Semantics of Organization with a Quranic Approach

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Abstract: In the present day due to the complexity of human relationships organization which is a shortenedversion for companies, factories, ministries, universities, etc. plays a key role in the type of relations and consequently the formation of human personality. Identifying the constraints and inherent complications affecting the nature of the organization provides a clear vision for planning and taking advantage of the organizational capabilities. Since, the organization requires a specific definition based on each school of thought, identifying the constraints of definition from a Quranic perspective has been discussed in this study. For this purpose, the verses which refer to the systematic divine organization and some illustrative narratives have been used. According to the Quranic approach to human beings and their relationships, definition of the organization from this perspective has a substantive difference relative to other schools and explaining its constraints based on verses has been also mentioned.

Key words: Organization, divine organization, Quran, substantive, planning

INTRODUCTION

Organizations which are a shortenedversion for companies, factories, ministries, universities, hospitals and so onform today's society. So, the modern society is an organizational society. Most of the human life in such a society is spent in organizations. The child is born in an organization called maternity hospital and spends most of his life and growth period in an organization called school and afterwards works in various government or private agencies (Hall, 1997).

Individuals either work most of their life in organizations or are associated with an organization. They offer services in an organization and receive services from dozens of organizations. Each organization fulfills different objectives for people and society through performing different tasks. These goalsare more complicated than they can be done by an individual or a small group. The formation of organizations in human society arises from the nature of man's collective life. Discussion of organization addresses the following questions:

- What is the nature of organizations?
- What factors influence their efficiency?

Moreover from the religious perspectiveand given the extensive presence of people in these centers and also the need for the guidance of mankind by God Almighty, this question arises as to whether God has considered the issue of organization and type of its interaction and function.

In management science and sociology, scientists have focused for years on the quiddity of organization and how to make it efficient. This has caused the provision of various definitions and different theories in order to gain a realistic and comprehensive understanding of this issue.

DEFINITION OF THE ORGANIZATION IN NON-ISLAMIC STUDIES

Various definitions of organization have been provided by management experts. Below, some of these definitions are listed. Some experts have provided the following definition according to the classical approach to organization which is the product of three ways of thinking about organization, namely bureaucracy, administrative theory and scientific management. Organization is a structure of power relations, goals, roles, activities, communications and other factors that exists among those who work together as a group (Hicks and Goulet, 2007). This definition which has been set according to three approaches of bureaucracy to organization and administrative system administrative theory which has been presented by managers and Taylor's scientific management considers that all of the three above-mentioned issues are established based on the expertise and construction of the organization in terms of hierarchy and responsibility (ibid., 162/1).

Barnard refers to organization as a system of personal forces or activities which have been consciously coordinated and calls it a system of interconnected activities.

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Davis refers to organization as a group or groups of individuals who cooperate under the chairmanship of a leader to achieve a purpose (Tasi, 2009).

From the perspective of rationalists, "organizations are the collections inclined to follow fairly specific objectives and enjoy social structures with relatively organized forms" (Seresht, 1998).

The aforesaid definition, in addition to the distinctive aspects of organizations, emphasizes the normative structure, i.e., the structure that deals withdo's. Organization has assumed new definitions from two other viewpoints, namely natural systems and open systems. In the definition provided from the perspective of natural systems on organizations, it has been mentioned that: Organizations are regarded as the collections with members who arejointly interested in the survival of their collection. Members move towards their purpose through working together and the informal structure they create. (ibid).

Barnardprovides the following definition of organization from the perspective of open systems: "Formal organization isconscious,selective and purposeful cooperation among individuals" (Scott, 2008). The important point in these definitions which have been presented with three approaches to organization is that scholars who have defined the organization with a rational attitudeparticularly emphasizethe normative structure although they do not ignore the behavioral structure. Further, scientists who have defined the organization from a natural attitude have considered it as a living thing whose survival and life like that of other living creatures are always of prime importance.

Also, those who have viewed the organization with an attitude of open systems have primarily focused on the organization's relationship with its surrounding environment instead of emphasizing the behavioral or normative structures (ibid.: 33/1).

