and there is no salvation for a nation from religion, O Mar al-Din of the world.” We do not find any group or nation that continued its life and social life without having a supervisor and manager over the matters that they were forced to maintain, whether in the affairs of this world or in the affairs of the afterlife.¹³; According to the words of Imam Reza (peace be upon him), the success and enhancement of the material and spiritual affairs of every human society depends only on a competent manager and guardian to manage their affairs. This statement shows the importance of comprehensive management.¹⁴

Imam Ali (peace be upon him) expresses the importance of the manager’s presence in society and the role of great management, saying: “The bird.” (Abu Bakr) knew very well that I am like the middle pillar of the mill in the caliphate., Science and knowledge flow from the source of My grace like a flood, and no human being flying in the space of knowledge and knowledge reaches the height of My exaltation.¹⁵

. They carry out the affairs of this world and the afterlife through those three categories, and whenever a society lacks these three categories, they are weak animals (the mosquito that is moved by the slightest wind and the wind is a breeze):

1- A learned and pious jurist 2- A philanthropic and authoritative manager 3- An insightful and trustworthy doctor.

and say Imam Ali (peace be upon him) about the necessity of management: "A wise prince is indispensable to people in their good and bad." He also says: "An unjust, usurping ruler is better than the continuation of strife and chaos."¹⁶

Imam Al-Rida (peace be upon him) also says: "We have never seen people and nations live long lives without having a guardian and a guardian; Because in matters of religion and the world, there is no choice but to have a guardian and a leader."¹⁷

The Holy Prophet, may God bless him and grant him peace, said: Whoever manages the affairs of ten people must have the thoughts of forty people, and whoever manages the affairs of forty people must have the wisdom and thoughts of four hundred people.

The Holy Prophet, may God bless him and grant him peace, said: Whenever the number of passengers reaches three during a flight, one of them must be chosen to manage the group; Man is a social creature by nature and cannot live alone, away from human societies. Management is considered one of the most important social phenomena. Because every society needs a manager to advance its goals and progress. The necessity of administration and the presence of a manager in society was a matter of utmost importance and concern for the Ahl al-Bayt (peace be upon them). It suffices to explain its importance that the Prophet of Islam (may God bless him and grant him peace) stipulated that even a group of three must have a manager to avoid any chaos and stressed: "If it's the same, it's time to travel." Whenever there are three people on a trip, one of them (management) should take care of them.¹⁸

And he points out Imam Ali (peace be upon him) also pointed out the necessity of having a manager in society, saying: "...And there is no evil for a people, whether a righteous

imam or an immoral one.” Inevitably, people need a leader and a manager; Whether the manager is good or bad.¹⁹

The most important role in the direction of development, change, transformation, etc. is the responsibility of the manager; Therefore, this serious and important task should be entrusted to a competent person.

Islam is the most complete and comprehensive religion. Therefore, we believe that the teachings of Islam carry deep and broad values that can influence management well and direct the actions and actions of managers well, and depending on the nature of these matters, a positive impact will occur in management. Community. Therefore, in this research, after explaining the opinion of the People of the House (peace be upon them) on management, we will mention the pillars of management and the most important characteristics of the successful manager, and in the end we will mention the problems of management from the point of view of the People of the House (peace be upon them). We hope that managers, officials, and statesmen who have administrative and moral weaknesses will see their weaknesses in the mirror of the People of the House (peace be upon them) and try to correct them.²⁰

Definition of the novel in language and terminology:Definition of the novel in the language:

Narration in the language: a source of narration that narrates, and “the Ra’, the Waw and the Ya’ are of one origin, then they are derived from it. The basic principle is that it was something other than thirst, then in the speech it was used to convey what was narrated from it... Then it was likened to one who brings knowledge or news to the people and they narrate it, as if he came to them by informing them of that.”

