

## MERITOCRACY IN QURAN AND PERSIAN LITERATURE

**Kamran Pashaei Fakhri**

*Department of Persian literature, College of Persian literature and Foreign Languages, Tabriz  
Branch, Islamic Azad University, Tabriz, Iran  
Email: pashaei@iau.ac.ir*

### **Abstract**

This article tries to investigate Quran perspectives on the governance of the eminent rulers and the necessity of the ruling of the competent leaders in opinion of some Persian literary men. Obviously, sociological and anthropological issues and criticizing the ruling ways are considered in Persian literature. Undoubtedly, it is not easy to refer to these subjects especially in the ruling era of weak directors. Iranian Islamic society has own particular characteristics and since management has a direct relationship with culture of a society, thus the culture should be studied and the rules discovered in order to identify the principles of management. Therefore, employment of managerial methods through interpreting the literature and religion would not be possible by considering social needs. Management science is based on the survey of the rules and principles of humanity and studying individuals personality traits. Utilization of the techniques and equipments aid the organizations to achieve their goals.

**Key words:** Management, Meritocracy, Holy Quran, Persian Literature

### **1- Introduction**

Holy Quran is a major idea and opinion sources for answer to social questions. In this regards, Akrami and Pashaei Fakhri (2013) had investigated the importance of control and supervision. In Islam religion, especially among the Shiite, it is believed that people must wait for Imam Mehdi (PBH). Since it is believed that he is alive, would come one day, and would establish the government of justice.

Waiting for a savior or the will of deserved people is the final aim of the believers and it is something that prevents us from oppression, corruption, and violence and guides us to justice, devotion, paying attention to the poor. In this conduction we could witness the raising and evolutionary movement of human being.

### **2- Literature Review**

Quran says;

“And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors”(Holy Quran, chapter: Qesas, 5).

In general, management planning the mentioned principles must be noticed. Of course, it is impossible without will, planning, and following the framework. One of other specification of a director from Quran stand is “following the related reports of his organization” it is one of other lessons of management in the school of Solomon that he learns well. When hoopoe reports him from Saba territory: “Indeed, I found [there] a woman ruling them, she has been given of all things, and she has a great throne.” I found her and her people prostrating to the sun instead of Allah , and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided,( Holy Quran, chapter Naml, 23& 24)

After this repost Solomon says,

“[Solomon] said, “We will see whether you were truthful or were of the liars.

Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return.”(Holy Quran, chapter Naml, 27-28)

These words prove that in important subjects the individual must pay attention to small issues and carry out research in this regard.

The wrong methods of directing makes problem for the society before enemy could take any measure. Weaknesses, hopelessness are all the result of wrongdoings. As managing and good directing could be useful, wrong one also could create problems either. In order to achieve aims good management is necessary.

Managing the hearts

In heart management, a good director never uses insincerity, show off, lying, and to contempt others. There is no need to draw the attention of people by pressing them. When a director shows kindness is because of right and when shows violence and anger is to protect the right. When he makes relation with others, it is not because of his conceit but to remove the problems between him and others who have accepted his management. This relations of kindness is impossible but by power of God. If the entire world attempts to create, real relation among human if God rejects it would be impossible and if God wants nobody could prevent. “And brought together their hearts, if you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is exalted in Might and Wise.”(Holy Quran, chapter: Enfal, 63)

All relations among the hearts are upon God and Quran states the way of being respected one among the believers.

“Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.”(Holy Quran, chapter: Maryam, 96)

God loves those believers, who do right deeds and others would love them. It is the way that you could penetrate into the hearts of the people.

The fact is that the ability to manage the hearts is according to human capability and the acceptance degree of the director is according to his ability of penetration in to the hearts of people. Those who fears God, trusts his power and seeks the justice from him.

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.”( Quran, chapter: Tobeh, 128). “And We have not sent you, [O Muhammad], except as a mercy to the worlds.”(Quran, chapter:

Anbia, 107) .His glorious existence was a highest pity to people.

He managed the society with full power and the same led the society towards perfection. He approached people with kindness and nobody could doubt his candor in management. The same kindness placed the love of His majesty in the hearts of the people. People observed that Prophet attempts to use all his capability to direct people. God admires his prophet and says, “There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer;

[he is] concerned over you and to the believers is kind and merciful.”(Holy Quran, chapter: Tobeh, 128). He also says, we sent you a messenger form among yourself, and your pain, poverty, illiteracy and problems

is hard for him, he could not bear. He is keen on your peace, and is kind to believers. He has used *مكنا* intentionally instead of *مكسفا* that refers to relation of people and prophet. As a part of the people’s body, it appears in spirit of prophet. Thus, He knows all problems and pains, and shares them and never utters a word expect for their goodness; in fact it is the first description that is stated in the verses of Quran for prophet. This verse is at end of the Tobeh that is the story of anger; however, prophet is introduced in a way that declaring war towards enemies and feeling disgust and having hard position is a pity to them.

The tradition of holy prophet was so that his friends and followers perceived any of their deeds as a correction in their relation with God. He attempted to direct people to amend their measures. The first stage of his invitation is a witness to this fact. From his appointment as the prophet he started to invite some people to Islam confidentially. This era was an introduction to mental education for those who accepted the invitation and made them firm in their decision and problems.

