

Family Management based on Imam Ali's Letters (Treaty) to Malik Ashtar

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Abstract

Making efforts to deal with the subject- "Family Management based on Imam Ali's Letters (Treaty) to Malik Ashtar" was formed based on this idea that today to present an applied and ideal model on family management seems to be necessary, because belief in the infrastructural role of family in creating basic changes in societies is a fundamental issue.

Imam Ali (a.s.), the great scholar of humanity and education, in Malik Ashtar Treaty, has addressed him (who was an individual aware of the Ali (a.s.) personality and competent to govern a great country with an old civilization such as Egypt) and written him certain commandments which is sufficient for presenting the Alavi management model. In the educational and managerial system included in this treaty, there are deep points which make them suitable for the creation of basic changes in all levels of human societies.

Imam Ali's method in presenting a managerial model has been completely systematic and he has dealt with the elaboration of the role and position of managers within the framework of a process and places priority on the correction of their attitude. Introducing himself as "Abd Allah" (**Servant of God**), Hazart Amir (a.s.) considers the first construction stone of this system as being the servant of God. After this introduction, out of the fourfold objectives mentioned in this commandment, he enumerates the correction of humanity as the greatest components. As the family is the smallest construction part of the society, the correction of society will be possible through correcting the components and creating a change in its attitudes. We believe that the macro view of Imam Ali (a.s.) towards all dimensions of a healthy society in these commandments has made the Treaty extendable to and useable in all domains of family management.

In this article, materials have been collected in library method and it of the descriptive-analytical type. While studying the possibility of using the treaty in the domain of family management (and contemplation over the fact that it is not exclusively for macro and governmental management), we will try to portray its examples and also to elaborate the systematic method mentioned in the treaty. It is hoped that this could enable us to find out the position of this commandment as a vision document for humans' common and individual life.

Key Words:

Family, Alavi Family, Balanced Family, Family Management, Treaty of Malik Ashtar, Imam Ali (a.s.), Nahj al-Balaghah.

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Introduction

Family enjoys a specific sacredness before the Almighty God and is the most important influential institution in the growth and enhancement of the society. So, paying attention to this institution and studying its managerial approaches can be the main priority of human ideas. It can strongly be said that no one has presented a managerial model in which there is an effort to train the human and ethical perfections or to start the correction of the societies with the correction of the "self" and makes effort to manage and correct all material and spiritual dimension in a society. The inability of political systems in the multilateral and rational management of humans is due to lack of attention towards the most basic relations of humans in establishing emotional tie. Ignorance to the facts of universe, false claims and incorrect managerial hypotheses, profiteering among managers, paying attention to quantity in evaluations and lack of attention to development indicators in the domain of promotion of human ethics are among the reasons explain the failure and thee failures at macro level of the society has extended to its part, i.e. the family.

On the other hands, Imam Ali (a.s.) in the so called "Treaty of Malik Ashtar" refers to some points in human and divine management which is in fact a type of policy making at macro level up to the family level. So, efforts have been made that with the use of the illuminated speech of Hazrat Amir (a.s.) in the treaty, aiming at presenting some samples and excerpts of the principles ruling over the structure of Alavi family management structure, this subject-matter to be tackled.

On this basis, in the present article, in the first part, some evidences by interprets in connection with the relation between the treaty and family management and some other rational reasons will be presented. Afterwards, we will elaborate that the educational model presented for the ideal society of the treaty has been developed in a systematic method and within the framework of a process. The second part will deal with presenting commandments which pay attention to the creation of vision and its correction in family management. Lastly, some examples of the usable commandments in the domain of ethic,

practical principals and managerial principles in the family will be mentioned.

background of the research

After reviewing various books and articles on Malik Ashtar Treaty, it seems that so far the Imam Ali's Letter to Mailk have been studied mostly with the domination of the political position and governmental concepts so far. It is such that the application of the term "political-governmental treaty" has made researchers ignore attention to other aspects of this treaty. Also the articles which have dealt with the family management, have paid attention to the whole of Nahj al-Balgaha. In this research, focusing merely on Malik Ashtar Treaty, the author has dealt with the subject-matter of Family Manager.

In part by part review of Treaty, the author has been able to learn about 60 excerpts which have a potential to build a model in the domain of family management and they will be put forth under two general titles. In order to avoid the speech prolongation, each title with a brief analysis will be presented. Many principles which have been extracted have also been tested practically and its effective results on addressees have been observed.

Definitions

Family: It is the smallest social unit resulting from the marriage of a man and a woman that the children being produced from those two completes it. From sociological point of view, family is a historical phenomenon which is not separate from the general society. It is a social unit which at the same time has the properties of an institution and a group¹.

Family in Islam: Family in Islam is introduced as a group comprised of individuals, with civil, legal and spiritual character that the primary core of that is formed by legitimate marriage between a man and a women. Marriage contract is something based on that, the relationship of couple is established between man and woman and then they will have new duties and rights:

Types of family: Family has three parts which includes the followings:

¹. www.tebyan.net.(2016).

1. Authoritative and dictator: It is with limiting indicators such as intensive control, lack of permit to children on decision making, intensive regulations, lack of growth of self-confidence, dependency, etc

2. Indifference: With indexes such as lack of planning, irrational freedom, chaos, without rational management, etc

3. Balanced: With indicators such as rational freedom, balanced regulations, growth of creativity, planning

* **Management:** Coordinating all facilities and resources through planning, organizing, orienting and monitoring such that specific objectives to be materialized. (Abbas Zadegan, 1995:23). Management is a divine trust which is entrusted to a manager and he should take care after this divine trust intensively. In Imam Ali's speech: Management and governance is not your bait, but it is a trust to you and the one who is higher than you has asked you to guard it².

Process: It can be said, "Each process includes a set of stages, activities and purposeful duties which using necessary infrastructures and specific methods and mechanisms, converts one or many inputs into one or many outputs³. Process is in fact the stage-by-stage change towards a specific goal.

Part One: Generalities

In this part, through 6 paragraphs, some quotations from various interpreters will be reviewed that have considered the "Treaty" as an objective example presentable for the family management. Then some of the rational reasons for that will be presented. And it will be pointed out that the educational model in the ideal society of Treaty has been elaborated in a systematic and procedural method.

A. Relation of Treaty with the family management

With regard to the following explanation in Paragraph 6, the relation between the Treaty and Family Management will be clarified.

1. This noble commandment has been adjusted by a divine perfect personality whose identification of human has reached to a

perfect level. He himself is free from all impurities. He introduces his most basic objective after adjustment of economic affairs (which is a cause for the continuation of the natural life) and after the issue of security, the correction of the people. With this objective, he emphasizes on the necessity of cultivating the cultural, legal, political and ethical affairs in creating ground for the evolution⁴. (Allameh Jafari, 2014: 114).

2. As the family is one of the constructing elements of the society, in the cases which this infallible Imam (a.s.) has issued a commandment in this Treaty, as it is has been made in the position of expression, it is possible to consider it applicable to the public, so there is no feature to allocate it merely at social macro level. Thus, many excerpts of Treaty has an ability to be used at the level of family management.

It is clear that in order to correct and create positive changes in the society, efforts should be made to correct and change in the attitude of its components. This change in attitude will be applied towards to the position of individuals as the human (woman or man) who are the constructing elements of the family and society. That is to stay, out of inside of the civil politics, house administration will be made.

3. Concerning the 3rd Paragraph of the summary of the commandment which is "correction of social and cultural affairs⁵" it becomes clear that in the Treaty, Imam (a.s.) has made efforts and considered to correct all parts of the society and one of the parts of the society is family.

4. As Imam Ali (a.s.) during the four years and so which has been on power of the government, mostly has been afflicted with war, and during the age of the prophet (p.b.u.h.) has not read any sermon, and as there has not existed any opportunity to address each group of the people specifically, (that was not a fair expectation), so we learn that the contents of Treaty has had a public addresses and can be used in the domain of family management as well.

². Nahj-al-Baglaghah : Letter 5, addressed to Ashath ibn Qeis, Governor of Imam Ali (a.s.) in Azerbaijan.

³. www.fa.wikipedia.org:2016.

⁴. جباية خراجها، وجهاد عدوها، واستصلاح أهلها، وعمارة بلادها.

⁵. استصلاح أهلها.

5. Fortunately, some of the contemporary legislators have been able to make a connection between topics in the Treaty and family management well. Some of these cases will be presented in the following lines:

- Ayatollah Makarem Shirazi in the interpretation of “ Imam’s Message” below the interpretation of *ولا يكونن المحسن والمسئ...* points out that what has been stated by Imam is one of the important principles of management from God and Prophet management towards the human society to management of a father in a family. (Makarem Shirazi, 2015:435 /x).
- Allameh Jafair (May his soul be in peace) in the Introduction to the Book “ Philosophy of the Political Principles in Islam” writes, “ The contents of this noble commandment does not allocate the society concurrent with that age but as the subject-matter of management in this commandment, is the human will all talents ,facilities and dimensions in each individual and social domains and in both domains (as it is and should be), so in general it can be said, “ the noble commandment presents the method of management of all humans in all conditions and occasions and all times. (Jafari, 2014: 6).
- Also Dr. Seyed Mehdi Jafari believes that the contents of Treaty can be extended to family management⁶.

6. As all thinkers and elites of the societies in all ages, with all thoughts and beliefs, are in the opinions that it is possible to achieve an ideal society through formation of a family, and on the other side, basically society is an abstract concept of family, and furthermore, with regard to the command of the Qur-an to the prophet (p.b.u.h.)⁷ *وانذر عشيرتک الاقربین* as a beginning to communicate the mission and guide the society (which is a confirmatory seal of religious laws on the mentioned rationality life behavior), taking into consideration the three mentioned hypotheses, makes us to use what can keep

alive this structural element and meet the innate thirst.

Given above hypotheses, then why should we keep ourselves deprived of using Imam Ali’s commandments in correcting the society for the purpose of administration of the family affairs.

B. Systematic and procedural method in Alavi management model:

Dealing with the definition of healthy society, Hazrat Amir(a.s.) has a fully structural and systematic view, because in the beginning, he refers to the role and position of individuals⁸. Then, he presents certain approaches to achieve that position. (Further explanations will be presented in the same text). Finally, he draws the general vision of the route. This method is seen in present managerial models.

