



Looking at the monitoring and control process through a religious approach

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ABSTRACT

Trying to explain the principles of management, with the help of the different approaches is done by scholars in seminary and university. Approaches such as: fundamentalism, religious, legal, exegetical, historical, governmental method of the Prophet (pbuh) and Imam Ali (AS). Undoubtedly, each of these approaches is directly applicable at all or at least some managerial areas such as general manager duties, specific duties of directors, influence of principles and assumptions, managerial qualities and characteristics, management philosophy, management techniques, theory and management, etc. "Management control is the major component. Control and monitoring is the assessment of decisions and programs since its implementation and necessary proceedings to prevent the diversion of program operations and correct the possible caused deviations." (Jasbi, 274:1991) In this paper, an approach to the study of organizational control principles based on the effective mechanisms in order to explain the control and surveillance sources and devices in Islam have been reviewed. In addition, competition and regulatory role of Raghīb and Atīd, prophets and saints, angels, testimonies of members and organs of the human soul, approximately, enjoined and prohibited from denying public and self-control, especially as the top element of organizational life, and discuss focus is placed. Furthermore, the role of prophets and saints, angels, testimonies of members and organs of the human soul, public enjoined and prohibited from denying and self-control, especially as the superior and effective element of organizational life, will be discussed and explored.

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Introduction

According to the role of the cognitive and normative low foundations in our society, islamization of the social sciences means the consistent with the principles of the values of our society. In short, the formation of social science based on the teachings and values which is acceptable by Islam. This is of course never meant disregard or even less attention to the accomplishments of human common sense. Rather, the use of human achievements by pushing the overt and covert dominant cultural elements and selecting those categories of defensible, credible and worthy of use in own culture and replacing or adding epistemic values and Islamic culture is perfectly possible and reasonable. Therefore, the control is considered to be one of the pillars of management and manager as one of its main tasks should cover the different operation modes and features to the set motion should not be wasted. "Supervision and control (operational) is a step of management which in it should be clear that whether or not the organization has achieved? In other words, management is the control of evaluation of individual and organizational performance. Good management requires effective control". (Alagheband, 1993: 152).

Each system which is planned by human, its results must be continually evaluated, rigorously monitored and carefully controlled. Because, any system that can not be controlled will be collapse and disappear sooner or later. This characteristic in each system, ranging from small community institutions such as schools or systems of government of a country is true. It should be noted that the monitoring system is dependent on the fate of

any organization and therefore necessity for any organization managers and administrators of this phenomenon is evident.

The concept of control is to provide information for the effective management. In fact, the actual data is pertaining to control and both of them interact with each other such that good control creates the actual data and provides effective management. In contrast, well-informed also provides a basis for correct and real control. "The control is a research process and should take advantage of scientific research so that established the results based on scientific research principles and increase its certainty and validity. Lack of common understanding between management and control system and the high position of control and self-originality in any part and lack of attention to interactivity of these two positions makes the control system into an incompatible and uncoordinated system." (Seltiz, 1998:17-29).

In Islam, the brokers, in front of God, the Prophet (PBUH), Imam (as), people, superiors, subordinates and their conscience, are responsible and accountable. God monitoring is an inward monitoring that contains all behavior, speech, and even the human intention and only those who are sensitive against this kind of surveillance that are faithful to the principles of Islam.

Imam monitored is done through a set of his own people and systems that get his legitimacy from him and public monitoring is the general observation which is called Enjoined and prohibited from denying. Islam can be monitored directly, indirectly, openly or hidden. The exact implementation of the

Islam rules in monitoring and control can be used in the environmental, organizational and social systems and institutions and may have an important role in increasing the efficiency of management.

The importance of issue in view of religious

The importance which Islam attaches in monitor and evaluate does not exist in any human program. Awareness teachings of Islam indicate that Muslim and adherents (the plan of the gods), are encouraged to the constructive and evaluated work.

