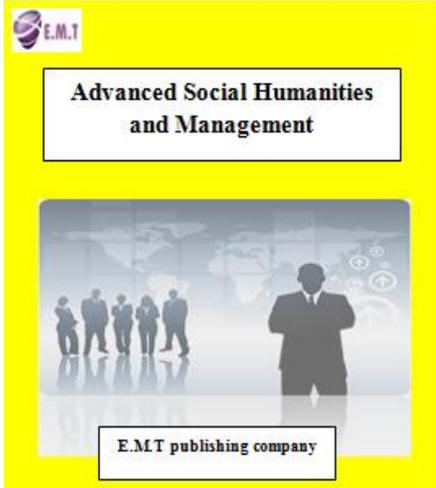# Realization of Islamic work conscious

Shima Arjomand Kermani
Department of Management, Rafsanjan Branch, Islamic Azad University, Iran
Malikeh Beheshtifar[1]
Department of Management, Rafsanjan Branch, Islamic Azad University, Iran

Abstract

Later is term work conscious, way finding, administrative culture of the country, and has attracted the attention of top managers. However, the basic steps are not taken, in order to identify, and apply the rule of work conscious in society. Work conscious, can be defined, heart satisfaction, and practical commitment compared to tasks assigned to man. They are with the proviso that without any regulatory system, a person has done, in the best way possible, his duties. This paper is the study of Islamic work conscious. Defined work conscious, and compared with the concepts of discipline, morale, efficiency, motivation, and commitment, and then describes be factors affecting on the work conscious, from the perspective of religion, and studied the works of realization of work conscious.

Keywords: conscience, work conscious, Islamic

Introduction

The success of organizations is dependent on having a good and efficient manpower. If staffing, in organization, work duly organizations not only offer properly, your service to the community, but also will draw, plans and strategies for self and society, and of in this way, they will achieve their goals and become successful in their relationship with the environment, and consumers, and their patrons. (Rahimi, 2012). One of the key strategies was to strengthen the work conscious. Since, our community, is the Muslim community, and shaped its culture based on the principles of Islamic values, this study aims to study and examine, Institutionalization of work conscious, according to the Islamic approach. (Ferdosian, 2005). According to the research, strategies for achieving work conscious, divided into three categories: vision, attitude and behavior. Because of differences in personality, insight, attitude and motivation of the organization, it is necessary to pay attention to, all of the methods, or may be, for example, according to the guidelines, the realization of higher needs, in terms of negligence, from realization of work conscious, people that, still not reached a unanimous, to its level of needs.

The concept of conscience

The word conscience, in Dehkhoda dictionary, comes on line, the words of ecstasy, existence, and superego. Among these words, ecstasy has usually associated with a conscience. That term is defined in ecstasy, which enters the heart, unfeigned and duty, known as ecstasy. (Ghanbari, 2007). In the Qur'an, the word "ecstasy" and its derivatives, is used, in the meaning, find and watch, awareness, and maturity, and have been interpreted as a breath of "Sensuality", "self-accusing" and "at peace "that the work done ugly criticized human. (Ghorbanian, 2005).

Islamic work conscious

Is a combination of the word "conscience", and "work", the term management can be defined as, "an internal commitment to compliance with requirements, which have been agreed, in connection with the work." In other words, the purpose of work conscious, is the heart satisfaction, commitment and practical commitment, to

perform tasks that humans are supposed to carry them, so that, if the inspector and supervisor, not watching his activities, they did not fail in its duty. (Naderi Qomi, 1996, p. 2).

Almighty God, according to the force, for all human beings, be careful, and remember them, all the time, which legs do not go beyond of the legal powers of the rug, and his wisdom, and also specify the circle of good and bad for them, as in natural light, which is to deter them from falling into the well of remorse. (Ghanbari, 2007).

Human nature and the role of work conscious in management theories

Classical theories

Basic assumptions of classical theories, is that humans are rational and act rationally. People pay to work with financial motivation, and examined in a logical, structured opportunities for themselves, and resort to any measures, to maximize its benefit. (Schermerhorn, 1996, p. 28). For this reason, the desired approach, of this views, for the institutionalization of work conscious (ie, working staff) was on focus, how to afford the monetary and financial needs of employees. In this context, one of the four principles of Taylor's theory, based on the fact that, for forcing employees to work, and increase the productivity of the organization, should be compensated for their efforts, according to the results of their work, so that the driving performance. (Rezaeian, 2001, p. 75).