For example, he states, “ I am Abdullah”. (Servant to the God). That means you should know that in each position from the top of power, management and governance hierarchy to the lower levels and degrees in the society, the model of viewing oneself should be that one is the servant to the God. That is to say that in the management process, you should consider your connection to the origin. With the mentioned assumption, if we pass from the society macro levels and layers to reach the family as the smallest unit of the society, the ruler (in the family father and mother) should view themselves as the servant to thee God. If they play a role in the family, they should play it under the umbrella of this obligation and view. Also other members of the family are servants to the God and consequently will consider the position of their parents as the assets and belonging to God and put the others in this position. Thus, they will be careful to treat the territory of God respectfully and will become aware of their own responsibility against all their actions towards themselves and others, because this process reminds them

[^] هذا ما امر به عبدالله على امير المؤمنين ، مالك بن الحارث في عهده اليه حين ولايه مصر: جبايه خراجها ، وجهاد عدوها ، واستصلاح اهلها و عماره بلادها.

⁶. Referring to the interview of the author with Dr. Seyed Mehdi Jafari on October 2015.

⁷. Surah Sha’ra : verse 214.

This is the commandment that the servant of God , Ali , the Emir of Believers issue to Malek ibn Hares Ashtar for the administration of Egypt.

the resurrection day and their accountability before the God.

Based on the above-mentioned explanation, one of the objectives of writing this article is to notify and make effort to put the valuable concepts of the Treaty within simple and usable words for families aiming at change the attitudes of the family managers and bring back Nahj-al-Balgha from forlorn state to the public and it could be used by the whole people such that it could introduce Hazrat Ali (a.s.) from a sacred admirable model into a practical model to be followed.

Part Two: Utilizing some excerpts from the Malik Ashtar Treaty in family management

In this part, we will deal with the quality of using some excerpts from Nahj-al-Balgha in the domain of family management in applied form that according to the input and output in respect of Hazrat Amir (a.s.) in presenting commandments to Malik Ashtar, its beginning will lead to the correction of attitude, elaboration of the position of manager and family members and then drawing applied programs in family management and ethical, practical and managerial principles.

Chapter One: This chapter will deal with the elaboration of systemic attitude of Imam Ali (a.s.) in presenting commandments which are related to correction and creation of vision in family management:

1. Seeing oneself in connection to the divine origin and attention to the resurrection day

- While you are angry, be patient and diminish from toughness, power of hand and violation of tongue and to prevent from these affairs, avoid hasty jobs, unplanned words and punishment, until your anger comes down and you could control yourself. You will never dominate over yourself until you think about the resurrection day and return to the Almighty God., (Excerpts⁹ from Treaty¹⁰).

⁹. وَإِيَّاكَ وَالسَّبِيحَةَ بِمَا النَّاسُ فِيهِ أَسْوَأُهُ، وَالتَّغَابِي عَمَّا تُعْنَى بِهِ مِمَّا قَدْ وَضَحَ لِلْعَبِيدِ، فَإِنَّهُ مَا خُوذُ مِنْكَ لِعَيْتِكَ وَعَمَّا قَلِيلٍ تَنْكَشِفُ عَنْكَ أَعْطِيَةُ الْأُمُورِ، وَتَيْتَصَفُ مِنْكَ لِلْمَطْلُومِ.

Human in the state of anger loses control over his behavior ,as if anger possesses him and it possible that he would commit a behavior which is far from commons sense. Family health is subject to the parents' balanced behavior. A noticeable percent of aggressive behaviors of children is resulting from the uncontrolled anger of parents. One strong approach to create balance in the parent behaviors is to remember the resurrection day which will make human to avoid any despotic behavior. The parents who destructs the character of each other and those of their children with sarcasm, blame and improper words possible will make the destiny and future of their children associated with various damages such as fear of society, solitude, fear of expressing view, underestimating oneself, leaving the house, resorting to people apart from the family, lack of identification and flourishing the talents, etc. These are consequences which needs to be responded in the presence of God. Oppositely, the parents who base the structure of their relations with the family on trustfulness, divine monitoring and responsibility against an inch of behavior and talk, will becomes closer to elevation. The words of Hazrat Amir(a.s.) reads: Be avoid from anger whose beginning is madness and its ends is repentance¹¹.

“Whenever as a power at your disposal you face with arrogance and pride, have look at the glory of the God power who is superior to you and able to the affairs which you have not that power about yourself. Because such a view will bring you down from rebel and reduces your intensity and return to you what you have lost from your rational power”¹².

¹¹. اِمْلِكْ حَمِيَّةَ نَفْسِكَ وَ سَوْرَةَ حَلَاكِكَ وَ سَطْوَةَ يَدِكَ وَ غَرَبَ لِسَانِكَ وَ احْتَرِسْ مِنْ كُلِّ ذَلِكَ بِكَفِّ الْبَادِرَةِ وَ تَأْخِيرِ ... حَتَّى يَسْكُنَ غَضَبُكَ قَتْمَلِكَ الْاِخْتِيَارَ وَ لَنْ تَحْكُمَ ذَلِكَ مِنْ نَفْسِكَ حَتَّى تَكْثُرَ هُمُومُكَ.

ذکر المعاد الی ربک ...

¹². Throughout this research , in order to prevent from repetition of reference , all references to the Letter No. 53 in Nahj-al-Balgha has been differentiated from others in italic format and underline.

ایاک و الغضب، لاوله جنون و آخره ندم (غرر حکم ، جلد ۲:۶۸۹).

¹³. وَإِذَا اخْتَلَتْ لَكَ مَا أَنْتَ فِيهِ مِنْ سُلْطَانِكَ أَيْهَةً أَوْ مَخِيلَةً، فَانظُرْ إِلَى عَظِيمِ مُلْكِ اللَّهِ فَوْقَكَ، وَ قُدْرَتِهِ مِنْكَ عَلَى مَا لَا تَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ، فَإِنَّ ذَلِكَ يُطَاوِنُ إِلَيْكَ مِنْ طِمَاحِكَ، وَ يَكْفُ عُنُقَكَ مِنْ غَرَبِكَ، وَ يَنْقِيءُ إِلَيْكَ بِمَا عَزَبَ عَنْكَ مِنْ عَقْلِكَ.

One of the duties of parents is to make dominant this general view in the family that they should always see themselves in connection to the worshiped God. In a balanced family, it is necessary to pay attention to this point that parents are not the owners of their own children. They are trustees and children can be parents' lasting righteous deeds and this will be possible if they give permit to the growth and dynamism of the children without any pride and self-authoritative view. They should not keep back the children from the time condition of the age with prejudice and according to the holy prophet (p.b.u.h.) to train them for their own age. Parents should never assume that what they are, the children should be the same. But it is necessary to identify their talents and grow them. They are intermediary of creation and livelihood for children. They must remember that they have come into this world due to another power.

Allameh Jafari (R) states, "Maleka, be careful that in this world, the most unable animal is that human-like creature who does not identify the meaning of power and consider power as an instrument for inflation, self-authority and despotism and to trample all principles, rights and at the top of them his own personality. This is source of contemplation but the source of sense of greatness is to understand the dependency on God. This understanding, at the same time of feeling humility towards the God, makes human oversees the universe and finds the divine everlasting light in his own heart. (Allameh Jafari, 2014:2020).

Below this excerpts, Ayatollah Makarem Shirazi says, "Heart failure as a result of vessel eclipse is made by a small pieces of blood clot. Cancer is nothing but the turmoil of a weak cell. Sometimes an earthquake annihilates our whole palaces and. All these are small hints to the unending power of the God. If a human thinks about these cases, in any position he might be, he would not face pride. We remember the Suleiman, the Prophet and his authority. When he was doomed to die, he did not find a deadline to change his standing

position into sitting ... (Makarem Shirazi: 389-94/x).

Ibn Abi al-Hadid in an annotation on Nahj-al-Balgha states, "When glory and magnificence is felt you because of ruling, remember the greatness of God and his power in annihilating or giving life, mortifying and enlivening. Because remembering Him (يطامن من غلوثه) i.e. it will decrease his pride and arrogance and he will come off it. (Abi al-Hadid, 1404: 38-93/xvii).

2. Informed Judgment: "Oh! Malik be aware. I sent you to a land in which prior to you, there have been just and unjust states and people will view your jobs as you used to comment on the affairs of rulers prior to yourself and will say what you were telling about them¹³"

Parents should know that their judgment, idea and talks on others will indirectly dominate a logic in the children which avoiding it is very difficult, because about 90 percent of the children training happens in non-verbal form. In other words, children will judge in the same manner which their parents have judged. So, if we do not like the evaluations of our children about ourselves, we should think about its roots. Thus, all human judgment, prior to presentation in the resurrection day and need to respond to the God, all measured by children and its feedback is revealed, because basically children are the mirror of behavior, speech and idea of parents.

3. Confronting the Lusts with the Arm of Reliance upon God

"and also gives command to him to break his self-sensual desires against lusts and at the time of the rebel of self to deter it. Because the human self always instructs human to do evils unless God have mercy on him¹⁴.

Even at the climax of virtue, the reliance upon God principle is necessary. All falls of

¹³ ثم اعلم يا مالك اني قد وجهتك الى بلاد قد جرت عليها دول قبلك من عدل و جور. و ان الناس ينظرون من امورك في مثل ما كنت تنظر فيه من امور الولاة قبلك، و يقولون فيك ما كنت تقول فيهم.

¹⁴ و امره ان يكسر نفسه من الشهوات و يزعها عند الجمحات فان النفس الاماره بالسوء الا ما رحم الله.

humanity from divine routes is resulting from over trust on oneself. Though many virtuous people always have a fear of Satan temptations, but self-desire is more dangerous and for this very reason, Imam Ali (a.s.) notices Malik about this case. When the shake of reliance of God law dominates a family, individuals will be immune against lusts and risks resulting from it. In particular, in present societies in which the instruments to motivate lusts are frequent, reliance upon God and its culture have influential roles in family management.