In many verses the subject of public control has been raised such as enjoined and prohibited from denying. In addition, there are verses in which Allah raises his oversight and accountability, as verse 18 of Sura " Qaf " which stated: "Did not utter any word except that he is ready to watch." Referring to the various sources of Hadith importance of monitoring and control can be achieved. Islamic scholars, in the formulation of narratives, has opened a chapter as measure or calculate the hearted response which usually has been collected the words of the infallible leaders (as) in this regard. From the perspective of management and organization supervising operations is necessary to collect information on the performance and to provide the ability in control operations.

The strategic control is the evaluation of environmental conditions and compared the current opportunities and threats with the anticipated opportunities and threats when formulating the strategy. Therefore, we can say that, the ultimate goal of religious insight is God. According to the basic principle of Islamic individual life become to an integrated and coordinated collection which in it any person who tries to reach the target group and knows its prosperity depends on the prosperity of society and the organization and he is its own inspector. (Aliahmadi, 1999: 35)

The purpose of monitoring indirectly is to not happen any demonstration. Measurement and control is closer to the reality so that the lowest error and the best prediction is performed in comparison with the organization goals. This is not possible except with the control and study actual results and comparison with the plans of the organization.

Divine Supervision

One of the traditions of God is complete, accurate and consistent inspection monitoring and evaluation of intentions and the actions of human. God in many verses of the Holy Qur'an, many times, introduces himself as the supervision and inspection and witnesses of Human's works. "O Prophet, tell: do, God and his prophet and the believers will see you, and soon we will back to the person who knows your covert and overt act and inform you what you did. Tobe ,105"

As used of this verse, and has stated in other verses of the Quran and Infallibles Hadith (PBUH), God sees all human things and he has to be carefully monitored. Thoughts and intentions of human are under God's complete and accurate monitoring. With a little reflection on the Holy Quran, and from hadith that arrived from the prophet (SAW) and the Imams (AS), the impression is that, six groups are responsible for monitoring of actions and thoughts and intentions of human.

Raghib and Atid

Best and above of all, the holy essence of God shall monitor the actions and intentions of servants. In the Holy Quran: "In any situation, when you read each verse of the Qur'an or do anything, we are witnesses over you when you enter it. Yones ... 61" So, the first observer of human actions is God. The reality is

that if a person believes the fact that always glorified God is witness on his work, he does not need to others control. Allah says in this regard: "He aware of eyes betrayed and hearts content and thoughts (Surah Moumenon, 19)." In this verse, both fine appearance and inner movement is refers to eye looking, The most appearance delicate movements, and hearts content, For example: (intention purity and pollution which is most hidden inside movement.) God has guardian on everyone two angels "Raghib" and "Atid". These two record both good and bad actions. "The man can not utter a single utterance unless and set out an angel ready to record it. Qaf, 18" It is obvious that God monitoring is sufficient for everything and everyone, and do not feel the necessity of the existence of other observers, but God justice requires that supervisors supervise and control the work of humans.

The Prophets and Imams (AS)

The holy Quran in this regard says: "How will be that day in which set for every nation a witness, and you (Muhammad) will be as a witness for the Islamic Ummah. Nisa, 41" God says in this verse that the Prophet (SAW) on the day of resurrection will be witness for his nation. It is clear testimony the resurrection day not to be correct without supervision in this world. So, The Prophet Muhammad (PBUH) is watching the actions of their nation in the world.

Following this verse, Imam Sadiq (AS) says: "This verse is about the nation of Muhammad (PBUH) which in every century for them will be an imam of us". Ali (AS) said: "My right on you is to follow me and do not turn back from my command and path in the difficulty of going in the right, otherwise, It is not for me more smite than deviate from you. Then convey him to a big punishment.

In another letter, he says to Zead Ibn Obayh, when he was the deputy of Abdullah bin Abbas in Basra: "I swear to God, truly Oath, if you has betrayed something small or large in the treasury of the Muslims and consume it on the contrary, i will hard on you, so hard that become you debased and greetings to those who are worthy." (Faiz al Islam, 1974: Letter 50).

So from the words of Imam, it is considered that Imam (AS) is responsible for the management of community and monitoring and control on it which for it he may be necessarily to create tools and machines. In the absence of infallible Imams (AS), the Islamic regime and the Muslim community is responsible for the oversight responsibilities.