Narration in the origin of the language is transmission and carrying, and it was in poetry, prose, hadith, and others. The man who transmits it is called a narrator, and he is a narrator of hadith and poetry, that is, a frequent narrator, and a ha is for exaggeration.²¹

The second section: Definition of narration in terminology

In terminology, the narration also has two meanings: a general meaning and a specific meaning. The basis in determining the intended meaning when used is the significance of the position and context.²²

As for the general meaning: narration is: transmitting the Qur'an and the recitations with chain of transmission, as they say: He authorized it by narrating the seven recitations. That is, by transmitting it with a chain of narration: (terminology) transmitting the chain of transmission and the text from the Messenger of God and everything that came from him, may God bless him and grant him peace. And his God And peace be upon him. (Jurisprudence) The novel is a series of events narrated in a long prose narrative that describes fictional or realistic characters and events in the form of a sequential story. It is also the largest of the narrative genres in terms of size, multiplicity of characters, and diversity of events. It appeared in Europe as an influential literary genre in the eighteenth century. The novel is a story that relies on narration, including description, dialogue, and conflict between characters, and the tension, controversy, and fueling of events that this entails.²³

Elements of building the novel and the artistic components of the novel: Elements

of building a novel: Characters: The character in the novel is the one that attracts the reader or listener to it, so making the right choice for it is very important. In order to

make the right choice, the characters must be three-dimensional like the rest of the characters in life: people with fears and hopes, people with weaknesses and strengths, people with one or more goals in life.²⁴

The hero: He is the central character in the literary work, and his personality is always flexible and capable of change. He is dominated by the following ten characteristics, on which the novel is built until its end: He stumbles in events because there is a challenge in front of him that hinders him. He rejected this challenge. He forced himself to accept this challenge. He is traveling on the path of attempts.

Gather his powers and allies. He confronts the evils that try to defeat him. Periods of darkness and despair, followed by relief. A strong belief that enables him to face difficult situations. He faces evil again, then suddenly truth triumphs.

The student moves from his learning stage to a teacher teaching others the lessons.²⁵

Discount: These are the forces that the hero struggles with and which present the element of evil at the same time. Evil may be presented in a simple form or a complex form with multiple events and characters. The opponent is not just a person trying to defeat the hero and win over him. It is possible that the hero's struggle is psychological with wrong behavior and decisions that haunt him and he is trying to overcome.²⁶ Both good and evil characters may undergo a better change in behavior, and this is another type of conflict resolution "change in character" and not just the victory of the hero over the opponent.

Supporting (secondary) characters: If the novel focuses on one or two heroes (the forces of good and evil), there are multiple other characters that complete the structure of the

novel and they are called supporting or secondary characters. They may not have a major role, but it is essential, and without it, events would not be complete.²⁷

the plot:It is the progress of the story's events towards the solution,There are two types of plot events: **Typical plot:**In which events proceed in the usual way, from the natural beginning of events, then the natural sequence in the occurrence of the crisis, then its escalation, and an attempt to resolve it.

Compound plot:In which the events begin at the end, and then the events that led to them are reviewed...that is, the writer begins with the knot and then tries to solve it;Some critics believe that the plot is an important element without which a novel cannot survive. However, it can be dispensed with if the writer does not see the importance of his role, or if he finds an alternative that he can resort to to achieve the same goal.²⁸

Time and place:The time of the novel:There are two times for the novel. The first is the general time in which the events of the novel take place as a specific time period, such as a century or a year. The second is the specific time, or called the time of the novel, which presents a specific time period in which the novel takes place, such as a specific day of the month, and so on.