4. Drawing a Perspective for the Joint Life:

Thus, the most favorable treasures before you should be the saving of competent action¹⁵. In a lofty family, objectives, instruments, facilities and method of beginning the joint life is necessary. What is taken for granted and the traditions quoted from infallible Imams reiterate them, is the necessity of provision for the resurrection day. Material assets in the lofty life are ropes which will facilitate access to the peaks of salvation. But when these instruments are converted into targets, it is as if they tie the hands and feet of the human. Ali (a.s.) in this short excerpts introduces the most favorable reserve as the competent action. However, principally human spends his life to store assets which was supposed to help him in meeting the Truth. In this route, opportunities are lost and or are merely spent on the world or is placed in the route of rebel and committing sins. In the words of the Qur-an, "Whoever expects to meet his Lord, let him work righteousness¹⁶"

In a book "To have or to be", Erich Fromm writes, "We, people. instead of living and being are only compiling and having. We look at the phenomena as an asset and grab them to hold them before ourselves. Instead of pursuing having, we are collecting data. Instead of enjoying money, we are pursuing to saving for the future. Instead of giving our children an opportunity to be present and live,

we try to have them like asset. We want them live as we wish and to have faith in what we believe...instead of enjoying the moment in which we are, we try to capture that moment and memory by taking a photo and perhaps one outcome of this desire to having and keeping is that we are constantly seeking stability and we want to keep everything in its best state. We love to remain always young and healthy. We like to have the tools which are related to us remain new and healthy. In all of these, we are seeking stability and rest. . and for this reason, we are afflicted with distress and suffering, we are concerned that stability to be removed in issues which are related to us... If we are brave enough to accept this law that the world is unstable, nothing is sustainable, we will reach a great relaxation. Everything is transient and perishing, He is the only one who remains and as Mowlana had learnt from Shams, he had reached a deep relaxation and joy. (Fromm, 2002).

5. Family an Instrument to Test: "Because you are superior to them and your leaser is superior to you and God is above the one who has appointed you as a ruler and has asked you to administrate their affairs, you will be tested through them¹⁷."

Paying attention to this point that there is always a monitoring over us from the superior rank and above all of them, there is God and noticing that all phenomena around us and method of our interaction with the others is a kind of test makes any superior to think that though in appearance power is under his control but the main sovereignty belongs to the God. Parents in the Alavi family with this vision consider themselves an intermediary and will transfer this structure to the children too.

6. Family Rights: A- Family Rights and Paying Attention to It.

There is a quota for every sub-gropes of the society and each one has a right before the ruler to re-develop their affairs¹⁸.

As management in each set has certain duties towards the individuals under his

¹⁵. فليكن أحب الذخائر إليك ذخيره العمل الصالح.

¹⁶. فمن كان يرجوا لقاء ربه فليعمل عملا صالحا.

¹⁷. فانك فوقهم و والبالمر عليك فوقك و الله فوق من ولاك و قاد استكفاك امرهم و

ابتلاك بهم و في الله لك سعه و لكل على الوالى حق بقدر ما يصلحه.

¹⁸. و في الله لكل سعه، و لكل على الوالى حق بقدر ما يصلحه.

supervision, so Hazrat Amir (a.s.) notify the addresses about this point that each individual (manager) should initially be aware about the domain of management and individuals under his guardianship and know their slightest demands. In the family, family members proportional with their mission are responsible, i.e. father towards the children and wife, mother towards children and husband and this responsibility needs to have sufficient information about the rights of the counterpart individual, because any right is followed by an obligation.

B. Violating the rights of family is far from fairness and is announcing a war against the God.

Never place yourself in the position of fighting against the God, because you may not be able to bear His punishment and you are not in lack of need to His grace and forgiveness¹⁹.

Ibn Abi al-Hadid states that the example of war against God is committing all the sins. From the perspective of Ayatollah Makarem Shirazi and some of the interpreters, by war against God, as many annotators of Nahj-al-Balaghah have inferred, it means the very oppression against His servants and violating their rights not any kind of sin. The witness to this is a tradition from Imam Sadeh(a.s.) who quotes from holy Prophet (p.b.u.h.): “ When my God brought me to a journey to His presence(Merj), from the back of spiritual covers told me what should be done and what should be said to the extent that told me, “ Oh, Muhammad, whoever contemplates my ruler, has stand to wage war against me, I will fight against him (and will break him) (Makarem Shirazi: 353-94/x).

Understanding this issue that violating the rights of others is a war against God and God will retaliate makes human notice to behave the others and their rights cautiously. The advantage of such an intellectual structure on the family is that each individual will consider himself responsible towards his family members and will oblige himself to identity

their rights and detect the examples of rights violation. Certainly, in such a family, respect and peace will be established. For instance, legal violation of the rights which Islamic laws has dealt with it during the conception, pregnancy period, giving birth to a child, selecting a name for the childwill be some examples of tyranny.

*Ali (a.s.) through presenting this lofty principle has introduced the structure of a lofty and balanced idea in the domain of management. In other excerpts states about the observance of equity:

Be fair vis-à-vis God. Observe the rights of people towards yourself and your household, because if you do not observe, you will be a despotic person and despotic towards servants of God, God will be an enemy to him more than His servants and the one with whom God is enemy, His excuse will not be accepted and is in the position of war against God²⁰.

Hazrat Amir (a.s.) has an operational approach to establish equity. First there is a need to correct the vision towards God, to know the God and His position and then to pay attention to the creatures of God in the path of performing praying and obligations practices which leads to human perfection.

7. The Philosophy of Forgiveness: Be aware that people might commit wrong doings and face certain problems and they might do certain violations intentionally or by mistake. Grant them forgiveness as much as you like God grant you forgiveness²¹.

One of the principles being noticed in the balanced family is the principle of Negligence. Imam Ali (a.s.) elaborates the incentive for this negligence through a psychological method. That is to say, as you might commit an error and expect God to forgive you, you should also be the same vis-à-vis the others.

¹⁹. أنصف الله و انصف الناس من نفسك، و من خاصه اهلك و من لك فيه هوى من رعيتك، فانك الا تفعل تظلم و من ظلم عباد الله كان الله خصمه دون عباده و من خاصه الله ادحص حجه و كان لله حربا.

²¹. يفرط. منهم الزلل و تعرض لهم العلل و يؤتى على أيديهم فى العمد و الخطأ فأعطهم من عفوك وصفحك مثل الذى تحب و ترضى ان يعطيك الله من عفوه و صفحه.

¹⁹. و لا تتصبن نفسك لحرب الله فانه لا يد لك بقدمته و لا غنى بك عن عفوه و رحمته.

We should not forget that in many cases, ignoring the error might reinforce the modesty. The parents who always remind the wrong actions by their children, they might increase the rebel and violation in them and weaken their dignity. So forgiving the children as much as possible with an intention to be forgiven by God will create a lofty system in the family.

8. One Relaxing Principle in Couples Relationships

A relaxing principles in identification of companions and limit of expectation from them

“ Then pay attention closely to the state of your secretariats(scribers) ...not to be unaware of his own values in affairs, because the one who is ignorant of his value and position, will be more ignorant towards the position of others²².

According to the interpretation of most of the interpreters, the writers (scribers) and secretaries are secret holders to the rulers of the society. In agreement with this interpretation, Ibn Abi al-Hadid says, “ Know that the writer that Emir of Believers (a.s.) refers to him now in the secular terms is called a Vizir (Minister). (Iban Abi al-Hadid, 1404: 78-93).

Based on the speech of Hazrat Ali (a.s.), it seems that in the selection of individuals who have a very close relation with human and those who are intimate, there is a need to a high carefulness like the selection of wife /husband which are protectors of assets and reputation of each other. The important point is that if we face the selection of an individual with a very close relation with us, according to the speech of Hazrat Amir (a.s.) who said: The one who is unaware of his position and dignity and does not know his own values and if in an occasion had a behavior far from expectation not fit to a human, or did not meet his expectations, instead of feeling sad because of his failure in action towards, it is better to review in our mind that if he had been aware, he would

have known his value and now that he does not know his own dignity, then how one can expect that he could know the dignity of the person in front of him. So, in peace, he will consider his behavior resulting from short-sighted attitude and this attitude is a relaxing formula in facing the shortages of the counterpart individual behavior.

Chapter Two: Ethical, Practical and Managerial Principles in a Family based on Malik Ashtar Treaty

1. Principle of Affection and Kindness (Secret of Success in Management)

Verily your affection and kindness to them, will make their heart notice to you. The highest thing which will cause the illumination of the rulers' eyes is the establishment of justice in all lands and revealing the interest and affection of servants to them. Affection and interest of servants to them will not be revealed but with the purity of their hearts (removing any kind of doubt towards rulers). Their kindness will be completely useful if they comet round the rules with their own desire and their government not to be heavy to them and do not expect the end of their governance period²³.

It seems that in order to create affection in the balanced and lofty family, it is important to pay attention to three points: First: This affection and emotional relation should exist among the members of the family. Second: That affection to be stated. Third: It should be ideal to the addresses not that the individual likes it for himself. Philanthropy of parents in the light of seeking justice will make the children's affection to be directed to them. In fact in order to create good relations and emotions in a set, and the good intentions of children towards children to be reinforced, this relation should be started by parents. It is such that with the establishment of emotional link, to make the house environment a secure, peaceful place and a center for the members to return to it. Heartfelt cordial friendship, will

²². وليكن أثر .. فان عطفك عليهم يعطف قلوبهم عيك و اين افضل قره عين الوالاه استقامه العدل في البلاد و ظهور موده الرعيه و انه لا تظفهر مودتهم الا بسلامه صلورهم و لا تصح نصيحتهم الا بحيطتهم على ولاه الامر وقله استتقال ذولهم و ترك استنصا انقطاع مدتهم.

²³. ثم انظر في حال كتابك ... ولا يجهمبلغ قدر نفسه في الامور فان الجاهل يدر نفسه يكون بقدر غيره اجهل.

bring about tools for the faithfulness to the parents.

Never enlarge in your mind what by which you have reinforced them and do not despise your grace and affection which you express about them if it is slight, because this will make them to be kind and have good intention towards you²⁴.

One prudently attitude in management is that neither to see your work very big to the extent that you would not continue it and to be proud nor leave your small work because of its small size. But doing a job even apparently simple and its continuity will establish the reinforcement of emotional ties. Hazrat Amir (a.s.) frequently introduces the strength of emotional ties as the secret of success in management.

2. Paying Sufficient Attention to Personal Worship and Moderation in Collective Worships

One of the actions which you do to purify and as an intention towards God is do the obligations which is specific of His innate nature. Thus leave your physical force under the command of God day and night and perform completely what causes your proximity to God, even though it might bring you frequent physical fatigue. When you stand for a congregational prayers, your prayers should not be a source of hate in the side of people and it should not also violate the prayers obligations. (from the viewpoint of prolongation or reciting it very fast), because there are some patients among the individuals or those who have fast demands. I asked the prophet (p.e.u.h.) of Allah when he dispatched me towards Yemen ,” how should I say prayers with them “? He said, “ Say prayers with them like the prayers of their most unable person and be kind and merciful towards the believers²⁵”.