The Angels

In addition to the monitoring of God and Prophets and the Imams (AS), some of the angels are watching over human actions and intentions. Holy Quran in this regard says: "In those days, every human will be into deceit, while an angels with him which will lead him to the account and an angel testifies against his actions." Qaf, 21

Human organs

All members of the human body are the witnesses of his actions. But, the holy Qur'an has mentioned to some cases. They can include the tongue, hands, feet, eyes and ears: "The day, the tongue and hand and foot will be witness to what they have done. Noor, 24"

Time

Time is also one of God's creatures which by permission of almighty God is monitoring of human actions in this world and will witness in the resurrection. Imam Ali (AS) said: "The son of Adam does not pass any day except when he says: O son of

Adam, I'm a new day, I am the witness, tell good in me, and do good works, I am witness in the resurrection."

Earth (Location)

The ground which under our feet and we're always its guests and we will be serve by a variety of favors and blessings, watch our actions, and will tell them on the day of resurrection. God, in surah Zalzal says: "When the earth is shaken violently and the earth shall remove its heavy loads and the man says: What happen for the earth, earth in that day tells the entire news." These verses are used to the earth will tell its news in the day of resurrection, and certainly, this will be done because of monitoring on the actions of people in this world.

Self-Blame

Reproaching soul or moral conscience in man, however, is monitoring one's actions and whenever human and moral obligations to be broken, the human fuel is contaminated with betrayal and crime. This internal watchdog brought down the flogging punishment on the body of the soul. Ali (AS) says about the second and third verses of the Qiyamat chapter: "O my son, in what which is between you and another, take yourself scale, love for the other what it is a satisfaction to your, and do not ask for another what is you do not want to yourself, and do not oppress so that you do not want it, and do goods as your love is so good, know ugly what an ugly in another, and be satisfied from the people as you get pleasing."

Beautiful statement of Imam Ali (AS) is the scale of good and evil which any person does not deprive of such talent. Probably, the well-known proverb, "Do not want for others what you do not want", is derived from this tradition.

Thus, whatever the staff be more advanced in their confidence, less supervision and the growth rate of the organization is higher, while the virtueless employees require additional monitoring and altogether has less work efficiency. The security administrator can force a restore of individual members, to prevent many violations and even make optimum comfort in the people. People know the good and bad and they know, and so the self-blame is blaming and criminal punishment is prescribed.

Imam al-Kazim (AS) said: "Does not of us, who do not pay to evaluate their work in each day, and thank God for the success that he has achieved, and if he did a bad, ask God to forgiveness." (Sawari, 2001: 125).

Public Surveillance (enjoining and forbidding evil)

In any society public oversight is needed to protect it from corruption and the collapse to monitor what is going on in the community, and keep the individual and society from the corruption. Since the Islamic state is the state of people and the law, and all the people which are equal in power and responsibility, and in the view of Qur'an, believers, both male and female, have provinces on each other, monitoring is established by enjoined and prohibited from denying and Muslim is one who does not likes what does not like for the others.

Public scrutiny in the name of enjoining and forbidding the evil has some steps and depending on how the person is guilty or refuse the assignment, there is difference in how to deal with him. Also, the conditions of who can to pay Enjoined and prohibited from denying is discussed in the legal texts. "Islamic organizations have created a comprehensive surveillance system, by the law of enjoining and forbidding evil, to persons according to his tasks will consider the others positive and negative acts and suggest appropriate responses where it is

necessary. Islamic administrator can by propagation of the survival and progressive low of enjoining and forbidding evil monitors of all units within the organization and instead of its officer's monitor, employees can control each other. However, the famous includes all of the positive and denied is to include all of the negative. Exact wording of the Hadith and Fiqh, affair and prohibited including every legitimate means that can be used for the purpose of keeping the building and develop." (Motahari, 1986: 241)