Place of the novel:The writer's description of the place must be a vivid description so that the reader can live with the events of the novel as if they were real. This requires the writer to visit the places of the events so that he can describe them accurately.²⁹

Other items:node:The knot is called the “first plot,” which is the beginning of the conflict that creates movement and advances the events of the story. It is the scene or event that changes the life of the hero/heroine and sends him on a journey in order to

solve this knot or conflict. Without the presence of the complex, the change in the character of the hero, and the appearance of the element of suspense and excitement, the story will remain “static and motionless.”³⁰

Details in the novel:

One of the characteristics of the novel is that its writer tends to go into detail in narrating events, including time and place, and does not leave anything without providing a detailed description of it... as the novel derives its length from this detailed description. The topic includes many matters that reflect the subtleties of matters in an environment or society. The writer's view here in the novel is a comprehensive view that is not limited to his personal experiences, but rather includes events, natures, customs, and times that he may not have experienced.³¹

The art of the novel: There are some critics who point out that the novel lacks the element of artistry due to the complexity of its events and the details that are elaborated upon. That is, the freedom of the writer, whether for brevity or length (of course without affecting the basic components of writing a novel), means non-restriction, and non-restriction gives ease in writing and there is no need for accuracy.³²

The nature of the novel: The novel provides a narration of many events, times, and places, and this requires that its writer be a historian of history, or a social researcher familiar with all the details, so that there is credibility in his narration because he deals with the event as if it were happening in reality... which requires an in-depth study of all the patterns surrounding it in The environment appears natural so that the events are realistic. Man is attracted to everything that is realistic or social that happens around him.³³

The subjectivity of the novel: A narrator, narrator, or writer of events can present his subjective point of view through the subject of the novel - but in an indirect way, while other types of stories are objective, have fewer details, and adhere to a specific artistic template.³⁴

The second topic :The foundations of managing the Holy Qur'an and the narrations of Ahl al-Bayt, peace be upon them.

Characteristics of administrative knowledge in the Qur'an:The Qur'an describes the required "knowledge" as::Conscious, insightful knowledge depends on the unity of GodAndIt aims to turn to God, work according to His method, and call to believe in Him. (Al-Kurdi, 1992:71). This is clear in the Almighty's saying: Say: This is my path. I call to God with insight, I and those who follow me, and Glory be to God, and I am not of the polytheists (Surat Yusuf: from verse 108);The theory of knowledge is an organized, systematic study of the issue of knowledge concerned with studying the sources of knowledge, its potential, goals, and limits. Qur'anic knowledge is scientific, systematic knowledge, divine values and goals, rational in its understanding, study and research, according to the definition of the International Institute of Islamic Thought. The theory of knowledge applies to all areas of knowledge, including administrative knowledge, the focus of this research. There are many sources of administrative knowledge: revelation, senses, and reason. Revelation is the primary source of this great knowledge. What is meant by revelation is the hidden and quick information and inspiration for those whom God chooses from among His servants, the prophets and the righteous. Revelation and its derivatives have been mentioned in seventy places in the

Holy Qur'an.³⁵ ;And when the star descends, your companion will never go astray, nor will he go astray, and he does not speak of desire. Indeed, it is only a revelation whose knowledge is revealed, very powerful. (Surat An-Najm: verses 1-5);Revelation is a necessary channel in matters that need legislation. Humanity needs understandable science and accurate, comprehensive knowledge to organize its affairs, as it is not possible for them to reach it with their senses or minds. The importance of knowledge through revelation comes from its distinct characteristics::³⁶It is knowledge coming from GodAndIt represents a source of metaphysical knowledgeAndIt is characterized by stabilityAndIt is characterized by comprehensiveness and integrationAndIt is characterized by realismAndIt is characterized by balanceAndIt is characterized by objectivity;Providing the "normative" for any cognitive research in any field. Perhaps the normative characteristic is the most important characteristic of revelation, which is what achieves a documented scientific reference for Muslims. These characteristics are an important basis for administrative knowledge in every era, especially the contemporary one, due to the multiplicity of environments and the differences in cultures.³⁷