One of the most important defects of the mentioned definitions is that in none of them, spirituality has been considered as one of the pillars of the organization whereas in recent decades, the presence of spirituality in organizations has been recognized as an undeniable issue and extensive efforts have been made to organize a place for it in the organization.

ORGANIZATION IN ISLAM AND QURAN

To clarify the status of organization in the Quranic-Islamic thinking of management science, it is necessary to mention the instances that can be the reason for this issue. By reviewing the religious sources which was conducted with a management approach and considering the issue of organization organization is verifiable by different religious reasons. In short, these reasons are as follows:

- Verses of Holy Quran
- Emphasizing the need for the existence of the government and rulerin narratives; this emphasis is based on considering the division of labor and formation of organization as evident
- Explaining the concept of Imamate to Muslims in narratives; this title refers to the concept of Imamate as being organizational
- Necessity of implementing hudud (limits) in the Islamic political system
- Emphasizing discipline in Islam; this issue makes the existence of different organizations necessary for order fulfillment with regard to the expansion and diversity of Islamic countries
- Explaining the features of organization in narratives without mentioning the name of the organization

The mentioned reasons can be explained under the two titles of Quranic and narrative reasons.

QURANIC REASONS OF THE ORGANIZATION

One of the important verses in this regard is the following: "Indeed, the faithful are those who have faith in Allah and His Messenger and when they are with him in a collective affair, they do not leave until they have sought his permission. Indeed, those who seek your permission, it is they who have faith in Allah and His Messenger. So when they seek your permission for some work of theirs, give permission to whomever of them you wish and plead with Allah to forgive them. Indeed, Allah is all-forgiving, all-merciful" (Surah An-Nur: 62).

Given the centrality of the structure of a "collective affair" and companionship of the Companions with the Prophet (PBUH) in the formation of thecollective affair, this holy verse comprises basic and important points in introducing the divine organization and its structure and constituent elements.

The word "affair"has different meanings and functions, the sum of which means demand and duty together with transcendence. This general meaning is applied to whatever is desirable and of interest.

What separates this word from other synonymous words is transcendence and demand (Shirazi, 1995). Although in wordbooks, several applications such as property growth, blessing, teacher, conceit, dignity and so on have been mentioned for the meaningfulness of this

word what is the result of the analysis of these meanings is the centrality of demand and duty together with transcendence.

Points of the verse: Although, the subject of this verse is military issues, it can also be used in cases where there is the need for gathering with the centrality of leadership considering the popularity of the term "collective affair" (Tabatabaei, 15: 166/1517) since this case is not specific.

The term "collective affair" is an adjective-noun combination. Therefore, it implies that the affair would not be realizedwithout gathering.

As the meaning of "affair" indicates, this word has special governmental significance and in some instances, it has been applied in Quran with regard to its management significance (Surah Nesa: 84).

This holy verse considers some features for the collective affair which includes governmental and defining (Taklifi) rules; like the need for the companionship of members and staff with the head of the organization which is a governmental rule. This governmental rule itself consists of defining rules such as the prohibition of Levaz (evading the responsibility). Accordingly, it becomes clear that the collective affair mentioned in the holy verse has legal personality which is followed by its appropriate rules.

According to the first part of the verse which considers the faith as contingent on faith in God and His Messenger, the conditions for membership in the divine organization are introduced. Given the term "Messenger" in this holy verse which refers to the leader of the organization, faith and belief in the guardianship of the supreme jurisconsult which existed in the structure of the Islamic stateýduring the leadership of Prophet Muhammad (PBUH) can be understood.

From the expression "give permission to whomever of them you wish", it isrealized that theorganization's leader the Prophet_can issue the specific rules.

From the indefiniteness of the "collective affair", inclusion and generality can be deduced. Thus, it is applied to all the organizations required by society.

"Giving permission" shows the law on how to manage the divine organization. So, the divine organization is not governed in a dictatorial manner but the rules must be taken from religious and divine sources.

Accompanyingthe Messenger is relevant in the divine organization. This means that everyone should be in his specialized post. With regard to the wisdom of the Messenger the organization's leader which is understood from the term "giving permission", it becomes clear that entrances and exits in the divine organization occur based on wisdom and need assessment.