According to the laws and regulations relating to each Islamic organization which is taken from religion, one can force the laws and regulations to do enjoined and to prohibit from leaving it to be denied and to leave any prohibited from denying. "Imam Khomeini knows the necessity of both obligation as the necessity of religion and says: Anyone who denies them, if he knows that the necessity of denial them, denial the main religious principles, and also if be believed to this requirement, he is of the infidels." (Imam Khomeini, 1998:75)

Enjoined and prohibited from denying is divided into three categories by Imam Ali (AS): "Heart, linguistic and practical." Then he said: All conditions should be considered, otherwise, it will be incomplete. If he leaves all three ways, he will the dead among the living and others who does not prohibited from denying by language, heart and hand, really they are living dead." (Dashti, 2004: Hekmat 374)

The verses and public oversight

Public supervision have emphasized in the verses and Islamic traditions that some of them are: "You are the best nation which exists for humanity, you promote the good works and you will take to prevent untoward and you have faith in God." (All Imran, 10)

- "Come forth from you a group which invite to goodness, encourage to good works, keep away from evil. Such people are salvation. All Imran 104" "believer are who if they get power on earth, they prayer and give zakat and order to goods And forbids from evil. Hajj, 41 "

- "Keep yourself and your family from the fire. Tahrim, 6"

- "Believing men and women are all helper and loving each other, they force people to do good and forbid from the evil ... Tobeh, 7"

- " (O Prophet, to reward and happiness) tidings all repentance from believers, men who thank blessings, fastings, humility prayers, who enjoin and forbid from evil, and the keepers of God rules. Tobeh, 113."

The Prophet (pbuh) in this regard says: "All of you are guardians and responsible for each another, the Imam for the Ummah, and man responsible for family, and the woman in charge of the house and children. So, all of you are in management positions and responsible those who work under you." (Koleini, 1999: 208)

Imam Sadiq (AS), also said: "One of the essential rights of the believers to each other is advice" (Bukhari, Volume 3, Chapter Alnekah)

Organization managers monitoring

Supervisory of directors at a glance is divided into two parts:

A. The apparent oversight. This kind of overseeing could be done by a responsible in a number of ways:

- 1 - Directly by visiting their area of responsibility to get its strengths and weaknesses.
- 2 - Getting the report from brokers and evaluate them.
- 3 - Determination of apparent inspectors and creating an organization to inspect and search how to do things and report it

to the supervisor. The evident oversees, through its three methods, and the dominance of the organization responsible on subordinates and lead to his knowledge of the strengths and weaknesses of the organization and improve the development of subordinates. However, in this kind of supervision it is possible some of their offending employees with deceptive appearances to portray himself conscientious. It should not be limited only to such monitoring.

(B) Covert surveillance. Such monitoring may be done also by engage the hidden observer or the receipt of the reports, as it is:

1 - Determination of the secret inspector can consider the various actions of the agents, and to identify enable people and report them.

Receipt of the reports

It is also a suitable way to control the agents and brokers, because if they do not know the right of people and do any violence or neglect in dealing with work, people can be referred to a higher authority, and seniority will take appropriate action, if true, and then they obviously do not compromise on duty.

Imam Ali (AS), when he sent a division to a mission to the people who were in the path of this division, announced that: (Faiz al Islam 1974: 60 letters). "I'm in the army, then give me complain and the loss of what they did to you, but do not have the ability to overcome, to leave me with the grace of God, I will change it, if Allah wills."

Imam Ali (AS), to pay the complaints of the people, and listen to their heart in the Malek's treaty recommended that: "Put a time to meet people in public place without procedures and give a time for those who need you and sit in the general assembly and be humble in the house for the God who created you, to people speak by Inability in speech." (Dashti, 2004: A 53) In another place, he said to Malek: "get under labor brokers, put on them sighted eyes of people who are honest and loyal to the regime, to report to you shortcomings and problems." (Rahimi, 1386: 48)

However, in order to evaluate agents and employees, it is maybe occur that obstacles and undesirable results can be obtained. For example, one of the barriers in this area is the issues of negligence and strict monitoring. "Some of the evaluators in evaluating employees are careless, because they are afraid of facing them face to face, or recently have been placed in monitoring and evaluate the work of employees who have been ignored, or do not have abilities in assessment. On the other hand, some other officials in the intensity of their employees, because they believe that if they be more pronounced hard, the staff is more than fear and obedience. These officials believe it is one of the ways in management." (Ashknany, 2008:23)