Neoclassical theories

This approach, contrary to scientific management, people who knew, Statues only sensitive to financial incentives, he stresses, the social aspect of the work. (stoner, 1978, p. 47). According to this approach, to encourage employees and motivate them, in addition to financial incentives, should also pay attention to the feelings, emotions, values, norms, informal groups, and family history, and social workers. The underlying principle of this approach was the basis of theories, such as job enrichment, participative management styles, and self-discovery. (ibid, 53).

Postmodernist theories

As it is, existence lay up in the area, modern theories, with the critique of classical theories, also theories postmodernist, motivated to provide new knowledge of the man, and solution, and different principles, of each, and began to criticize theories modern. All theories stratified as postmodern, based on the common assumption that human relations movement, and classical theories, that human, lifeless rationalism, and computational factory. The main criticism in this regard is that the emphasis is not on the legitimate economic interests of employees, as appropriate, and been denied, actual conflicts of interest, and are presented as settlements. (Richard, 2008, pp. 106-107).

The main principles of the new approaches to management, formed on the basis of both theory and contingency system. Contingency theorists believe that human beings are complex and evolve, and the needs are many, varied and variable. They know they can improve and develop the range of talents, and abilities of man, therefore, suggest that managers and organizations should be proportionate to, individual differences of their employees, provide, a variety of management strategies, and job opportunities. (Schermerhorn, 1996, p. 39). Islamic approach, different aspects, is different from previous approaches. The main difference is the specific look of Islam, the truth about man, and existential dimensions. According to Islam, founded on this basis, that man is a creature and servant of God, (Noor: 45) and created an autonomous (al-Baqarah: 256), and it is inconceivable that he, standing apart from the reign of God (al-Baqarah: 30); he is a faithful God. (Ahzab: 72). (Mesbah, 2009, p. 52).

Place of work conscious, In Islamic approach

In the Qur'an, there is a verse about the work and value, on man is not nothing, except what is gained in endeavors. If you look carefully at this verse, certainly, we find a strong relationship between conscience and work, what if someone, it's not based on a serious effort, and deep, certainly will not get, accurate and goodness, it . also the work, by itself, is not a value, but also is effective, efforts that have taken place in the shadow of seriousness. (Ghanbari, 2007). In fact, the work of others, are in circulation, which has been entrusted to us, and we are committed to doing the right thing, they need to succeed in this, we are of Lord's help. Imam Sadiq (AS) narrated that of Prophet PBUH: "God, you want to righteousness, and with it, demand honesty in him." (Ferdosian, 2005).