From the term "giving permission", the authority of the person in charge of the divine organization in organizational management can be deduced.

From the word "Messenger", religious knowledge and organizational expertise can be understood which characterize the head of the organization in the Islamic system since if expertise and knowledge are not sufficient, giving permission by the chief is not relevant and defendable.

Messenger has three implications: prophethood which means receiving the divine words; being human; guardianship. The collective affair is the expression of governmental status of the Messenger which is required by the affair.

The phrase "give them permission" is within the organizational authority. Permission is a key word. Permission of the ruler is the same as legislation. Membership must be granted with the permission of the chief which proves the legitimacy of the performance of members and staff. Considering the phrase "plead with Allah to forgive them" which shows the attention of the organization's chief to the excellence and spiritual development of the staff, it becomes clear that in the divine organization, spirituality is among the preparations for the formation of the organization since asking forgiveness by the chief for the staff is a sign of the behavior and culture of the divine organization.

Application of Bab-e-Estef'al in asking forgiveness indicates that the main ruler in the divineorganization is God. The Messenger is the one who brings the news and the prophet is someone who receives the news (Qomi, 1995). So, the prerequisite for being the Messenger is that he has obtained the news. Therefore, it is necessary for the individual who plays the role of a messenger in the organizationto be aware already of the commands of the divine religion. With this background, it becomes clear that the special science the science of religion and jurisprudence is the basic condition for the leader of the divine organization. According to the first part of the next verse, since the Messenger's leader of the divine organization commands have a divine origin if they are not obeyed, this will cause disturbance anddisruption in the organization. That is why it has been prohibited.

Membership in the organization is the same as companionship which is a governmental rule. After membership, companionship is created which according to the last verse of Surah Fath,characteristics of the members are determined.

Under the next verse, understanding and compensation for the defect in selection is accompanied by the condition of faith. So, if in selection, non-believers or unfaithful people enter the organization, God compensates.

Considering the agreement of the last verse of Surah Fath withthe issues ofthe divine organization, it is necessary to introduce this verse and extract its organizational points."Muhammad is the messenger of Allah and those who are with him are harsh against the unbelievers but merciful to one another. You see them bow and prostrate themselves seeking the bounty and pleasure of Allah. Their mark is on their faces from the trace of prostration. That is their likeness in the Torah and their likeness in the Gospel as the seed which puts forth its shoot and strengthens it, so that it grows stout and rises straight upon its stalk, delighting the sowers and through them he enrages the unbelievers. Allah has promised those of them who believe and do good deeds, forgiveness and a great wage." (Surah Fath: 29)

Considering the reference to theorganization's leader and identifying the organizational members, this verse is clearly proportionate to the issues of the divine organization. Below, some points from the verse which relate to the issues of the organization are expressed.

The organization's leader is the Messenger of Allah. That is, the instructions of the divine organization are based on revelation and God's commands. Hence, it is essential for the leader of the divine organization to have the necessary knowledge of divine orders and the organization's rules must be taken from the revelation.

Harsh: It means that the organization must be sensitive to the environment and surrounding threats and individuals and members must show sensitivity towards it. Also, this word implies that it is necessary for the organization as a legal personality to act in such a way thatintensity and strength be maintainedthrough logical planning.

Merciful: This term refers to the interpersonal attractions of the organization. This matter is concerned with a continuous solution in the organization.

Rohama (merciful) is the plural form of Rahim and emphasizes thedivine management theory, i.e. management with the centrality of the culture of mercy in the organization. The term "to one another" refers to the separation of the organization's members and shows the manner of the organizational behavior. Type of the organizational behavior towards the external environment and other organizations is determined with regard to the terms "harsh" and "merciful". Dhimmisare subject to theculture of organizationalmercy in the divine organization. However, considering the generality of "merciful", it can be understood that mercy out of generosity (Rahmani mercy)is applicable to dhimmis and mercy out of kindness (Rahimi mercy) is specific to the believers. Indeed, excluding this group of infidels from the generality of "harsh against the unbelievers" puts them in

the context of the organization's divine mercy. But given the diversity of organizational mercy, by showing mercy towards them, it is surely meant mercy out of generosity.