Self-control

"Perhaps the most important problem that necessitates the existence of control is always the existence of percentage of error in anticipated operational programs and to fix the errors and correct operation, control is the only solution. Changing environment of organizational is the additional need to control. Organizations for their conservation should be aware of environmental changes and control is used for this awareness." (Alwani, 1997: 119)

One of the definitions of control is "a regular activity that during it expected results of operations in the form of standards are determined and in the case of deviations and gaps necessary reforms are done to achieve the goals and mission of the organization." (Stoner, 1983:592)

Self-control is the best and most appropriate method of control which is each individual's self-monitor. Finally, control must be self-control, such that each person is responsible for monitoring itself. Organizations and managers must move in such a way as to take effective and appropriate measures so that motivation and sense of responsibility in persons to be strong and individual conscience be so informed such that the person accurately assess and control itself and reinforce the strengths and to eliminate the weaknesses and correct them.

One of the concepts of control is self-monitoring. One of the hardest things is self-dominating. Man does not like a factor follows him. Every man likes to be independent. To give a good answer to this natural trait, self-control should be strengthened in a long time. Moreover, control is effective when the control have reached the stage of self-control. Otherwise, however the chain of control much be tighter and more agents are assigned, the control, is still was not sufficient, unless the people are self-controlled. In this case, the behavior of their colleagues in the performance, quality and quantity and the programs of organization are precisely controlled. "The object of control is to create a situation where the person who has no external control factors likes his duties. This purpose is not practical only by cultural works. If we assume that we make people consciously believing in their tasks, without any external control, it considered itself bound to carry out duties. But beyond the issue of conscience, this is the way to make them self-control." (Henz, 2001).

"In self-control people are satisfied from their conditions, but in the condition which can be managed by others, they are often not satisfied. Strengthening the deep faith of the people making them familiar and faithful to the principles of religious, patriotic sentiments of friendship, and strengthen the level of education are the most effective ways and means of restraint during the Islamic Revolution and during the eight years of sacred defense which has been observed." (AliAbadi, 1993:96). Grounds of belief in Islam are such that the way of making people to be belief to control is provided. Muslim who believed in the resurrection, of course, do not practice the forbidden acts. He thinks the fate and on this basis he could be self-controlled.

Knowledge of the unseen world and belief by managers causes the staff to shall control their supervisory personnel. Knowing and believing in God, who is an observer of the possible violation and there is no escape from his command and he oversees all aspects of the monitoring is caused a careful monitoring in the space agency. The control device when sees the God avoids in his behavior from suspicion, surveillance, defamation, gossip and slander and applies more precise monitoring and control on the organization and the employees.

In Islam Self- monitoring and self- control, is appreciated more than others-control. Thus, the field of Islamic beliefs provides the best platform for the control of our management, and managers should guide the individuals, to make the best out of this blessing and opportunity. The best and most complete way to human is to see himself constantly in God's presence. Should know that it is God who takes care of the things and he is aware of his actions, but always sees himself in the presence of the great God. If this be the human knowledge, the presence of God is in his view, do not improper. He is not trying to do anything that God wishes to cease. Such human works based on the love of God, not based on fear of hell nor heaven based on greed.

Imam Sadiq (AS) is quoted as saying: "We worship the God not for desire to heaven and fear of hell, but according to his inherent love for him." (Tabatabai, 1983: 35). Human who worship based on the fear of hell, wants himself and human who worship based on greed and obedience to heaven, he also wants himself and take the worship avoiding risks and achieving benefits. But a perfect human who is above the fear of hell and greed for heaven, he knows God and he will worship god based on love.