Strategies for realizing work conscious

According to the desired definition of work conscious, and the principles and values of Islam, about people, the strategies for the realization of work conscious, should things that cause a change individual attitudes toward work and responsibility in the organization. "Attitude or preparedness for a particular reaction, to a person, thing, idea, or situation, and more specifically than fundamental values, and is having three dimensions: cognitive, emotional and behavioral. (Rezaeian, 1999, p. 202). Cognitive strategies: The cognitive strategies, something that, to be strengthened, basic beliefs, related to work conscious, people. These beliefs include:
• Due to the trustee of the divine, all possibilities and opportunities
Man, as caliph, and honest of God, we must look at it as a divine trust, and exploit it in designated areas, and legitimate. First, God will provide the opportunity to carry the divine trust, for all beings. Second, among all of them, was the only man, that the acceptance of such gravity loads. Of this verse is that God, as all humans are equally given the opportunity, in its sole discretion to accept God's trustworthiness. Therefore, facilities, blessings and opportunities, are all, as trustee, in the hands individual human person, and are accepted, according to this verse, which do not use them, except in cases of abuse of God. (Rahimi, 2012)
• Due to the Resurrection
Low working, of any Guild, is itself proportional, teacher, worker, writer, clerk, and engineer, doctor, etc., each of them, their failure to perform their duties, sales are low. (Gheraati, 2006, p. 412). Such work, is causes destruction of human society, to basis of which is on the right balance between, and if eliminated, and this balance is bad, everything is corrupt, hence the low setting, and Low working, censure by the intensity, and it has been agreed for the heavy doom, Once, a person can be found to believe in the resurrection, it is sufficient, to avoid of cruel act of depositing, and low working. (Tabatabai, 1996, vol. 20, pp. 379381).
• inform to employees about the organization purpose
According to the definition, was presented for work conscious, it can be analyzed that work conscious, in researcher who carried out accurately, ie work conscious, not only work, but work is done, based on knowledge and accuracy. These two properties, are achieved when the director informed will staff, to the target, and how to do something, and if employees are not aware of the organization's mission, and the quality of work, it is possible to do things , with reluctance, and with high resource utilization, therefore, be confused, too, and the organization. For this reason, that AmiralMomenin (AS), public awareness, knows the duties primarily Manager: "O people! It is obligatory right, me on you, and you to me. Your right, to me, they do not hesitate, for your benevolence, and I just split the treasury, between you and teach you, so do not be ignorant and foolish, and I train you to know the way of life. "(Nahjolbalagheh, Sermon 34).
• Establishment of belief, worship of work
Basically, work and employment, in the monotheistic vision of Islam, considered a value, and greater the effort, in worldly and otherworldly affairs, provide a clearer picture of happiness, and salvation of the world and the hereafter, and enhance their, the degree of Jihadists in the way of God. Prophet (SAW) said: He who, tries to provide a living for his family, is like a Mujahid in Allah's way. (Institute Al Albeyt, Fiqh al-Reza, 1985, p. 208)
Of course, the jihad work, is subject to, specific requirements, including that need to do so, accurate, and complete, as, in this context, it has been narrated from the Prophet (PBUH) Whenever, do the work, he fulfilled it, as good and complete, and comprehensive because, as things are, to all of them, and apply the correct endings, and complete. (Majlesi, 1983, vol 77, p 156).
• Due to the prohibition of bribery
Bribery is one of committing the gross sins that leads to the appearance, numerous social corruptions, such as the removal of Justice, the weak despair and hopelessness, courage and boldness capability, corruption of rulers

and judges, and for public trust. Strong group, their power that the use of any means, including bribery, to achieve their interests. In this case, existence rules, no meaning, but justified, and the continued oppression of the strong, on the weak, and will remain part of name of law and justice. (Rahimi, 2012).

• Due to the respect of extravagance and wastefulness

A person who, without the work conscious, and not shirk from doing the right thing, timely, and accurate, based on the principles of religion, and the law, will be part of the waste, and the brothers of the devils. Thus, according to the prohibition of extravagance and wastefulness, also causes, institutionalization of the work conscious in people. (Rahimi, 2012).

• strategies for orientation

Approaches to planning, something that causes people to feel emotionally and have devotion to work, and organizational tasks.

• developing a sense of responsibility, to carry out their duties

God knows every person is responsible for his actions; registered office is intended to apply to every individual, to be driven by the next hour. On that day, to the actions of any individual, is filing separately and independently.

• developing a sense of legalism

In divine vision, precedes the law everywhere, and on all people. Among the verses that refer to this fact, are signs of intercession. God in these verses suggest that the criterion for reward, and caught in a divine punishment was to follow, and not obeying from laws of God, and not accept one who intercedes for someone else. Clear words, the problem of nepotism, are totally unacceptable and wrong, the Quran. (Tabatabai, vol. 1, 1996, p. 156).

• Establish a commitment to organizational commitment

All staff before any action, undertake, are committed to the law, and goals. In many verses, is raised, the obligation to deliver. These verses, calling people to pledge allegiance, and discouraged state, of betrayal, against the covenant with God, self and others. (Tabarsi, 1998, vol. 1, p. 308).

• behavioral approach

The order of behavioral strategies, issues that directly, guide people's behavior, toward doing the right tasks, and their responsibilities.

• Use the proper encouragement and punishment

One of the most important strategies, institutionalization of work conscious, is based on the Quran, and encourages the use of appropriate punishment. According to these verses, punishment and encourage diversity, must also be considered, in its actions, and to do their providers. Many verses of the Qur'an, indicate that this is, for example, could be cited, to revelations about the disparity of the faithful and unfaithful (Sajdeh: 18-20), it has good and bad (Fater: 19-22), scholar (Zomar: 9 Jasieh 21 and 28). According to these verses, and other verses (Araf: 106-107), the result of the action of the believer, is different, unfaithful act, and therefore, is different, interest will accrue to them.