As the religious obligations are exclusive of the Almighty God, Imam Ali(a.s.) and Malik

and all those who should pursue the route of Malik in the course of history (competent managers in all levels) are obliged to use the performance of religious obligations as an instrument to purify the their religion, because if someone have a full carefulness in doing them, certainly will achieve its resulting consequences”. (Beheshti, 2011: 540/vi).

In the words of Ayatollah Makarem Shirazi, in fact Imam (a.s.) teaches a lesson to all who hold important and divisive jobs that be careful not to consider themselves exempted from obligatory and secondary prayers due to much involvement in jobs or not to assume that performing religious obligations in a full manner might cause them face failure and mistake in doing social duties. (Makarem Shirazi, 2015:85/xi). God states in the Qur-an, “and establish regular prayer for prayer restrain from shameful and evil deeds and remembrance of Allah is the greatest thing in life without doubt. And Allah knows the deeds that ye do²⁶.

Parents should allocate their most specific time to praying. Emir of Believers (a.s.) in addressing Malik as the manager of Islamic society and despite the high job involvement emphasizes him to have intimate conversation with God fully. This commandment also addresses the parents as the managers of family who enjoy a broader time definitely. (It should be noticed that Malik is both manager of the family and manager of the Islamic society).

However, the approach of this phrase of speech is definitely towards individual prayers. So, in a secure and balanced family, the weakest believers should be taken into consideration and there is no authorization for extreme actions either in prayers or other issues. One of the plagues of management in the case of families faithful to ideological foundations and that is the an extreme attitude on prayers and irregularly notes to do the obligatory affairs or extreme actions on non-obligatory actions which causes unhappiness and hate in the children. So, in a balanced family, the presence of a strong doctrine in the dimension of ideological principles and practical decrees is necessary. This doctrine in agreement with the statements of Hazrat Amir (a.s.) in this Treaty emphasizes on

²⁴. ولا يتفاقم في نفسك شيء قويتهم به ولا تحقرن لطفًا تعاهدتم به وإن قل.
²⁵. وليكن في خاصته ما تخلص لله به دينك إقامة فرائضه التي هي له خاصة فأعطي الله من بديك في ليلك ونهارك ووف ما تقربت به إلى الله من ذلك كاملًا غير مثلوم ولا مقصود بالغا من بديك ما بلغ وإذا قمت في صلاتك للناس فلا تكونن مفترًا ولا مضيعًا فإن في الناس من به العلة وله الحاجة وقد سألت رسول الله (صلى الله عليه وآله) حين وجهني إلى اليمن كيف أصلي بهم فقال صل بهم كصلاه أضعفهم وكن بالمؤمنين رحيماً.

²⁶. إن الصلاة تنهى عن الفحشاء والمنكر ولذكر الله أكبر والله يعلم ما تصنعون.
. Surah Ankabut , Verse 45.

paying attention to the following cases in the side of parents: To be kind, to practice what you preach, paying attention to the basic needs of children and awareness towards correct method of spreading and deepening the religious and ideological culture in the family with the inclusion of the correct method of conveying the materials while observing the age, gender and crises of children in different ages.

Also, in clear religion of Islam, providing ground to welcome the praying affairs from childhood is noticed. That is to say, to the same extent that paying attention to life perspective from the viewpoint of materials affairs is important, the spiritual affairs are also in need of drawing a perspective such that they could be balanced not in an extravagant nor contracted forms.

Moderation in performing religious affairs is so significant such that Hazrat Amir (a.s.) presents two rational and narrative reasons for it. Rational reason: Because there are some patients among the individuals who might have urgent needs. Narrative reason: Three is a tradition quoting from the Prophet of God (p.b.u.h.).

The late Sheykh Hore Ameli states, "One day, the Prophet of Islam (p.b.u.h.) was saying establishing prayers with his companions. The companions asked, "Why you shortened your prayers"? Prophet (p.b.u.h.) stated, "Haven't you heard the child is crying? (Hore Ameli, v, Chapter 69, p. 4). Definitely by this, it does not mean a discount in obligations but in secondary preferable religious acts (Makarem Shirazi, 2015: 7/xi).

3. Avoiding the Creation of Fearful Atmosphere in the House and despotic Behavior

Avoid the claim of being equal to God in His glory and leave yourself aside in comparing yourself with his majesty, because God will contemplate any rebellious and despise any selfish arrogant individual²⁷.

One of the educational instruments in a family with an authoritative attitude is to create the atmosphere of intimidation or drawing a tough image of the manager of the

family in the children's minds, such that children would not move towards doing an evil anytime due to fear or punishment of parents and this method will bring about the emergence of distress and fear.

It is obvious that these types of unsystematic and bold treatment are resulting from the forgetting the remembrance of God, negligence from the position of children as a trust under the control of parents and soon or later, they will receive the God's response towards this behavior. So, in a moderate family, in connection with the issue of parents treatment with children (with this strong statement of Hazrat Amir(a.s.)), i.e. do not resemble yourself to the glory of God, because in that case you will humiliated", will lead to this result that parents to move towards the non-authoritative and affectionate approaches to moderate and treat the children to have the atmosphere of the house secured.

Some of the consequences of parents' authoritative behaviors include: lack of moderation in children's behavior, denial of self-confidence, creating animosity and effort to revenge, and its output which is the annihilation of one of the important missions for the formation of family which is the education of children aiming at having lasting righteous deeds. The most damaging result is that the children who are under such an atmosphere will face imbalance and the impact of their actions and children in the society as the posterior consequences will be registered in the parents' record.

Imam Sadegh (a.s.) states, "Greatness is a cloak that is only fit to the divinity stature of God. One who disputes God on this issue (and see himself a great figure), God will place him in the hell fire. (Kafi: 39 /ii)²⁸.

"And never say that I am the Emir and command and I am obeyed, because it is a cause to enter into corruption in heart and face destruction in religion and proximity to change in your power"²⁹.

²⁸ الكبر رداء الله فمن نازغ الله شيئا من ذلك اكبته الله في النار.

²⁹ وَلَا تَقُولَنَّ إِنِّي مُؤَمَّرٌ أَمْراً فَأَطَاعَ فَإِنَّ ذَلِكَ إِدْغَالٌ فِي الْقَلْبِ وَمِنْهُكَ لِلدَّيْنِ وَتَقَرُّبٌ

مِنَ الْغَيْبِ.

²⁷ اياك و مساماه الله في عظمته و التشبه به في جبروته فان الله يذل كل جبار و يهين

كل مختال.

That is to say, paying attention to this point that parents should consider their role in the connection to the divine origin and see themselves as an intermediary link for the growth and perfection of children.

4. Avoiding Haste, pertinacity and indolence in Jobs

“ Avoid haste in the jobs for which there is still time and do not make failure in those jobs for which there is a possibility to act. Avoid obstinacy in the ambiguous and unknown affairs. When that job becomes clear, avoid feebleness. Do every job in its own place and every job on time³⁰”.

Dr. Ahmad Beheshti says, “In this section of the Alavi weighty speech and life-oriented speech, four ethical features have been referred to and if they are used in its own place, and on time, they will redevelop the human life completely and thus will be the foundations of a healthy life. If they are misused, they will destruct the house and life over its members. These types of features are neither absolute goodness and nor evil but they should be put forth in the domain of ethics as a relative goodness and evil. For example, honesty is one of the good attributes but it is not permissible everywhere and telling a lie is not an evil in every place. (Beheshti, 2011: 68). “ The affairs which have been put forth by Imam Ali (a.s.) have both positive and negative dimensions. But here, their negative dimensions have been presented. The Qur-anic and tradition- based evidences about the abovementioned cases are as follows:

* Avoiding haste: Prophet (p.b.u.h.) states, “ Being hasty has annihilated people. If people were not in a hurry, nobody would be annihilated”. (Qomi, 1995: 129/I)³¹.

* Avoiding feebleness in jobs: Imam Sadegh (a.s.) states, “ Whoever intends to do a good

deed, he should make hurry and do not postpone it”. (Qomai, 1995:164 /i)³².

* Avoiding obstinacy: Imam Sadegh (a.s.) states, “When Moses (a.s.) decided to separate from Hazrat Khidr (a.s.), he asked him to give him an admonition. A part of Hazrat’s will, “ Avoid obstinacy or moving towards a job which you do not need to do it”. (Hore Ameli, 1997: 290/xv)³³.

In moderate (balanced) families, it is necessary that the above principles as a personality structure emerge in children. It is obvious that this will be possible if the parents to be so. It is sufficient to pay attention that if the parents are not aware of the periods of their children life, in agreement with the prophetic tradition (i.e. periods of sovereignty, obedience and premiership) and also the method of dealing with the children in each period and do not apply the actions of each period, their children would face many unfavorable consequences.

5. Bestowment without Holding Someone Under Obligations, Abstinence with Apology, Being Faithful to the Promise

Avoid holding someone under obligations during a very great bestowment and prevent from exaggerating the jobs which you have done , do not give them a promise which you might not perform it, because holding someone under obligations will nullify the grace and magnifying the gift will remove the light of the Truth and violating a promise will cause God’s and creature’s anger. Almighty God states, “That you say something and do not perform causes fury before the God”³⁴.

From the viewpoint of Alavi family, family members enjoy an innate dignity. The intellectual structure of parents should be also

³² إنما اهلك الناس العجلة و لو ان الناس تثبتوا لم يهلك احد من هم بخير فيعجله و لا يؤخره.

³³ اياك و اللجاجة او ان تمشي في غير حاجه.

³⁴ «و اياك و المن على رعيتهك باحسانك او التزيد فيما كان من فعلك او ان تعدهم فتبع موعداك بخلفك فان المن يبطل الاحسان و التزيد يذهب بنور الحق و الخلف يوجب المقت عند الله و الناس قال الله تعالى كبر مقتا عند الله ان تقولوا ما لا تفعلون».