Reaching this stage is easy for people when they see the presence of God. As God is life, power and pure perfection, man who is sees the pure light, pure life, pure science and power, don't think nothing else. In this situation, there is no talk of the fear of hell and greed for heaven. This situation is the discussing of God and seeing the beauty and glory of god. For a man to achieve this lofty stage, allah was introduced Prophet Muhammad (SAW) as a role model to human and to the man said: "Verily you (Muhammad) possess great morals universe." - Ghalam 4. If the Prophet has the great moral, his speech is the speech of great creator and his behavior is the great creator's behavior and following the great creator will become man with a great morals, as it is apart from the fear of hell and greed for heaven. "Follow whatever the Prophet (PBUH) said, and obey whatever he forbids. All Imran, 31"

Undoubtedly, God set the words and deeds of Prophet Muhammad (PBUH) a document to mankind: "Hashr, 7" However, monitoring of the God and Prophet that the human has accepted the prophet as the model, induces that care is a duty. Such human is also aware of his work and even a moment will never forget him. Imam Ali (AS) said in this regard: "I wonder that people are searching to find their lost, but they have lost themselves, and do not look to find. (Tamimi Amedi, 2008: hadith 6266)

The man who has the care authority takes care of all to don't work the contrary. He records what is the track and remembers what is says. The position is that care must be associated with virtue. Not to record goods and forget the bad. In this case, he will not his opponent nor his auditor, does not follows the prophet, and does not obey his command and does not avoid the bad things.

Of course, it is obvious that in the present age societies are trying to bring in self-control in different ways in various organizations. Some of these communities attempt to awaken the conscience of the individual and others are trying to people are become self control by strengthening the sense of nationalism and patriotism. However, all these methods due to having the shortcomings and limitations have not been generally succeed. However, as noted above, the areas of Islamic faith has provided the basis for self-control and managers should be strive by individual guidance and leadership should make the best out of this gift and opportunity. "(Alwani, 1997: 135)

However, Islam provides the grounds that it effective on the nature of self-control such as:

- 1 - Faith in God and religious beliefs,
- 2 - According to the character and dignity of employees,
- 3 - Job Satisfaction and satisfy the needs of employees,
- 4 - To motivate and encourage people to self-control,
- 5 - Sense of belonging and loyalty to the organization.

The border between control and self-control

Control is a process through it managers match operations performed with the activities planned, because, planners will realize the accuracy of their predictions by control, otherwise,

no plan is implemented correctly. Therefore, existence of a boundary between them is necessary, because both are necessary and appropriate for the organization. Protective and control are manager task and it should be achieved to maximum efficiency by the people and resources. Thus, both positions must be maintained, while the people to observe self-control.

The director must provide requirements management practices in the organization with the criteria. This makes the relationship between the employee and the manager to be friendly and reduce control costs. So, we can not say that as people have self-control, need not to be controlled by the manager. Self-control is a necessity for organizations and individuals which should be accepted, if he want the dignity of work and spin their lives. To achieve the goals organization, individuals should be controlled to recognize the failure and take action to fix it in this way.

Control functions at all levels in the organization In a series of management functions, monitoring functions can be considered the most important, since the ultimate responsibility for managing is maintaining the system, And according to the man-made system that if not controlled, will collapse sooner or later, it seems that the Outcome of organization will depend on this task of management."Of course, theoretically, there exists the possibility that supervision is not required, but experience has shown that the man-made system without control can not continue for a long time." (Sadeghpour , Issue No. 22)

Control task is the performance measurement and improvement activities of subordinates to ensure that the goals and programs of the institution will occur as predicted. Therefore, the control is the task of chief executives to head. Some managers, especially at the lower levels, forget that controlling is the main responsibility for any manager who is responsible for implementing the program. In this case, "Kuntz" stated the following: "The task of management is plan a complete and detailed program, while, the control of management is searching for matching events with program. Sometimes, higher levels of management that control responsibilities must be emphasized that there is the perception that it is not necessary to control the lower levels, although, the territory controlled by different managers, but the responsibility of all managers at various levels are responsible for implementing programs and therefore the responsibility of management at all levels is essential." (Cunter, 1993: 153)