The method of prophet was to create a change in human relation with God. Amending the human and their social insights prophet created a special order. Changing the minds and hearts and belief of people, social relations and management of the society changed everything. Mecca verses of Quran shows the best and most beautiful reasons for gaining these issues. Emphasize on amending the human relation with God is a necessity of directing. Prophet attempted to change human in the name of God. The first story that was descended to prophet determined this directing in managing plan for him: "Recite in the name of your Lord who created -Created man from a clinging substance, Recite, and your Lord is the most Generous Who taught by the pen - Taught man that which he knew not." (Holy Quran, chapter: Alagh, 1-5) Popularizing the meritocracy the ruler must hand over the responsibilities to those people who are capable of doing. Sa'adi emphasizes that important works must be given to experienced and expert ones who are capable of carrying out. Henry Faiol that was mentioned before emphasizes this specification. In two valuable books (Yousefi, 2012) we read: "Most kings believe misers one as enemy, since their ability is revealed in works and they find employment deserve either." (Khatib Rahbar, 2008).

"When you give something to somebody give according to his deserve, and never give it to ignorant, pay attention to misers one and he would serve you and would leave his own work because of you. The miser ones always first consider you and then pay attention to them." (Yousefi, 2010)

"however, when you give a job to somebody, consider his ability, and never give a job to anybody who does not deserve it, when somebody deserves to be handyman never appoint as barman, never ignore their ability since it is said that 'every job has a man', then enemies never attack you and you would not have any problem with your job, if he does not know the way to do something and if he does know his ability he would go to corruption, thus, the work must be handed over to experienced one and you would be at ease, as poet says: But God advises you to give the works to experienced one,

If you attempt to be successful in your work (Yousefi, 2012)

"If you want to be kind with your servants and raise him give him a job as he deserves not to be considered as an ignorant one." (Yousefi, 2012)

"Aware kings, never given two jobs to one person, since they want their works on way. Since if two jobs were offered to one person, one of the jobs would be impaired, because if one person does something in one job the other one would be inclined and if carries out one of them the other would be wrong then both would have problem. If you look closer, you would see both jobs are flowed and the employer would have problems. If two persons are offered, one job always one of them suggests it to other one and the job remains undid. Like two wives in one house. Both wives think that if one of them does the job the man of the house would think that she has done it and the other thinks the same. If the commander says, why you did not do the job correctly one of them says, the other is wrong and when you look closer, none of them is guilty. Everybody blames the other for guilt. When you refer to your logic, you must blame the body who gave a job to two persons. If the vizier is incompetent and king ignorant, one person is given two jobs or three or five and seven." Today we have some persons who have tens of jobs and if another job comes he would accept and if he has money he would dispersed

and he would not think whether that this man is able to carry out the job, is he able to do interactions, and is he able to do all the jobs? You must consider that no individual remains unemployed in house and unable ones have two or more jobs. Especially those who have served the country and I am surprised that you have offered the job to a person who was believer and if you did not accept you would be obliged. Thus, no money was wasted and servants would be at ease and king would be in peace either.” (KafarShoar, 2000) Using the religious and intelligent viziers “When you look to any city to seek for intelligent ones who fear God tell him that, ‘we appoint you responsible for this city and region, anything that God the glorious asks you, I would ask either. You must be aware of the condition of agents, judge, police, servants and every one and be even aware of their secrets and any obligation. If there is anybody in this quality, you must order them and if they do not accept you must oblige them.” (KafarShoar, 2000)

### 3- Conclusion

Considering the ideas of holy Quran, we understand that people would be divided to three events:

a-some create events

b-most of them witness the events

c-majority of them are ignorant

Here we could conclude that leaders and directors are stimulated or selected to create events. The reason for most of these events depends on the individual character of the person as Gerry Desler believes, director as a type have specifications that necessarily does not mean management, however have relation with the character of the director.

In environments that we witness a reduction in the motivation of the workers, we must not be surprised that workers may violate it and commit immoral measures. If in a management system, the director ignores the improvement of moral behaviors, aesthetic would be impaired in social life and we could conclude that: Quran ad some Persian men of thought know some aspects of the human psychology and refer to them. Iranian have played important role in development of science, especially management. The solution for problems of human society could be solved by functionalizing the scientific stands and ruling of the eminent. Functionalizing the Quranic ideas in development of human elements is the only option for releasing the nations from dictator rulers.

### References

- Akrami, J. and K. Pashayi Fakhri, (2013). An investigation on importance of control and supervision in Holy Quran. *J. Basic. Appl. Sci. Res.*, 1: 2449-2457.
- Ghazizadeh, K., (2009). *Politics and ruling in Quran*. Publication of Islamic culture research center, Tehran.
- Holy Quran, Islamic literature, chapters; Naml, Qesas, Enfal, Mariam, Tobeh and Alagh.
- Kafar Shoar, S.,( 2000). *The book of politics fromKhajeh-Nezamolmolk*, 1<sup>st</sup> edition. AmirkabirPress, Tehran.
- Khatib Rahbar, K., (2008). *Marzban, Sa’adeldinVaravini*, by Dr. Safi Alishah press, second Ed. Tehran.
- Yousefi, G., (2012). *Ghaboosname* by Onsolmaali KeikavoosIbnEskandarIbnGhaboos, Cultural and Scientific Press, Tehran.