Considering the two terms "faces" and "mark", it is stated that spiritual signs have been formed in the appearance of the organizational members as a result of their divine performance. That is, the effects of the worship and spiritual behaviors of the organizational members become manifest in their face and appearance. Spirituality in the behavior of the members of the divine organization is pivotally considered. It can be explained that from the effect, we discover the effective entity. Thus, due to the performance of the organizational behavior of the members in the divine organization, we should notice its main effective entity, namely the merciful God. Referrers must understand that this organization is divine and is different from other organizations.

In fact, continuous humility of the organizational members in front of the divine leader of the organization which can be deduced from the terms "bow" and "prostrate" influences their behavior towards other people so that the referrers notice it.

The performance of these members is such that all the referrers understand its divinity. This matter can be realized from the reflection of their behavior in other divine books mentioned following the verse.

Purpose has a special place in the divine organization. That is, the divine organization is goal-oriented and the main purpose is the growth and excellence of its members. Therefore, any organization that wishes to be divine should start from small goals and continue with a comprehensive perspective. This issue is inferredfrom the phrase "as the seed which puts forth its shoot". That is, the seed itself fights and removes the barriers and moves towards the designed goal.

Considering the proposed verses, terms such as faith, growth and excellence, collective work, purposefulness, divine leadership and awareness of the divine instructions affect the concept and definition of the divine organization.

NARRATIVE REASONS OF THE ORGANIZATION

Narratives concerning the issue of organization are abundant. Here, some of them are mentioned. In some narratives which deal with explaining and introducing the position of Imamate in the Islamic society, Imamate has been identified as the order of Muslims.

Abdul Aziz bin Moslem quotes that when Imam Ali ibn Musa al-Reza (AS) and I arrived in Marv, people from

the place of assemblage on Friday gathered around us and talked about Imamate and people's disagreement on this issue. I informed Imam of this issue. In this narrative, Imam, while recognizing the high status of the position of Imamate in religion, said that "Imamate is the rein of religion and a source of order and organization for Muslims and the good of the world".

In this part of the narrative, the position of Imamate is introduced to bring order and organization for Muslims which are accompanied by reforming theworld in the Islamic society.

Nezam (order) means organizing and lining up. Also, it refers to a thread which gives order to pearls or anything like that. This meaning has been stated in a deep narrative from Imam Ali (AS) in which the important role of Imam in coordinating the community has been mentioned: "The position of a commander is like a string on which beads are placed and he puts them side by side. If that string is untied, beads are scattered and each one goes to one direction such that bringing them together is never possible".

Thus order of Muslims means coordinating and bringing them into a specific structure for the purpose of reforming and facilitatingtheir worldly affairs. In the meaning of this word, there is also cooperation which is created among the Muslims in the important affairs of the society. According to the philology of the word, the concept of Imamate comprises the organizational functioning of the Islamic society in the light of the formation of Imamate. Broadness of this concept and the importance of speed in carrying out the Muslim affairs confirm the establishment of organization in various institutions related to the executive affairs of the Velayi government and society.

Additionally, in the systematic perspective to Islam, the concept of order has a high position. In the profound words from Imam Ali (AS) which have been stated in the form of his recommendations to his venerable children order in affairs and reconciliationamong Muslims have been considered along with recommendation for piety: "I recommend duty to Allah,order in life and reconciliation among people to you and all my children and family and anyone who receives my advice since I heard from the Prophet Muhammad (PBUH) saying that reconciliation among people is better that prayer and fasting".

Considering the specialaudience of this recommendation,Imam's emphasis on creating order in the Islamic society along with the function of this ordering, namely reconciliation among people and emphasis on it through citing a word from the Prophet (PBUH) by Imam show the importance of creating order and discipline in the human society. Considering the expansion of the

Islamic state, this order proves the regulation of affairs in the form of separate organizations.