Manager Monitoring and Evaluation

The most critical component of a safe and efficient system is the existence of a more complete and accurate set of monitoring and inspections. The necessity of the existence control does not means the lack of trust in managers and recommendation to having a strong regulatory system is not to have a sense of lack of trust in managers, but in a short phrase, the trust in the organization is good, but control is necessary. These two do not conflict and contradict each other, because the monitor, just is not to look for the weaknesses and deficiencies of managers, but, should seek their strengths and abilities and also looking for weaknesses and their deficiencies, because having knowledge about the positive and talented of managers has a major role in enhancing the efficiency of the organization. Therefore, to maintain an effective monitoring one should consider the following characteristics:

- Accuracy: One of the requirements of the system supervisory to be effective is accurate, i.e. the data should be accurate and free from any speculation.

- **Timeliness:** Monitoring and reporting should be timely. It must be much faster to do corrective actions if needed. It can be argued that effective monitoring is a supervisory that is based on a specific framework.

- **Emphasis on strategic areas:** It is not possible to monitor all the tasks and functions and need not to do, so, in monitoring your main focus should be on critical areas of strategic. The deviations and errors in sensitive areas and strategic points can cause serious injuries.

- **Flexibility:** Since most organizations work in dynamic environment, a inflexible monitoring system is not suitable for them and control system should be such that it will comply with environmental changes.

- **Cost-effectiveness:** Monitoring is expensive and time consuming. Therefore, the cost of the implementation of monitoring must be less than the benefits.

- **Fit the requirements:** The control system must be designed so that the tasks, operations and post various fits, because everything and every position in the organization requires a special monitor and monitoring system will be effective if be noted in this principle.

- **Attention to the organization's goals:** The goal of monitoring is to achieve organizational goals. Data collection, the standards and different opinions in the assessment must be evaluated. Some people believe that they should only pay attention to the director, other matters such as: character and ethics are need not first to be evaluated, these are distinct from work, and the golf is act. There are also differences in evaluation of performance. Should you attention to doing the work, or work outcomes, or goals? The context of the opportunities and threats to the organization and management, should be considered or just the head? Also, in opposite, some argue that just should be noted in characteristics, because the principal function will be modified. Another group believes that the combination of (attributes, operations and conditions governing organization).

In Islam the characteristics, behavior, and performance evaluation of a manager is seriously considered, because the characters themselves are of value and have influence in the performance and behavior. Another issue that must be assessed is behavior. There is no difference between the behavior and performance in other schools. Performance is the result of what has been done, and Behavior is how to do work and its quality.

Islamic culture is not only due to the quality and quantity of the done work, but manner and quality is important. In Islamic traditions, we see that good works has been criticized because they have been done with a wrong approach. And "the purpose, does not justify the means", is acceptable in terms of Islam. In this regard, a famous story of Imam Sadiq (as) said: In this regard, a famous story of Imam Sadiq (as) said: " One day Imam gave some money to a person for business, and he was in a wrong way (today, the black markets), and the money be doubled in a short time. Imam did not accept the advantage and denounced him. " (Motahari, 1978 : 96). In Islam the practice and the work is very important, but in Islam, act with character and good conduct is desirable and that all three were considered together and without any of them the result is incomplete and sometimes reverse.

Criteria of Leaders Evaluation

Evaluation criteria are the characteristics and qualities that are used in evaluation and installation of managers and directors which are referred to some of them:

A) **Evaluation methods:** In this situation, some methods of managers evaluating is introduced:

1 - **Criteria Methodology:** In this method, one can be measure by some criteria. For each measurement some criteria is necessary, but occasionally one can be directly evaluated by criteria and sometimes criteria are used indirectly. In this way, one can be directly measured by criteria and give a score according to the amount that is consistent with the criteria. In most of quantitative measurements these methods can be used, but particularly in qualitative evaluation spiritual aspects is not enough, and other methods should help. The holy Quran states this method and evaluation and assessment will be by right criteria in the resurrection day.