• Provide appropriate material needs of employees

AmiralMomenin(AS), as stated in this regard: "The great day, was bestowed on them by the law enough, more trying to reform itself, and with wealth, do not miss to treasury property, and complete authority over they accept orders if you, or your trust, make betrayal. ". (Nahjolbalagheh, p. 579)

• Allow employees to participate

Participation is a process, not a product, and static outcome. Participation is a process, which is the way people acquire, to change. People, hold shift, and are considered a part of it. With the transformation of their own, have become a favorite ins. Participation in such a concept, emphasizes on aspects of spiritual, and mental, and development, and development of the human personality and to put comments, values existence of blossoming, and needs, post his degree. (Toosi, 1991, p. 13).

The need to ensure participation is considered, both the manager and to the employee. About director, this requirement comes from this sense that he is a man, and a thought, therefore, even if it is highly limited and incapable of discovering all aspects of a decision. also director, in order to achieve a correct decision, is requires the participation of others. (Nahjolbalaghe., P. 572).

• justice and equality

in knowledge management literature, one of the main theories to explain the behavior of an employee makes a "theory of equality", the employees, provide the expected behavior of the organization, whereas, see in attitude of the organization, equality the following: (Rezaeian, 1999, p. 45):

Received A person of the organization = Get another of the organization

A person brought to the organization = Brought people to of the organization

That is not that case, of the organization brought person, equal with brought others (colleagues), but it received from the organization, is less than the amount that workers receive. If there is such a disparity, in organization may occur following scenarios:

1. The employee objection to it, and decided to give the removal of these inequalities;

2. Break: a) means leaving work. B) refer to the meaning, and complained to the groups, and those that are defending the rights of employees;

3. captured in the sense that the employee cannot find work elsewhere, and also because of organization inequality becomes a prison for him. This state of the patient, also disease, means weariness of work, life and living environment, an environment in which he's been humiliated and caught in his terrible paw. (Rahimi, 2012).

Because of the points that Imam Ali (AS), it should be said, to Malek Ashtar: Loveliest things with you, of right, is the most moderate, and of justice, be comprehensive and competitive in attracting people, is widespread, which is public anger, pleasure destroys properties (close), but anger properties their influence, the satisfaction of everyone. Of society, always impose a heavy burden on the government because of hard times, help is less, and of administration of justice, are the most dissatisfied, and there will be more insistently, and grant forgiveness, are low more gratitude, and to the prohibition of claims, are more sensitive to late to apologize, and against the problems are less strength, whereas the columns based on religion, and a passionate community of Muslims, and reserve defense forces, are public. So inclined to them, and you desire to be with them. (Nahjolbalagheh, p. 575)

• Use effective communication group

Organizations, in addition to the relationship between impact and influence on the environment, in itself, are a sub-systems, and informal organizations. Recognition, directing, and controlling them, is one of the basic ways to manage a system and organization. Due to this need, analysts organizations, informal organizations within the organization, divided into organizations, and groups aligned and non-aligned, with the purpose of the organization, and for each one, stated their cases. (Rahimi, 2012). What was said could be an analysis of the provisions of clauses Amir Al Momenin Ali (AS), the promise of his letter to Malik Ashtar, he said: "O Malik! That people are a diverse group, with no possibility of correcting each other than with the others, and none of the groups, is not sufficient, on the other group" (Nahjolbalagheh, p. 573)

Evidence and effects of work conscious

In Islam, a lot of signs and symptoms, as enumerated, symbols of work conscious, in the workplace, in the poor, to consider in this paper, some of the highlights:

In order to work:

Being taught in action: Strength, and accuracy of at work is such a personality, with a high work conscience, these people are doing their job, solid and stable, away from sloth and negligence, and with the utmost precision and discipline (Kazemi, 2010).

Effort at work: Of other audit work conscious in Islamic culture, is a continuation of to work, to achieve and desired end result. Because sometimes during the work, comes problems and obstacles, that man should fear, from problem emerged, and pull away from work, but with planning and management, review the inconvenience, and find a way perfect solution for it.