In addition to revelation, the Qur'an also emphasizes, in many places, the importance of the mind and the senses together, as they have a large and important role in the possibility of knowledge, through various approaches: historical, analytical, experimental, and comparative. Revelation and sensory perception are the basic building blocks of Islamic knowledge and have importance in legislation, regulation and follow-up.³⁸;The Qur'an explicitly directs the use of reason to study history objectively and to analyze and evaluate situations and individuals on the basis of justice and insight. As the Qur'an warns us against suspicion and everything that might distance us from

seeing Him, as the Qur'an warns us against mistaking reality for what it is. Thus, the Holy Qur'an seeks to read, analyze, and compare situations and results on a valuable (moral) and realistic basis in order to derive the Sunnah and then gain the ability to make rational decisions, direct events, and shape the desired future.³⁹

The basic goal of knowledge is to recognize the greatness of God, His power, His names, and His attributes in a way that achieves His monotheism, faith in Him, fear of Him, and worship

There are specific characteristics that distinguish administrative knowledge in the Qur'an, including::

- 1- Derived from a fixed source (that does not change or change): It is We who sent down the Remembrance, and We will preserve it (Surat Al-Hijr: from verse 9)⁴⁰.
- 2- Derived from the Islamic vision, which is characterized by comprehensiveness and totality We have not neglected anything in the Book (Surat Al-An'am: Verse 38)
- 3- It is characterized by privacy and originality as it is derived from an independent source (revelation)..
- 4- It includes concepts that control and inspire the mind.⁴¹ And It forms a conceptual system that complements each other when researching, and this is what God Almighty said "And if it had been from other than God, they would have found in it much discrepancy." (Surat An-Nisa: Verse 82)
- 5- It is distinguished by its moral content: Indeed, this Qur'an guides to that which is most upright and gives good tidings to the believers (Surat Al-Isra: from verse 9)

6- Islamic concepts are characterized by realism. If they are independent in structure, they are not independent in interaction. And it provides interconnected past, present and future knowledge, emphasizing the importance of the time dimension and the phased division of any administration.⁴²

7- Introduction in a graphic style that has an immediate impact on the reader. And it provides the standardization that contemporary positive science lacks.

-8- There is an integration between all concepts within the concept itself, regardless of the multiple levels, such as the concept of Shura, which is practiced at the level of governance, work, family, and even the human soul. If you try one concept, you will find that it calls for the rest of the concepts related to it..⁴³

The second section: sites of administrative knowledge in the Qur'an: The Holy Qur'an contains many verses related to administration, some of which were mentioned in a direct manner, meaning direct administrative guidance, and some of which were mentioned in an indirect manner in the context of a story, proverb, or situation for consideration. Some of them were used in administrative terms, and some of them were used in social psychological terms, to give an indicator of administrative significance.⁴⁴

The administrative knowledge mentioned in the Qur'an, in addition to being from the Lord of the Worlds (and the only source of knowledge), came in the form of documented practices and clear observations in which the presentation linked results and causes in a manner that focused on the surrounding environment as an effective influence within an organized and precise analytical framework. It also adopted a clear methodology based on observation and scientific thinking using the senses and mental abilities to call on humans to do what is best for them in reconstructing the earth

(sustainable development). Administrative knowledge has been contained in many sites that cannot be enumerated. Therefore, the researcher diligently believes that these sites should be classified according to the method of presentation for the purposes of scientific research.. Accordingly, the places or locations of administrative knowledge can be stated or traced in verses with administrative significance according to the following:⁴⁵

Second: Indirect directions: There are many forms through which they are given, such as stories, proverbs, and situations.:

a. Stories: God Almighty says: Indeed, in their stories there is a lesson for those of understanding, it is not a fabricated hadith, but the confirmation of what is before it, and the detailing of all things, and guidance and mercy for a people who believe (Yusuf: from verse: 111), and among them are:

1- The story of Joseph, peace be upon him, his interpretation of the narrative, and the design of a strategic plan that fulfills all the conditions of strategic planning as an important and basic stage of strategic management.,He said, “You will sow for seven years a tree, and you will not reap it, so leave it in its ears except a little of what you will eat. Then after that will come seven days of hardship. You will not give to them except a little of what you will fortify. Then after that will come a year in which people will rain and in which they will press.” (Surat Yusuf: From verse 49) 47)⁴⁶

2- The story of Solomon, peace be upon him, with the hoopoe about following his subjects, trusting them, and empowering them through consultation and implementation (Surat An-Naml: 44-20)

3- The story of the Prophet Musa and his brother Harun, peace be upon them, in administration through participation and the assistance of those with abilities. Harun is

my brother. I strengthen my support with him and share with him in my affairs (Surat Taha: 30-

The concept and characteristics of administrative knowledge in the Qur'an:

AssociatedThe concept of administration in the Qur'an refers to the function entrusted to it, which is to achieve the reconstruction of the earth in implementation of the divine caliphate order, which cannot be accomplished without administration. Therefore, the existence of management is an inevitable issue according to the Qur'anic perspective, and because it is inevitable, it must have a system. This system has a specific goal, a clear map, its elements have known relationships and dimensions, and there are values that govern it. It is a comprehensive and integrated system based on the monotheism of God, who entrusted man with this task and prepared him for it with science and knowledge. The concept of management in the Qur'an revolves around several axes: 1- The axis of God's monotheism, which is the main axis, as all matters are managed according to the will of God alone.2-AxisThe function is to reconstruct the land, and reconstruction has a broad concept and in all areas of sustainable development to implement the purposes of Sharia.3-AxisThe system is represented by the laws revealed to its messengers to guide man. 4AxisIt is carried out by humans to achieve human interests and benefits. For this reason, the Qur'an has established a method for dealing with humans and exploiting them as a resource, especially since all humans are successors, which is expressed in the construction of humans. This is represented, starting with honor and appreciation, then qualification and investment, then consultation and participation in implementation, and finally motivation for work and effective follow-up, within the values of justice, honesty and responsibility.,And othersIt is mentioned that the Qur'anic approach is a unique approach in recreating

souls, and that exploiting what God Almighty has subjected is considered one of the obligations of reconstruction, and it is an obligation that man will be asked about on the Day of Resurrection. God Almighty said: They said: Was not the earth of God spacious so that you emigrated therein? (Surat An-Nisa: 97).

features Quranic methodology in presenting administrative knowledge: While The

following is a presentation of what the researcher reached in her study regarding the characteristics of the Qur'anic methodology in presenting the administrative problem: 1- Make The modern Qur'an is an entry point into people's hearts and minds and a starting point for their guidance. This prepares the people to understand the legislation and be convinced by it. Thus, it achieved the living and detailed leadership of the Qur'an throughout time, and it also achieved miraculous informational and educational goals.

2- And he has This approach is linked to another important methodology, which is the gradualism in legislation, which is clearly explained in the Almighty's saying: And those who disbelieved said, "If only the Qur'an had been sent down to him in one sentence, 'Thus will certainly surely your servants have repented thereby,' and We recited it in a manner of singing." (Surat Al-Furqan: 32); if a Radallah That the Qur'an was revealed in stages according to facts and incidents, which achieved people's conviction and strengthened their faith, and also gave His Noble Messenger a lot of support (in the effort and time necessary for the call and establishing the method)..

3- Adopt the Qur'an Pluralism of approaches, as we find it presents administrative knowledge in multiple approaches: experimental, descriptive, analytical, deductive, and inductive, which supports the veracity and documentation of researchers' administrative knowledge, enhances thinking from different aspects or approaches, and also develops

the skill of effective comparison. An example of this: Dhu al-Qarnayn's management of the reclamation project between the two dams.