³⁰ وَإِيَّاكَ وَالْمَنْ عَلَى رَعِيَّتِكَ بِإِحْسَانِكَ، أَوْ التَّزِيدَ فِيمَا كَانَ مِنْ فِعْلِكَ، أَوْ أَنْ تَعْدَهُمْ ... وَإِيَّاكَ وَالْعَجَلَةَ بِالْأُمُورِ قَبْلَ أَوَانِهَا، أَوْ التَّسَقُّطَ فِيهَا عِنْدَ إِمْكَانِهَا، أَوْ اللِّجَاجَةَ فِيهَا إِذَا تَنَكَّرَتْ، أَوْ الْوَهْنَ عَنْهَا إِذَا اسْتَوْضَحَتْ، فَضَعْ كُلَّ أَمْرٍ مَوْضِعَهُ، وَأَوْقِعْ كُلَّ أَمْرٍ مَوْقِعَهُ.

³¹ اياك و العجلة بالأمور قبل أوانها و التسقط فيها عند امكانها، او اللجاجة فيها اذا تنكرت او الوهن عنها اذا استوضحت، فضع كل أمر موضعه و اوقع كل امر موقعه.

adjusted in this manner: “ These are God’s assets. I am an administrator to provide material livelihood and make effort to meet their spiritual needs and God has put me an intermediary for their livelihood” In this event, his efforts will be kept in the Divine Threshold and this very idea will grant him divine degrees. So, he will not hold any obligation to the family, because he considers himself in doing a mission and duty. Casting the efforts in a person’s teeth will nullify the hereafter reward and is incompatible with their dignity.

Keeping one’s promise is so important that even the Arabs at Jahiliyyah age(ignorance of divine guidance period) in which they were far from ethical and humane values and were considering murder and plundering as honors, however if they were concluding a treaty with a tribe, they were respecting it as much as possible and considered violation of promise a big sin. (Makarem Shirazi 2015:122/xi).

Patience and commitment to the contract is a divine responsibility and its violation will cause divine anger, i.e, God will punish the violator of a promise. Imam Sajad (a.s.) in response to an individual who asked him to state the basic principles of religion replied, “True word, just commandment and keep one’s promise are the laws of religion. (Majlesi, 1983:26/Lxxii). It is clear that the parents who are aware of the glory of keeping one’s promise, should practice what they promise in order to institutionalize this principle in the personalities of their children and should avoid false promises.

“In what you bestow, you should do it in such a way that it could be pleasant and without holding any obligation and when you avoid granting, do it with grace along with apology³⁵.

In the holy Qur-an, God states, “ And even if thou hast to turn away from them in pursuit of the mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness”. (Isra: verse 28).

6. Paying Attention and Attaching Significance to All Family Needs

Do not leave correcting their small affairs due to relying on correcting the general affairs,

because meeting the small demands has a position which they will enjoy it, and meeting the important needs has a position which will make need it³⁶”.

Ayatollah Makarem Shirazi states, “ The commanders but all the managers of the society should not ignore the small and big affairs or should not deal only with the destiny-making affairs and important needs, but they should see each in its position, because sometimes ignoring secondary affairs will damage as much as ignoring the general affairs”. (Makarem Shirazi, 2015:469/x).

And this will be possible if they could have information about these needs and could sometimes feel themselves in the conditions of the children and view the issues from their perspective and this is one of the managerial skills. Many parents think that it is sufficient to meet the economic needs and provide welfare tools and ignore that children are in need of attention instruments and verbal affection. They also are in need of receiving attention to the trend of their educational, spiritual affairs and their maturity issues, or Imam Ali ‘s view on the details of communicative affairs of individuals and needs indicate his deep identification of different dimensions of human existence.

“ Then examine their problems and needs, as the father and mother show kindness to their children³⁷”.

Parents should seek to identify the real demands of their children and meet them and this will cause the reinforcement of the emotional ties, faithfulness and stability in the family. In the families who are inattentive towards this subject, the possibility of risk goes up. That Hazrat has such an attention at the macro level of the society and towards the military commanders is also applicable on management in the family.

“ Thus enlarge the field of desires (for life) against your army (supply their needs from this aspect)³⁸.

³⁶ . وَلَا تَدَعْ تَقَدُّرَ لَطِيفِ أُمُورِهِمْ اِتِّكَالاً عَلَى جَسِيمِهَا، فَإِنَّ لِلْيَسِيرِ مِنْ لَطِيفِكَ مَوْضِعاً يَتَفَيَّحُونَ بِهِ، وَوَلِلْجَسِيمِ مَوْضِعاً لَا يَسْتَعْنُونَ عَنْهُ.

³⁷ . ثُمَّ تَقَدَّرَ مِنْ أُمُورِهِمْ مَا يَتَفَقَدُ الْوَالِدَانُ مِنْ وَلَدِهِمَا.

³⁸ . فَافْسَحْ فِي أَمَالِهِمْ.

³⁵ . وَ اعط ما اعطيت هنيئا و امنع في اجمال واعذار.

It is obvious that in order to respond to family needs, paying attention to the religious laws, lack of extravagant consumption, paying attention to community customs and dignity of family, paying attention to individuals' needs keeping an eye on gender, age ... must be taken into consideration.

7. Managing (Controlling) the Anger: “ When you are angry and find a solution for it, do not make hurry to do it³⁹” (anger is a bad companion. It reveals the faults, bring closers evils and distance the goodness).

Anger is a mental state which disrupts the brain which is center of decision making and moves out from balance state. No matter a human is rational but during anger, he will afflicted with wrong decisions. In the view of Hazrat Amir (a.s.) ,anger is a bad companions. It reveals the humans' faults and brings the evil closer and distance the goodness⁴⁰.

If parents are aware of their anger and approaches to manage it, they will be able to control the serious crises of the life. Satan is always interested in creating a gap among the family individuals. History also indicates the strange and unwanted decisions made by rulers which based on unauthentic news have issued that decree but then repentances has had no use.

8. The Necessity of Encouragement and Punishment and Principles to be Noticed in It “Encourage them constantly. frequently mention the important jobs done by individuals out of them. Because reminding their good deeds will make their brave people do more activity and will encourage the sluggish ones to work. If God wishes it⁴¹”.

Some contemplating points in the above excerpts include the following:

- * principle of encouragement in management and in particular in house environment has a noticeable role.
- *Encouragement should be constant (The basic rule: offer them encouraging words consecutively)

³⁹. ولا تسرعن الى بادره وجدت منها مندوحه.

⁴⁰. نَسَّ الْقَرِينُ الْغَضَبَ: يُبْدِي الْمَعَانِبَ وَيُذِنِي الشَّرَّ وَيُبَاعِدُ الْخَيْرَ؛

(Qerar al Hekam : 6891).

⁴¹. واصل في حسن الثناء عليهم و تعديد ما ابلى ذؤو البلاء منهم فان كثرة الذكر لرحسن

افعالهم تهر الشجاع و تحرض الناكل ان شاء الله.

* Encouragement will cause the sluggish people to work

* It is learned from Emir (a.s.) 's words that verbal incentives is also significant, that is to mention the good deeds of individuals. In imbalanced families, sometimes the children or the wife are in deep desire for a confirmation or encouragement in the life.

* The parents who are perfectionists are mostly pursuing to find the weak points of children and to express it. Whereas reprimanding instead of encouraging will inhibit self-confidence (dignity) and dominates the disappointment which is the place of arrival of Satan into the family domain.

“Then you should identify the value of efforts of each one and never attribute a good action of someone to the other and do not underestimate the value of his services than what really is. You should avoid enlarge the small job by someone due to his personality or underestimate his valuable services only due to his small position⁴²”.

In the words of Allameh Jafari ® we read, “ that is to say, not the outstanding feature of personality should add to the value of a job not the humiliation and unknown aspect to reduce the value of the job. With this principle, the society will enjoy a real justice and the life of such a society will not face various disruptions. (Jafari, 2014: 239-240).

The noticeable point is that sometimes a ray of light is created in the children's minds. This could lead to performing an activity or a creative job but parents are inattentive towards is. (This causes the suppression of the talent) and this means a corruption in the future of children. Islam puts forth two attitudes:

- * First: The value of the job depends on the job itself and the smallness of the individual may not prevent from understanding its greatness. In the view of Ayatollah Makarem, “ First look at the action and then to the operator”.

⁴². ثم اعرف لك امرى منهم ما ابلى ولا تضمن بلاء امرى الى غيره و لا تقصرون به

دون غايه بلاءه و لا يدعونك شرف امرى الى ان تعظم من بلاءه ما كان صغيرا و لا ضعه امرى الى ..تصغر من بلاءه ما كان عظيما.

* Second: The principle of our actions depends on our intentions. (Makarem Shirazi:478/x).

“ Never should the good doers(benevolent people) and evil doers be equal in your view. Because this will make the good doers get reluctant to do good jobs and the evil doers to be encouraged to do the evil. Thus, reward each of them in accordance with what they have wanted for themselves⁴³.

In the interpretation of Ayatollah Makarem “ What has been stated in this commandment by Imam (a.s.) is one of the important principles of management, from the management of God and prophets over the human world to the management of a father in a family”. God has given the promise of heaven to the righteous people and hell to the evil doers. This principle is prevailing among all ethnic groups with all differences which have in beliefs, culture and government under the title of encouragement and punishment. Because continuation of goodness is in need of incentives and standing back against the evil doing is also in need of motivation. It is possible that spiritual incentives and religious beliefs leave ideal impacts on this case but these motivations do not exist in everybody. In addition, if there is no issue of reward and retribution, those incentives will become loose. (Makarem Shirazi: 435/x).

In a lofty family, interest in children with each characteristics should not be subject to any conditions. Encouragement and punishment do not create a negative competition but they are motivating and the effort of each individual needs to be compared with his own past rather than with others. In the event of emergence of an error, only that error should be dealt with rather than destructing the whole personality of the child. Before mentioning the wrong doing of individuals, it is good to deal with their good features too. One strong strategy can be concluded from the statements of Hazrat Amir (a.s.) and that is the benevolent person and wrong doers have provided encouragement or punishment for themselves by themselves and so they cannot reject to it. This strategy can

cause a prudence thinking personality in children.

9. Forgiveness without Regret- Punishment without Boast

“ Never feel regret for the forgiveness and generosity which you have done and never feel proud and joyful for the retribution which you have performed⁴⁴.