Another reason that can be provided regarding the importance and necessity of forming an organization in Islamic sources is a word from Imam whowhile rejecting the argument of Khawarijindicating that the motto of "judgment is forGod alone" means "ruling over people is for God alone", emphasizes that in society, inevitably a ruler must govern people even if that ruler is guilty and non-divine. Imam (AS) said that "it is a statement of the truth that has been affected by misunderstanding. Yes, judgment is for God only but they say that ruling is for God only. However, people inevitably need a ruler, be it righteous or wicked" (ibid.: Sermon 40).

Imam's emphasis on the need for the existence of government for creating order and discipline in society even in cases where there is no divine ruler indicates the special place of order in doing social activities and non-stopping of works at any time. Since, the extent of needs causes the necessity of the division of labor in the form of specialized organizations, it can be concluded that from the viewpoint of Imam what is important is the formation ofinstitutions under the control of the government to facilitate social affairs. This understanding is achieved with regard to the narrative which deals with the benefits of the government.

Following the narrative, instances have been mentioned, each of which refers to a particular institution and organization in the government such as police force for road safety, Ministry of Justice, Jihad Organization, Ministry of Foreign Affairs, zakat and tax collection agencies and so on.

This is a theme that has been stated in other narratives. From this collection, there is a narrative quoted by Fazl ibn Shazan from Imam Ali ibn Musa al-Reza (AS) about explaining the reasons for the provisions and principles of religion in Islam. In part of the narrative, placing the Owner of Orders (Olol-Amr) in Islam has been questioned and in response, Imam has pointed out important reasons including the need for the execution of orders andhudud (limits) which in case of non-execution, corruption spreads across nation and their execution also involves the existence of a ruler and government.

Imam's emphasis on the necessity of enforcing the divine laws and rules even if it occurs by a tyrant it is understood from this matter that this issue is among the most important duties of the government shows the importance of addressing these social needs for the continuation of social order and keeping the society away from chaos and disruption and also facilitating the settlement of affairs.

Another reason for the existence of organizations in the Islamic political system is to explain the features of organizations in narratives and form the organizational structureat the time of prophetic and Alavi rule. Of these instances, providing two examples will suffice.

First is the formation of the organization of the revelation writers by the Prophet Muhammad (PBUH). Although due tothe simplicity of communicationsin that period, the form of the organization was not as complex as today, professionalism and attention to the performance of tasks by some people in order to release the time for others to deal with other matters have been among the feedbacks of such organizations at that time.

Second is the division of the government system into public and special people in the letter of Imam Ali (AS) to Malek Ashtar. In this letter wherein the regulation of the governmental structure and the manner of governmental behaviorhave been ordered, Imam refers to important government organizations and points out their hierarchy of importance. In a part of the letter, it has been stated that "know that subjects consist of classes and the interest of the life of some of them is not provided except by some other and with reliance on one part of these classes, we can never be able to do without other part."

Following this part, various institutions and organizations such as office and army organization, ministry of justice, dispute settlement councils, tax collectors and economic and industrialorganizations were mentioned and the necessity of their existence was emphasized since the absence of any of these organizations will lead to chaos in addressing the community needs and stagnation of social development. In addition to the aforesaid narratives, we can mention the narratives that refer to collective works and the blessings of groupworking. But due to the broadness of the discussion, explanation of this issue requires an independent subject. Thus, this amount of reasons is sufficient.

From what has been said about the organization and its necessity in verses and narratives organization which is called divine organization from the Quranic perspective can be defined as follows: "Divine organization includes a group consisting of faithful members with the leadership of a person aware of divine principles and instructions that operates with a focus on spirituality and transcendence of the members to achieve specific objectives."

In the following to clarify the background oforganization issues and its importance in Islamic sources, we refer to a word from Ibn Hindu that has been mentioned in the beginning of the book "Meftah al-Teb va Minhaj al-Taleb" for the division of sciences and necessity of forming the organization.

Ibn Hindu initially refers to the theory of past scientists indicating the division of the universe into the living creature that is, the one who does something or becomes affected by something and states that what neither does something nor gets influenced by an activity is called an extinct entity. Then, he talks about human activities and pictures them in different modes. He says: Now, activities done by humans have several modes:

- Some of them are common with animals such as eating, drinking, tearing, shouting and whatever may be done by humans or non-humans
- Some of human activities are common with angels such as using sciences and performing good deeds and whatever requires reasoning and thinking

He describes the first category as follows: they do not have any role in human growth and excellence and don not make up the humanity of mankind; but by doing those activities, man remains in a state of animality.