4- AdoptThe Qur'an documents documentation as a main method in presenting administrative information. This is evident in many of the directives contained within the verses related to situations or stories (for example: the story of the hoopoe with the Prophet Solomon), where the Prophet Solomon asked the hoopoe for a documented justification for his absence, and he also sent a documented letter to Bilqis to invite her people. To believe in God. It is also part of the Qur'an's methodology to document information about the accompanying events, whether they have occurred or will occur (historical or future).

5- UrgeThe Qur'an is for the universe to recite, think about it with awareness and insight, and follow God's laws in it in all aspects. Contemplating God's universal signs and social norms is the primary and continuous means of receiving knowledge. Social norms here provide important indications of what should be done on the administrative side.

6-DisplayThe Qur'an contains administrative knowledge in different and distant locations and with multiple approaches, meaning that the same information is presented for multiple purposes in different locations, for example the story of the Prophet Moses, peace be upon him.AndlinkThe Qur'an provides administrative knowledge of man's mission in this life in order to direct him to use it and deal with it in all circumstances in the correct manner to advance his mission. God Almighty said, "O David, We have made you a successor on earth, so judge between the people with justice and do not follow desires." (Surah Surah, verse 26)AndsituationThe Qur'an has clear standards for

administrative practice in different situations and presented them in a way that highlights their necessity and importance. Example: The standard for selecting the competent employee in the story of Joseph: And the king said, "Bring it to me so that I can extract it for myself." When he spoke to him, he said, "Today you are with us in a trustworthy place." He said, "Put me in charge of the treasures of the earth, for I am an all-knowing guardian." (Surat Yusuf: 54-55) And also in the story of Moses: I wish you would hire him. Indeed, the best of those you hire is the strong and trustworthy (Surat Al-Qasas: 26).

9. Formulation Knowledge in a renewed manner characterized by accuracy and compatibility with the thought or focus of the surah in which it was mentioned. Every thoughtful reader discovers various clues and obtains new knowledge, which proves the integrated and comprehensive concept of administrative knowledge. It also adds literary pleasure to administrative information, making it more harmonious and attractive within a distinct knowledge system.

10- The Qur'an linked the administrative cognitive aspect to reality, that is, administrative practice to confirm knowledge as applied facts and not theoretical. An example of God Almighty's saying: And consult them about the matter (Surat Al Imran: 159).

12. He calls The Qur'an calls for the use of all sensory and mental knowledge tools for administrative knowledge.

15- Adopted The method of compatibility in presenting administrative guidance in a way that shows the primacy of the Qur'an in the opinions of human capabilities and the

surrounding environment, which is what is known in contemporary science as the compatibility theory.

16-receivedSome of the verses are in the form of questions: Say: Are the blind and the seeing equal? Will you not reflect? (Surat Al-An'am: 50) This is an explicit call to activate the methodology of purposeful collective scientific thought. That is, part of the methodology of the Qur'an is guidance for organized collective intellectual work (work teams)..

18-fromThe methodology of the Qur'anic presentation of administrative knowledge. Presentation of the call to learning in the form of a specific question in the form of a challenge. Example of the Almighty's saying: Say, "Do you have any knowledge that you can produce for us? You only follow conjecture, and if you do not be careful." (Surat Ash-Shura: 148

19-tiedThe methodology of the Qur'anic presentation among the relevant sciences did not present administrative knowledge independently, but rather emphasized overlap and integration into a cohesive unit, such as the link between psychology and management in leadership behavior.