Forgiveness is an issue in two degrees. The first degree is that human will forgive with satisfaction and the complete forgiveness is the one which is forgotten. That is to say, the beautiful principle of forgiveness. Also human might make an error and when he sees in connection with the origin of entity, he will seem himself nothing. He will not be disrupted from the mistake of the people, because he does not hold any obligation for that, so that to be unhappy about the destruction. So, if forgiveness is constructive, he will forgive and it is necessary to have the counter individual punished, that punishment would not be done for the heart satisfaction or suppression of revenge. Punishment is associated with this philosophy that as a servant of the servants of God is under my supervision and his mistake will impose damage on himself and the society, and it has a divine retribution, so I punish him to prevent him of further damage. Thus the satisfaction of punisher is resulting from helping with the subordinate rather than suppression of the fire of anger or revenge.

10. The Significance of Consultation – Characteristics of a Consultant

“Never consult with an avaricious person, because he will make you change your mind of granting a favor and doing a goodness and make you afraid of poverty. Also do not consult with a timid person, since he will weaken your spirit in doing the affairs. Avoid the greedy individuals, since he decorates greed in your view through oppression, because avidity, fear and greed are different desires whose sum is suspicious towards God⁴⁵.

⁴⁴. لا تدمن على فعو ولا تبجن بعقوبه.

⁴⁵. ولا تدخلن في مشورتك بخيلا يعدل بك عن الفضل و يعدك الفقر و لا جباننا يضعفك عن الامور و لا حريصا يزين لك الشره بالجور فان البخل و الحرص غرائز شتى يجمعها سوء الظن بالله.

⁴³. و لا يكونن المحسن و المسمى ع عندك بمنزله سواء فان في ذلك تهريدا الاهل الاحسان في الاحسان و تدريبا لاهل الاساء على الاساء و الزم كلا منهم ما الزم نفسه.

The noticeable points which can be learnt from this excerpts of Hazrat Emir (a.s.) include the followings:

- * The significance of consultation which causes the diminish of human elapse and sharing in experience and ideas of others. In the aphorisms 161, Hazrat states, “ whoever adopts an authoritative view will be perished and whoever consults with the mend of thought, he will share in their intellects⁴⁶”.
- * In a balanced family, conditions should be provided for consultation and talking with each other whose necessity is the presence of sincerity, lack of fear and presence of security. Consultation can be made on the selection of wife, method of interaction in life, possible problems, diseases, problems of children in social groups, fields of study and son.
- * Characteristics of Consultant: In order to institutionalize the counseling and education, principle of consultation and establishment of self-confidence in children and attaching significance to them, it is necessary to consult with the family members.
- * Sometimes it is possible that human does not consult with a more intellectual person (As there is a quotation from Imam Reza (a.s.) that when they mentioned the name of Imam Kazem (a.s.) before him, he said, “ intellects were not matching him but sometimes he was consulting with black slaves. He was told: Why do you consult with such a person?. He replied, “ It is likely that the Almighty God has put the key to solve the problem in his tongue⁴⁷”.
- (Majlesi, 1983:72/i).
- * In Imam Ali’s view, a generous, brave and contented person is a good consultant (advisor).
- * The intellectual, free thinking, religious, kind and confident persons are good consultants.

“ Then in selecting the scribes (in a sense ministers), do not be contended to your own smartness, personal trust and good intention, because individuals might make a good appearance and lip services to attract the rulers,

whereas behind this interesting face, there is not any good intention and trustfulness⁴⁸”.

In the selection of very close individual such as minister, wife, etc. due to the possibility of trick, one should not rely on his own knowledge but he should use the consultation of well-informed individuals. A wife who is not trustworthy will annihilate the family.

11. Selection of Companions and Method of Interaction with Them:

“Join the people of virtue, sincerity and honesty. Then train them such that they will not admire you wrongly. Do not acknowledge you for the improper action which you have not done because the frequent admiration will bring about selfishness and brings human closer to pride and arrogance⁴⁹”.

Based on the above excerpts, the following points can be inferred:

- * In a lofty family, the selection of companions (wife, friend, friends of children, etc) occur based on certain standards which Hazrat Amir (a.s.) introduces their most important in having virtue and sincerity. As it has been quoted from the infallible Imams too, in the selection of wife, the dimension of God-fearing and good manner should be noticed and also efforts should be made to select a pious and godly companion. Movlavi says:

ای بسا ابلیس آدم روی هست

پس به هر دستی نباید داد دست

Since many devils wear the face of Adam, don't give your hand to everyone

- * One who has self-control against the sins, will take care also after his companions. There have been many people who after marriage, due to the presence of divine features, affection and kindness, have become the source of attraction by wife, children and friends and this is resulting from an informed selection.
- * Concerning the sincerity, it should be also said that one of the damages which threaten the family is the presence of atmosphere of

^{۴۸} ثُمَّ لَا يَكُنْ اخْتِيَارَكَ إِتَاهُمْ عَلَى فِرَاسِيَّتِكَ وَالسَّيِّئَاتِيَّتِكَ وَحُسْنِ الظَّنِّ مِنْكَ، فَإِنَّ الرِّجَالَ يَتَعَرَّضُونَ لِغِرَاسَاتِ الْوَلَاءِ بِتَصَنُّعِهِمْ وَحُسْنِ خِدْمَتِهِمْ، وَنَيْسَ وَرَاءَ ذَلِكَ مِنَ النَّصِيحَةِ وَالْأَمَانَةِ شَيْءٌ....

^{۴۹} وَالصَّقُّ بِأَهْلِ الْوَرَعِ وَالصِّدْقِ ثُمَّ رَضُّهُمْ عَلَى أَنْ لَا يُطْرُقَ وَلَا يَبْجَحُوكَ بِبَاطِلٍ لَمْ تَفْعَلْهُ فَإِنَّ كَثْرَةَ الْإِطْرَاءِ تُحْدِثُ الرَّهْوَ وَتُدْثِي مِنَ الْعِرَّةِ.

^{۴۶} . فمن استبد برايه هلك و من شاور الرجال شاركها في عقولها.

^{۴۷} . ان الله تبارك و تعالى ربما فتح على لسانه.

concealing and trickery. (Because it is a very difficult job to clear the mentality of family members from a lie) that cause the destruction of relations. Telling lie will bring about instruments for pessimism and suspect. The efforts of parents to attract the trust of each other will be provided by sincerity and peace which is flowing in the children. Telling a life will lead the atmosphere of the family towards insecurity, stress and distress of divulge. A family with a dictator-oriented attitude will have two positions: Either a silence resulting from fear along with sense of humiliation and revenge is ruling there or blandishment and lip service.

* The parents who are satisfied with the baseless compliments of their children and do not give permission for a criticism, they dry the spirit of questioning in their children. This suppression of children will cause a suppression in larger communities.

“ Then give priority to the individuals who are more direct in telling the bitter facts to you and help you less on those affairs which God and His companions do not like, either it is in agreement with your desire or not⁵⁰.”

If individuals do not pay attention to the transient desires and merely earthly objectives in selection of the life partner, and have a role of admonition utter and caretaker towards each other, they will not let each other to arrive into non-divine circles or using an unlawful bit of food. They will not merely expect to be confirmed by each other but they affectionately criticize each other and in the hope of correction, in the light of love to God, they stay together patiently to witness the perfection of each other.

In the holy Qur-an, the God states, “And among His signs is this, that He created for you mates from among yourselves that ye may dwell in tranquility with them and He has put love and mercy between your (hearts) to continue the human generation, verily in that are signs for those who reflect⁵¹.”

In another place, He says: They are your garments and ye are their garments⁵²” In Alavi family, man and woman are the garments of each other. Garment is the agent of protection from cold and heating in the life and covering the shortages. They are instruments of tranquility and peace, so in the selection, they must be aware of their great mission. If they sometimes provide causes for displeasure, their direction and objective is to be divine and far from a possible damage rather than being obstinacy and revenge and all these will be possible in the light of a divine and informed selection. In the words of Aytollah Makarem Shirazi, “ from the phrase *مرا الحق* it can be understood that the expression of

truth, though might be bitter but is a healing medicine. Though it temporarily make bitter our taste but it will distance painful diseases from human. This is one of the values of the companions and elites round the rulers. They should be brave enough to make the taste of ruler bitter sometimes by telling the bitter facts but the useful ones and do not afraid of his anger. (Makarem Shirazi:430-31/x).

“The farthest servants towards you and their most resentful persons before you should be those who are seeking to find faults in people. Because there are some faults with many people (which are hidden to the eyes) and the governor is merit to cover them. Thus it is necessary not to reveal the faults which are hidden to you. Your duty is to correct what has been appeared to you and what has been hidden to you, God will judge about it. As much as you can, you should cover the faults so that God will cover your faults which you like to be hidden to the servants⁵³.”

Allameh Jafari ® says, “ In order to fight against sins and evils in a tough manner, it is merit to deal with public education, so that the people with a free conscience and desire towards human lofty principles and inclination towards growth and perfection avoid the sins and evils. This issue is taking roots in a very important issue which says

⁵² هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ (Baqara : Verse 187).

⁵³ وليكن ابعاد رعيتك منك و اشناهم عندك اطلبهم لمعابب الناس، فان في الناس عيوباً الوالى احق من سترها . فلا تكشفن عما غاب عنك منها، فانما عليك تطهير ما ظهر لك، والله يحكم على ما غاب عنك . فاستر العورة ما استطعت، يستر الله منك ما تحب ستره من رعيتك.

⁵⁰ مَ لَيْكُنْ أَتْرَهُمْ عِنْدَكَ أَقْوَلَهُمْ بِمُرِّ الْحَقِّ لَكَ وَ أَقْلَهُمْ مُسَاعَدَةً فِيمَا يَكُونُ مِنْكَ وَمِمَّا كَرِهَ اللَّهُ لِأَوْلِيَائِهِ وَأَعْمَ ذَلِكَ مِنْ هَوَاكَ حَيْثُ وَقَعَ.

⁵¹ . وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً (Surah Rum , Verse 21)

that moving in the route of growth of personality will have a correct meaning when humans could move with their two forces of common sense and free conscience rather than profiteering factors or escape and fear from retribution. (Jafari, 2014: 227-228).

Some Noticeable Points in the Above Excerpts

- * Children must not feel that to get closer to the parents and attracting their affection, they can use the instruments of tale-bearing and fault finding.
- * All of us are possibility subject to mistake and if we like to be forgiven by God, we should also try to forgive the others and cover the faults of family members.