He divides the second category into two groups. On the other hand, intellectual activities are of two types: one type includes the activities whose occurrence is possible on the part of any person with sound nature and do not require practice and experience such as sewing the tear of clothes or wrapping cloth around the wound. In this kind of activities, there is no advantage for man since all wise people commonly do them. The second type comprises those activities whose performance depends on practice, repetition and learning. This type itself divides into two groups: one group is advantageous to city dwellers and another group includes the activities whose performance has no benefit such as human skill in climbing a tall tree and the like.

Ibn Hindu considers the division of works in a regulated system as an important requirement in urbanization in order to meet the needs of society and believes that doing theseaffairs is the cause of human dignity compared to ignorant people. He emphasizes that through this kind of activities, man becomes obedient to God and separates from the trait of cruelty and attains some affairs that are specific to humans and bring prosperity for them.

He believes that the formation of tasks in a separate system is the advantage of intellect and the purpose of creating the wise man is also the same which is the cause of prosperity in this world and the hereafter. In further explaining this matter and the necessity of a systematic structure, he writes.

God was aware of the fact that one person alone cannot achieve these affairs but everyone needs the cooperation of others. So, He created man as naturally

civil and placed in him the desire to become familiar with others and have a social life and cooperation with people. He introduces the serving of social needs as the cause of perfection and happiness of man and emphasizes that "in this atmosphere, individuals can achieve the prosperity they seek which leads to the ultimate goal of their creator".

To show the status of the systematic order and its importance, he likens the society to a human body and believes that the importance of some works and organizations is like the importance and role of the heart, brain and liver in humans. Further, he states that as there is one commander in the body and some affairs are of high importance and some organs are less important although their existence is essential in that body such as hair and nail, correspondingly in society, some of the organizations such as the organization of political system and police force are more important (Hindu and Hosein, 1989).

What is particularly important in this long speech is that first, systematic order and creating different organizations in society are imperative and consistent with the social nature of man. Second, considering the excellence, spirituality and divinity of affairs has been emphasized in the organizational structure. Third, members of society should not feel that the jobs they do are insignificant and trivial since in a social system, everything in its place is important and satisfies a social need which equally provides man with growth and excellence. Fourth, this speech shows that spirituality is inherent in the Islamic structure of the society and organization and formation of organizations is based on the formation of spirituality.

CONCLUSION

- Quran has special attention to the organization.
- Organization has been considered in narratives.
- Divine organization has special obligations and is formed with a transcendental approach.
- Spirituality is an inseparable element of the divine organization.
- It is essential for the leader of the divine organization to be familiar with the Knowledge and data of Islam and possesses the ability to analyze and deduce.

END NOTES

- Organization
- Barnard
- Davis

Indeed, the faithful are those who have faith in Allah and His Messenger and when they are with him in a collective affair, they do not leave until they have sought his permission. Indeed, those who seek your permission, it is they who have faith in Allah and His Messenger. So when they seek your permission for some work of theirs, give permission to whomever of them you wish and plead with Allah to forgive them. Indeed, Allah is all-forgiving, all-merciful.

Muhammad is the messenger of Allah and those who are with him are harsh against the unbelievers but merciful to one another. You see them bow and prostrate themselves seeking the bounty and pleasure of Allah. Their mark is on their faces from the trace of prostration. That is their likeness in the Torah and their likeness in the Gospel as the seed which puts forth its shoot and strengthens it, so that it grows stout and rises straight upon its stalk, delighting the sowers and through them he enrages the unbelievers. Allah has promised those of them who believe and do good deeds, forgiveness and a great wage.

The position of a commander is like a string on which beads are placed and he puts them side by side. If that string is untied, beads are scattered and each one goes to one direction such that bringing them together is never possible.

It is a statement of the truth that has been affected by misunderstanding. Yes that is right; judgment is for God only but they say that ruling is for God only. However, people inevitably need a ruler, be it righteous or wicked.

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