20. It is noted that the Qur'anic discourse in the field of management is directed primarily to the leadership and consult them in the matter (Al-Imran: 159) Or to the Muslim community And prepare against them whatever strength you can (Surat Al-Anfal: 60)..⁴⁷

21. It is not separatedThe approach of the Holy Qur'an never combines rational evidence and emotional motivation, and always combines encouragement and intimidation to force those responsible to do good and avoid evil. (Surat Al Imran: 159)

22-fromThe characteristics of the Qur'an in terms of presentation style are the multiplicity of methods for presenting the same meaning and the combination of brevity, clarification, and succinctness in pronunciation while being faithful to the meaning. Example: And their affairs were consulted among themselves (Surat Ash-Shura: from verse 34) and he consulted them about the matter (Al Imran: from verse 159);She wasThese are the most important characteristics of the Quranic methodology in presenting administrative knowledge. There is no doubt ,comprehensive, integrated vision.⁴⁸

Paying attention to the personal skills and interests of employees:

What needs to be considered here is that people's attitudes and qualities should be considered in relation to the expected responsibility. The characteristic itself indicates that the treasury's responsibility depends on those characteristics. Hazrat Yusuf does not say that I am beautiful or that I have great power, but he says:

He said, "Put me in charge of the treasures of the earth. Indeed, I am the All-Knowing." (Joseph: 55) Interpretation: Joseph said: "Put me in charge of the treasures of this land. Indeed, I am trustworthy and All-Knowing."

The Holy Prophet identified two important qualities in this position: one is honesty, and the other is knowledge (Al-Nabawi, 2010).

The Commander of the Faithful Ali (peace be upon him) mentioned the qualities that should be taken into account in employees in their responsibilities; For example, for the army commander, kindness and mercy are for the religion of God, the Prophet (PBUH), and the Imam (PBUH), and for the princes is part of the love for the soldiers, and for the owner of the secret. Politeness, chastity, care for the poor, humility and modesty are

necessary qualities (The Prophet, 1380). You should also pay attention to the following points: When hiring the right people, the personal relationship between people must be taken into account. (Youssef himself was interested in becoming treasurer.)

Interest in people's history: An important characteristic of a manager is to have a good record in terms of performance and also in terms of good reputation and calm, that is, a manager should be chosen especially for important tasks, and the person who has a good reputation and a good record in the past should be checked and should be chosen. The Holy Qur'an also mentions in verse 64 of Surah Yusuf that::He said, "Do you trust me except with my brother before?" (Yusuf: 64) Translation: When Jacob's sons asked their father to take Joseph's brother (Benjamin) with them to Egypt, Jacob said: Should I take you as his guardian? As I confirmed to you about his brother Joseph?! Ali (peace be upon him) also says about Muawiyah: Translation: "O Muawiyah, how can you be a ruler over the people and a leader over the Islamic nation when you do not have a good record or sign of chivalry?" In the continuation he says: Translation: "And I seek refuge in God from distress and prolonged misery" (Nahj al-Balagha, Epistle 10). It is not permissible to trust people with a bad record in handing over responsibility quickly (Al-Qari, 2008).

Conclusion:

The importance of this study appears in that it sheds light on the foundations, goals, and principles of administration in the Holy Qur'an and the narrations of the People of the House, peace be upon them, by extracting administration and its principles applicable in this time from the Book of God Almighty and the noble narrations. This study is considered one of the rare studies that shed light on the link between administration, the Holy Qur'an, and the narrations of the Ahl al-Bayt, peace be upon them. Books on the

interpretation of the Holy Qur'an and modern management books were used to reach aspects of management in the Holy Qur'an and the narrations of the Ahl al-Bayt, peace be upon them. In addition, this study will open Prospects of knowledge for researchers of administrative sciences and Quranic sciences to explore other aspects of administrative sciences that have been mentioned in the Holy Qur'an and the narrations of the Prophet's family, peace be upon them.

There are teachings about the theoretical and practical foundations of Islamic management, and the characteristics and duties of a competent manager in verses of the Qur'an and the hadiths of Al-Innoe. As is the case in the science of managing the mechanism of relations between humans, special attention has been paid to the principles and methods of human relations with each other, with nature.

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⁴ Surah Al-Ahzab, verse 19

⁵Al-Ma'idah/Surah 5, verse 67

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¹⁴Haman, sermon 146.

¹⁵Nahj al-Balagha, Shaqshaqiyya sermon (sermon 3).

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