“ Have much conversation with scientists and discuss with the scholars so much. Talk about the affairs by which the affairs of your country will be corrected and establish what prior to you has been the cause of development of peoples job⁵⁴.

Concerning the benefits of planning for holding meetings in the presence of thinkers in the family, the following points are worth noting:

- * Listening to the science, admonitions and wisdom do not happen only through parents and this will be more ideal and its acceptance will be easier.
- * This causes the socialization of children.
- * It will promote the level of thoughts of parents.

In Usul Kafi, there is quotation from Loqman in a tradition,: My child, selects the meetings carefully. Whenever you will see a group are busy with remembering the God, be their companions, If you are a scholar, your knowledge will benefit you there and if you are ignorant, it will teach you. It is likely that God send down to them His grace and make you subject to that grace. Whenever you will see a group who do not remember God, do not sit with them, because if you are scholar, your knowledge will not benefit you and if you are ignorant, your ignorance will be added. And It

is likely that God send them a retribution to them and you could be subject to it. (Makarem Shirazi, 2015:44/x).

12. Principle of Dialogue, Time Management and Planning

“ Spend a part of your time for those who need you, so that you could deal with their demand personally (face to face). Establish a public meeting for them. In that meeting, be down to earth for the God who has created you. Distance our armies and deputies including guards, the disciplinary forces from them, so that everybody could talk with you directly without any fear and speech stuttering⁵⁵.

In a balanced family, the creation of dialogue atmosphere in a suitable environment and preferably different and peaceful cause many mental difficulties to be put forth and removed., Allocation of this time in a periodical form is an expedient approach.

In the atmosphere of family dialogue, the factors of distress and fear should be omitted and the trust of children to be attracted such that they do not fear to put forth their own problems. They must not be judged or reprimanded or possibly punished, because these things will destruct the dialogue flow.

Paying attention to the fact that sometimes the parents ignore responding to some of the needs of the children or a right of children is violated or for many reasons, they might feel disappointed and then it will be natural to expect an aggressive or demanding behavior in their side. In all these states, it is necessary to face them in patience which certainly will have the divine grace with it.

“ Then, there is a part of your job which you should deal with it personally including responding to the government administrators. There the scribes and secretaries are unable to respond. Also meeting the demands of people which are reported to you on the same day and your deputies have difficulties in responding to them. Do the job of each day on the same day, because each day has a

⁵⁴. و اكثر مدارس العلماء و مناقشه الحكماء في تثبيت ما صلح عليه امر بلادك و اقامه ما استقام به الناس قبلك.

⁵⁵. و اجعل لذنوب الحاجات منك قسماً تفرغ لهم فيه شخصك، وتجلس لهم مجلساً عاماً فتواضع فيه لله الذي خلقك، وتبعد عنهم جندك وأغوائك من أحرابك وشروطك؛ حتى يكلمك متكلمهم غير متعجب.

job exclusive of that day and should allocate your best time and parts of life to be in an intimate link with God. Though all of your acts are for the God, but if you have a pure intention, the servant will live in peace and tranquility because of it⁵⁶.

“ Avoid the jobs whose time has not reached yet seriously and distance from failure in jobs for which facilities have been provided, do each job in its own place and on time⁵⁷ .

“ Among the affairs which you should do for the purity of intention for the God is to hold the obligations which are specific of His innate disposition. Thus, put your physical force under the control of God day and night⁵⁸ .

13. Principles of Job Division and Paying Attention to the Abilities of Individuals in Shifting the Responsibilities

“For every part of your job, select a head and supervisor out of them, a person which an important job will not make him defeated and unable and the multiplicity of job will not make him distressed⁵⁹ .

Dr. Ahmad Beheshti says, “ A qualified manager is someone who pays attention to job division and proportional with the talents, tests and commitment of individuals to appoint each to a job and ask him responsibility, otherwise it is not possible that the jobs to be done in a right path but this will paralyze the management. (Beheshti, 2011:460/i).

Some of the annotators of Nahj-al-Balaghah think that this commandment is not only providing for the scribes and secretaries but also refers to all country affairs. (Khoeya, 1982:92/iv).

In a balanced family, the principle of division of job and shifting responsibility to children from childhood with the inclusion of their power is necessary. This will cause growth of sense of

⁵⁶ . ثم امور من امورك لا بدلك من مباشرتها: منها اجابه عمالك بما يعيا عنه كتابك، و منها اصدار حاجات الناس يوم ورودها عليك بما تخرج به صدور اعوانك، و امض لكل يوم عمله، فان لكل يوم ما فيه.

و اجعل لنفسك فيما بينك و بين الله افضل تلك المواقيت، و اجزل تلك الاقسام، و ان كانت كلها لله اذا صلحت فيها النبي، و سلمت منها الرعية.

⁵⁷ . Explanation was made in the section on avoiding obstinacy...

⁵⁸ . Explanation was made in the section of personal prayers .

⁵⁹ . و اجعل لرأس كل امرٍ من امورك رأساً منهم لا يقهره كبيرها و لا يتشتت كثيرها.

responsibility in them. The sympathetic parents are those who prepare their children to confront with the future life rather than bearing all loads of life and falsely think that this is an affectionate behavior.

14. The Principles of Synergy of Wives and Accepting the Customs and Traditions of Each Other

“ Never break a favorable tradition which have been practiced by the pioneers of Ummah and an intimacy has been created due to it and peoples' affairs have been corrected by it. Do not construct the tradition and method which imposes damages on the past traditions. The reward will be for the person who has established those traditions and his sins on you who have buried it⁶⁰ .

Allameh Jafari says, “The Qur-an in Surah Nisa states: “Allah doth wish to make clear to you and to guide you into the ways of those before you⁶¹”. The difference between law and tradition: Law is in the realm of rights, religion, ethics and politics are logically provable from the viewpoint of social life of the society, whereas the tradition is a general issue which has penetrated in peoples' life but it might not be logically provable in the society. (In the terminology of sociology, ethics is named as taboo). Tradition enjoys a greater strengths and whatever has roots in must's and mustn't s of human life will be stronger and more stable. By tradition here, it does not mean the word and report of the infallibles, but it means the same habits and methods which have remained from the anterior. Tradition is in two types: Good custom such as the prevalence of life, dignity, rational freedom, etc and 2: Ugly custom such as goal justifies the instrument.

It can be said when a person of any type becomes skilled in management job and enjoys skill, information and sufficient knowledge of management virtue, he should not be made shaky or ambiguous in his job, either he is a ruler or a manager of a small set with only two

⁶⁰ . ولا تنقص سنة صالحه عمل بها صدور هذه الامه واجتمعت بها الافئه و صلحت

عليها الرعية ولا تحدثن سنة تضر بشيء من ماضي تلك السنن فيكون الاجر لمن سنها والوزر عليك بما نقضت منها.

⁶¹ . يُرِيدُ اللَّهُ لِيُذَيِّبَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِن قَبْلِكُمْ.

staffs, because this will cause the loss of order and benefits in that society and will be a source of damages which might not be compensated. (Jafari, 2014:242).

In a balanced family, the couples, each has a background trace of tribal and family customs with them and each is more or less interested in keeping them. Basically, if parents, instead of synergy attitude, try to delete the past customs of each other, they will deprive themselves from a huge capital and sometimes this difference moves beyond the dispute of view to the deletion of their ideological background. And then each tries to deny the belief of the other one and prove and replacement of his/her own intellectual principles, whereas marriage is a sacred issue for synergy in the direction of completing the good customs of each other to move towards perfection. So, if there is a good custom in a family and after marriage one of the partners tries to negate and leave it, the good deeds which have been due to be prevailing with that action and has been deleted, the retribution will be undertaken by the person deterring it.

The result is that never to be prejudice towards our belonging such that our being refuses to accept new subject-matters. That is to say, having tolerance and bearing the views of others, even if it is in conflict with our past, is among the necessities of standing a balanced (moderate) family.

15. Lack of Attention towards the Application of the Views of Unfair Companions

“as a ruler, concerning the elites and companions who hold the secrets and relatives who are selfish and ambitious and do not observe equity and justice in transaction with people, you should discontinue their instrument to oppression. . Observe the right about those who have a right either they are your relatives or not and be patient on this case and put it in the God’s account. Though this might impose pressure on your relatives and close companions. Accept the burden of this job, because its destiny is favorable⁶².

⁶² . ثُمَّ إِنَّ لِلْوَالِي خَاصَّةً وَبَطَانَةً فِيهِمْ اسْتِثْنَاءً وَتَطَاوُلًا وَقَلَّةً إِنْصَافٍ فِي مُعَامَلَةِ فَاحِشِيمٍ مُتُونَةٍ مَادَّةٍ أَوْلَيْكَ بِقَطْعِ أَسْبَابِ تِلْكَ الْأَحْوَالِ وَلَا تُقَطِّعَنَّ لِأَحَدٍ مِنْ خَاشِيَتِكَ وَخَاطِمَتِكَ قَطِيعَةً وَلَا يَطْمَعَنَّ مِنْكَ فِي إِعْتِقَادِ غَنَدَةٍ تَضُرُّ بِمَنْ يَلِيهَا مِنَ النَّاسِ فِي شَرِّبٍ أَوْ عَمَلٍ

Dr.Ahmad Beheshti says, “everybody has a certain relatives and companions who help him in difficult times and cooperate with him in solving the problems and share in the joyful days. They mutually expect him not to avoid sympathy, co-thinking and participation in their sadness and joy. Some of the relatives and companions are fair, religious and committed people and do not have any expectation which is inconsistent with secular, ethical and religious dignities. These are scarce and very valuable. Some of the others which are not unfortunately a few, are only following their material desires and do not think about anything but their interests. . If a ruler does not have companions and relatives in lack of rationality and religiosity, he will have no problem with them but if it is not so, he should be fully careful and do not give them free authority, otherwise they will make him fall into the darkness well. (Beheshti, 2011:276-577/vi).

Expediency of the couples in lack of accepting their own household interferences and paying attention to this point that what is the mission of the common life is very important. The one who according to the statement of Hazrat Amir (a.s.) specify a structure in his life and consider everybody with a right in its position, will not give permit to trespass and violate the father, mother, wife and relatives’ rights and in a peaceful atmosphere, he will deal with explanation and description of the position of him and his family. In order to have the survival of the divine pure generation, there is a need to synergy.