Conclusion

The contents of this article, which is the contributing factors in strengthening work conscious, leads us to the fact that Islam, in order to achieve the ideal society, are important contributing factors in strengthening our work conscious. it Is possible mental and emotional stability, and progress through the clean conscience. According to the Scriptures, and stories on this topic, we reach the conclusion. That institutionalization of work conscious, is requires a change in attitude, work, and their function in the organization. Based on these principles, formed in different ways, to change the attitudes of employees, which were discussed in three categories: cognitive, emotional-affective, and behavioral. In summary, it can be said that work conscious of employees, is affected by several factors: the use of employees, based on the interest and ability, and

measurable criteria. - Trying to satisfy the needs of employees. - Considering the difficulty, sensitivity and complexity of the work, in setting wages and benefits. - Employee performance evaluation, in order to make progress. - Provide opportunities and facilities necessary for the promotion of staff according to criteria before measurement. Encouragement and disciplining employees - Participation of employees in organizational decision making. - Delegation and decentralization, to the extent possible. - Optimal division employees. - Assign qualified managers, based on expertise, experience, work conscious, and passion, rather than relationships, and characteristics unrelated to work. - Implementation of training programs, based on job requirements, and staff to excellence, to create job satisfaction. (Sadat Hosseini, 2001).

References

1. Ito, John, 2007, the etymology Farhang the English translation of Hamid Kashani, Tehran, new publishing culture – Moin

2. Ansar Qomi, Mahdi, Ghoraralfesahah, publishing Imam Mahdi (aj) 2009. Amadi, Abdul Wahid, Ghoraralhekam, publishers of Imam Mahdi (aj), 2006.

3. Bakhtiari, Sadegh, 1998, the concept of work conscious, and factors affecting it, public administration, No. 41-42.

4. Tamimi Amadi, Ghoraralhekam, (Bita), Beirut Institute Alalmy Lelmatbooat

5. Hosseini, Azamolsadat, 2001, the factors contributing to the strengthening of work conscious, Azam Sadat Hosseini, Tadbir Journal, No. 115.

6. Darvish, Hassan, 1999, to promote the work conscious, infrastructure of productivity, and corporate culture magazine, No. 8.

7. Rezaeian, Ali, 2008, Principles of Organizational Behavior, Tehran, Semat, ninth.

8. Rezaeian, Ali (2001), Principles of Organization and Management, Tehran, Semat seventh.

9. Richard Scott, 2008, translated and adapted, Hassan Mirzaei Aharnejany, organizations systems rational, natural and open, Tehran, Semat.

10. Rahimi Mohammad Reza, 2012, the institutionalization of work conscious, with Islamic approach, system of publications, Imam Khomeini Education and Research Institute, the second year, the first issue.

11. Tabatabai, Mohammad Hossein (1996), Almizan fi interpretation of the Quran, Qom, Islamic Publications Office, affiliated with the Society of Seminary Teachers of Qom.

12. Tabarsi-Fazl ibn Hassan (1998), the interpretation of Community universities, Tehran, Tehran University, and Seminary of Qom.

13. Tabib, Mehdi. (Bita), Islamic Management, Tehran, publishing Safineh

14. Toosi, Mohammad Ali (1991), participation in management and ownership, Tehran, Center for Public Management, Third Edition

15. Majlesi, Mohammad Bagher (1983), Bihar al- Anwar, Beirut, Alvfa' Altabeh Alsanieh Institute.

16. Sobhi Saleh, Nahjolbalagheh, Daralhojreh Institute, Qom Bita

17. Ghanbari, Bakhshali, 2007, work conscious in Nahjolbalaghe, Islamic Propagation Organization.

18. Mazaheri, Ruhollah, 2011, Factors affecting, in strengthening of work conscious in the business day, the view of Islam (1), Rasekhoon website.

19. Al-Albeyt Lahya' Altoras Institute (1985), Fiqh Almansoob Llmam Reza (PBUH), Research Institute AL Albeyt Qom, Mashhad Almoter Alalami Llmam Reza (PBUH),

20. Mesbah Yazdi, 2009, the management needs of Qom, Imam Khomeini Education and Research Institute (RA), II.

21. Ray Shahri Mohammadi, Mohammad, Mizan Alhekmah, Bija, Alelam alislami school, 1988.

22. Mohammad Amosi, 1981, Ghoraralhekam: Abdul Wahid authoring, translation of Jamaledin Mohammad Khonsari g, Tehran University.

23. Naderi, Qomi 1996 on improving in efficiency of work conscious, public administration, No. 35.

24. Stoner, James A. (1978), management, NEW dehli, printice hall250

25. Schermerhorn john R. jr (1996), management, 5th Ed, newyork: john Willy and 26026sons, INC