The interpretation of this verse is: "Actions have the unit of measure by which it is weighed. For example, pray has the rate by which it is measured and it is a perfect pray which is a true pray." (Tabatabai , 1983 : 42)

2 - **Model method:** In this method, one of the managers having criteria, more than others, is taken as measure and the remaining will be determined according to the amount of far and near to her. In this way, first, the criteria specified in the template will be achieved and then the person who meets the criteria for measuring will be evaluated. In other words, this is the indirect criteria method. Imam Sadiq (AS) said : "Rates are the prophets and righteous." (Majlesi, 1997: 251)

3 - **Interaction way:** In this method, a person is evaluated with another person who is his opposite and when the distance between two people is high, then the difference is clear.

4 - **Method of infection:** One of the main evaluation methods in Islamic culture is the way of suffering which is mentioned numerous times in the verses and traditions.

The implementation of this method is such that abnormal conditions are established for directors or when abnormal conditions have occurred, we review management's response. This procedure should be designed according to the capacity of persons or organization managers, and extent to which doesn't harm to the manager or the organization.

B) The use of managers evaluation although is valuable, when managers know that they are being evaluated which will have effective role in improving the management; but, has more important results which can be classified as follows:

1 - **Education, training and reform:** The most important results of the evaluation is the improvement education, training and reform, since this is the main object of evaluation and the rest are ancillary objectives.

2 - **Managers grading:** Managers are ranked according to their traits and abilities, and this should be considered for their subsequent responsibilities. Such that Imam Ali (AS) has said to Malek: "Good and evil shall not be unto thee with equal dignity, because it makes it reluctant to give charity to the good and the wicked are accustomed.

3 - **Apply a fair reward and punishment:** The other things that need to be done is the encourage managers who are hardworking and do the right thing and punish people who do not do their job well, because only in this case the evaluation will lead to reform and charity be encourage to good work and evil will be sorry for the bad act. But, if there is no punishment and reward, charity would not be willing to continue the good work and evil continue the bad act. For such reasons, Imam Ali (AS) has said in the Malek's treaty that: "The righteous and the wicked shall not to be equal, because of reluctance to favor charity and accustomed to wicked evil.

Conclusions

In the management process, supervisory is considered to be one of the key areas that are associated with all elements of the management, relationship with other elements such as planning, management and by feedback of the results of comparing the current situation with the desired result is established. "The control process is one of the most important issues which any organization needs to ensure the survival and information about the quality of performance and implementation of programs. The obtained Information from control process as a feedback, will contribute significantly in the consciousness of managers, health and safety of operations and activities." (Kathrin, 1994: 502).

"Control is one of the administration tasks during it the actual performance of specific objectives and deviations is identified and corrective actions are taken to eliminate the gap between the functions and objectives. In other words, control is a set of mechanisms and measures that can be taken by managers and supervisors to ensure the implementation of strategies and policies of organization" (Zahedi, 54:2005).

Islam attaches great importance to the supervision and control. Informative teachings of Islam, revealed this issue. In the Holy Quran, the issue of public control and monitoring one's own, divine control, divine supervision and self-monitoring is discussed.

In Islam, the ultimate aim of the organization is to approach God and according to this basic principle every individual become an integrated and coordinated set such that any person who tries to reach the target group and knows Its prosperity depends on the prosperity of society and the organization and he become its own inspector.

According to Islam, the most important authorities and supervisory agencies were divine into, public scrutiny (enjoining and forbidding evil), managers and brokers monitoring and self-control. However, according to the verses and traditions as well as rational arguments, self-control is the best method of control which is the person's self-monitor and areas of Islamic faith provide the best platform for the implementation of self-control. and on the other hand, Islam is opposite by non-authoritarian and non-responsive management and knows it as detrimental to the proper and efficient management principles and community development. Therefore, understanding the presence of God and act according to God's commandments and its applications to various areas of management will reveal the responsibility and provides the areas of Growth and prosperity of the individual and society.

Thus, managers of the Islamic systems must adorned themselves with the salient characteristics of Islamic management with the help of divine religions and the sunnah and traditions of the holy prophet and Imam Ali (AS) and see the God as an observer in all of actions and be anxious of inside and outside satan's temptations which finally it is agreed the failure.

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