16. The Necessity of Presence of a Model and Drawing the Perspective of a Spiritual Life

“you are obliged to remember the just governments prior to you and also to pay attention the good traditions or works which have been transferred to you from the Prophet (p.b.u.h.) or an obligation which has been mentioned in the Book of Allah and follow up to

مُشْتَرِكٍ يَحْمِلُونَ مَثُونَةَ عَلَى غَيْرِهِمْ فَيَكُونُ مَهْمًا ذَلِكَ لَهُمْ دُونَكَ وَعَيْبُهُ عَلَيْكَ فِي الدُّنْيَا وَالْآخِرَةِ وَالزِّمُّ الْحَقُّ مَنْ لَزِمَهُ مِنَ الْقَرِيبِ وَالْبَعِيدِ وَكُنْ فِي ذَلِكَ صَابِرًا مُخْتَسِبًا وَاقِعًا ذَلِكَ مِنْ قَرَابَتِكَ وَخَوَاصِّكَ خَاصَّتِكَ حَيْثُ وَقَعَ وَاتَّبِعْ عَاقِبَتَهُ بِمَا يَتَّقِلُ عَلَيْكَ مِنْهُ فَإِنَّ مَعَبَةَ ذَلِكَ مَحْمُودَةٌ.

what you have seen of our practices in the government. You are enforced to make your utmost effort to pursue of what I have recommended to you in this Treaty. I have completed my affection to you, so that if the rebellious self could overcome you, then you will have no excuse before me⁶³”.

- Introducing proper training models is one of the important duties of parents which causes hope and facilitate the route. The models which have been introduced by Hazrat Amir (a.s) include the followings:
- Studying history and historical stories: The Qur-an also notifies and reminds us through narrating historical stories.
- Prophetic traditions(Hadith): There is no service higher than maintaining its heritage. al-I (a.s.) not only commands to Malik but also recommends to all Maliks of the age to notice to the just governments, virtuous traditions and also prophetic traditions.
- The Qur-anic obligations: A society which intends to continue the life on the basis of intellect and religious laws should take the Qur-anic obligations into considerations.
- Taking model after Alavi deeds and Treaty: The previous items were the audio items but Hazrat Amir (a.s.) takes action to present a practical model within the introduction of Malik to Egypt governorship. God states, “ There is a model for you in the deeds of Ebrahim and his companions⁶⁴”.

So, it is merit that the basic question of human of himself to be this question: What is his doctrine for the formation of a new family and how is the perspective of his life?

17. “Paying Attention to the Rights and Welfare of the Majority

“The most favorable works before you should be the affairs which are in the direction of observing rights, more complete than others and justice, more comprehensive

and from the viewpoint of peoples satisfaction to be more comprehensive⁶⁵”.

After access to a balanced family, it is necessary to detect the role and position of each of the individuals in the structure of life in individual and collective forms. After being aware of all rights of the family members, the parents will make informed decisions while considering an interpretation of the existing conditions in the family which will be compatible with the rights of all individuals and in agreement with religious laws. As Allameh Jafari ® states, “To the same manner which justice and its regulations should be considered, the impact of it on persons should also be taken into consideration. For example, if by stating a truth, a person behaves obstinately and this statement is neither useful for the individual nor the society, that should not be expressed. So, in expressing and performing the justice, different conditions and opportunities should be noticed. (Jafari, 2014: 218).

18. Characteristics of Wife and Method of Selecting Her

“Select out of them individuals with experience and purity of soul (modesty), from the competent and pioneer families and those with a record in Islam. Because their ethic is better and their families are more pure, their greed is less and are more visionary in measuring the consequences of the works⁶⁶”.

As for the selection of individuals who have a very close relation with the manager and are confident and are the executive arms, certain qualifications have been noticed. Considering this issue that in agreement with traditions, a woman is like a trustee in reputation and asset and the man is also protector and supporter of the dignity of woman, so they should refer to the following principles in selecting each other:

- Having experience: i.e. studying and being aware of the rights and features of the counterpart, knowing the philosophy of common life and primary experiences which

⁶³. و الواجب عليك ان تذكر ما مضى لمن تقدمك من حوكومه عادله، او سنه فاضله، او اثر عن نبينا صلى الله عليه و آله، او فريضه في كتاب الله فتقتدى بما شاهدته مما عملنا به فيها و تجتهد لنفسك في اتباع ما عهدت اليك في عهدى هذا و استوتقت به من الحججه لنفسى عليك لكيلا تكون لك عله عند تسرع نفسك الى هواها.

⁶⁴. قد كانت لكم أسوة حسنة في إبراهيم وألدين معه.

⁶⁵. و ليكن أحب الأمور إليك أو سخطها في الحق و أعظمها في العدل و أجمعها لرضى الرعية.

⁶⁶. و توح منهم أهل التجربة و الحياء من أهل البيوتات الصالحة و القدام في الإسلام المتقدمة فإنهم أكرم أخلاقاً و أصح أغراضاً و أقل في المطامع إشراقاً و ابلغ ف عواقب الامور و نظرا.

are necessary to hold a joint life. In fact, awareness of life skills in a basic form

- Modesty: The societies whose base of relations are relied upon modesty will have a less vulnerability.
- Originality of the family and good record: The holy prophet of Islam (p.b.u.h.) stated, "Avoid a plant which has grown up in a dung hill⁶⁷". That is a flower which has roots in a marshland. Paying attention to this point that whether or not the wife has been fed with a lawful food (from which kind of father) and has been trained before which kind of mother is also important.

Ethical purity and family sacredness, is the result of selection of competent families. Being indifference towards the world, is the result of modesty and being aware of the outcome of the affairs takes origin from being the people of experience. (Makarem Shirazi, 2015:21/xi).

"Then go towards those who have personality and family originality and those from good background family, brave and generous ones, because they are center of dignity and branches of goodness and merit⁶⁸".

Family as the smallest social unit takes shape when a woman and a man decide to live with each other under a united umbrella. It is clear that the selection of wife makes the destiny of worldly and hereafter destiny of the human. A good selection in the lofty family is a progressive principle. It goes without saying that the regulations noticed on the method of selection of manager at macro level in the society (for the manager who intends to select his executive arms and the closes individuals to him), is also worth to be extended to the lower levels and family too.

" Trust those who have left the best good signs among the people and are more famous in being trustworthy⁶⁹".

In order to identify the competent individuals, one should utilize what God flow

in the tongue of his servants. As the wife is the protector of asset and reputation of human, response to one basic question in the lofty family at the time of formation of a family and selection will be effective. That whether or not a human is ready to make his selected wife to be protector of his reputation, assets and also instructor of his child? In facing with this question and response, the common sense will avoid a blind selection.

" And then be careful in the affairs of your agents (administrators) and make them work through test rather personal desires or authoritative view, because these two are centers of branches of tyranny and treason⁷⁰ .

19. Three Important Managerial Principles (Reliance on God, Patience – Effort)

" A governor will not be able to meet the obligations instructed by the God unit he makes effort and ask the assistance of God, prepare himself to be in association with the truth, patience and resistance for it, r the affairs which are either light or heavy to him⁷¹".

In a balanced family, the emphasize of the couples should be on their own efforts and reduce dependency on each other 's families, to find an opportunity to grow. A life which is formed based on personal effort, is more pleasant and stable, because in the light of effort, the value of " belongings" will be more identified. The definition of the common mission of couples in the life in connection to the God and asking assistance from Him, is one of the important principles of life and that one should be patient towards afflictions, poverty, disease, death and fear.

Conclusion:

Addressing Malik Ashtar, a virtuous and powerful man within the framework of a treaty, Imam Ali(a.s.) in fact elaborates and draws the different needs of the Islamic society and presents the strategic document of the society management. A noticeable part of the

⁶⁷. اياك و خضراء الدمن.

⁶⁸. ثم الصق بنوى المروات و الاحساب و اهل البيوتات

الصالحه و السوابق الحسنه، ثم اهل النجده و الشجاعه و السخاء و السماحه فانهم جماع

من الكرم و شعب من العرف .

⁶⁹. فاعمد لا حسنهم كان في العمه اثرا و اعرفهم للامنه وجها.

⁷⁰. ثم انظر في امور عمالك فاستعملهم اختيار ولا تولهم محاباه و اثرا و اعرفهم للامنه وجها.

⁷¹. و ليس يخرج الوالى من حقيقه ما الزمه الله من ذلك الا بالاهتمام و استعانه بالله و

توطين نفسه على لزوم الحق و الصبر عليه فيها خف عليه او تغل .

commandments of this treaty, due to the fact that deals with all dimensions of human and society needs, has a potential to be extended from the macro level of the society to the smallest component of it which is the family.

Imam Ali's managerial approach is based on specific and different principles which distinguish it from other managerial charters in the whole history.

Imam Ali's commandments in the beginning notices to the elaboration of the position of human towards origin of creation and admonishes managers to notice initially to being a servant to God. That is to say that God is in the origin of power hierarchy and other communications and positions of human takes root from that place.

Then he alerts on the necessity of self-building of managers. After classifying the individual under supervision and presenting the duties of governor towards them, he deals with the spiritual aspects of managers and directs his main managerial principles on two principles of creating a strong emotional link and dealing with welfare affairs of the subordinates.

In order to select the subordinate individuals, he notices to the family features and spiritual -virtue features, something which is less observed in today's world.

This commandment has been developed by an individual who has dealt with the management of all dimensions of human spiritual and material demands about 13 centuries ago and present the missing circles of ethical and political train of managers.

Reviewing the fourfold objectives drawn for Malik Ashtar in economic, security, cultural affairs and land cultivation, we find out the depth of his attitude in the management of individual and society.

In this article, we have made the family as one of the basic pillars of the society to enjoy the nectar of the managerial views of Hazrat Amir (a.s.) and have mentioned some samples of his commandments which are extendable to the domain of family and parents management. In fact, we have noticed to the parents in the position of managers and children in the position of subordinates and addressees. Furthermore, we have proved that this treaty

can be utilized in the domain of family management. The excerpts extracted from the text of the Letter No. 53 has been presented in two general categories. The first category notices to the commandments on creation of a vision and its correction in the family management. The second category includes the commandments which can be utilized in the domain of ethics, practical principles and managerial principles in family.

Considering the totality of Imam (a.s.) commandments, it is learned that Imam Ali 's approach in managerial topics is systematic and process-based approach.

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