



**MANAGEMENT APPLIED PRINCIPLES IN SPORTS ORGANIZATIONS FROM
THE PERSPECTIVE OF NAHJ AL-BALAGHEH**

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ABSTRACT

The aim of this study is to analyze the content of Nahj al-Balagheh with the approach of applied principles of management in sports organizations. The research methodology is descriptive from the aspect of the subject, and it's kind of content analysis. The content of Nahj al-Balagheh was analyzed in terms of attention to the fundamentals of management. The population of this research includes the entire content of Nahj al-Balagheh (480 Wisdom, 79 letters and 241 sermons) with related keywords. In this study, sampling was not done because of the need to review the entire content of Nahj al-Balagheh and its comprehensiveness. In other words, the sample corresponds on the population. Analysis unit include words, phrases, concepts, themes Nahj al-Balagheh. For content analysis and data collection of Nahj al-Balagheh, was used the checklist (checklist checkout Content Analysis) developed by the researchers. Elements of the checklist are: planning, organizing, directing, leading, monitoring and evaluation exercise. The content validity of the checklist was approved by five of the experts in the field. In this study, we used descriptive statistics (frequency distribution table, pie chart) for displaying and summarizing and reporting the data. The results showed that the managers of sport organizations should pay special attention to the guidelines Nahj al-Balagheh and benefit from it to success and improve the quality of their management.

Keywords: Nahj al-Balagheh, principles of management, planning, organization, leadership, coordination, monitoring

INTRODUCTION

Management and leadership Methods are a values function of the tissue manufacturer in a society or civilization. Hence, the nature of the constituent elements in society requires a specific management practice. With regard to the rule of divine values in Islamic organizations, it is necessary to perform a particular method of administration to achieve success with their unique (human excellence). A survey of the practices of managers and leaders around the world, we concluded that successful managers employ monotheistic idea and adherence to religious beliefs in behavior. Those who use the theory of "humanism" (human-centered) on the implementation of laws, they will be with such issues as "oriented organization", "coercion and domination", "demanding" as it is one of the major pests in management. Basic Management and Islamic religion is based on the mix of knowledge and love; obviously, a capable manager can urge employees to pursue efforts by intrusions in their hearts; because love and interest is the human element in the natural life of human societies and it is one of the factors enhancing the quality and management level of an organization.

By creating love and heartfelt beliefs, people close to the heart of all existence and he tries to achieve goals. In fact, the spirit of the organization and set of rules is

love, affection and heartfelt beliefs so that it is directed and ensures the implementation of laws. In terms of content, Nahj al-Balagheh has examined various issues of faith, management, economics, political and moral and responded to questions and issues in the areas mentioned in the form of sermons, letters and wisdom. In Nahj al-Balagheh, Imam Ali (AS) examined the economic issues and he has expressed human responsibility over land, cattle and honoring human effort to enjoy the product of their labor, land development and the necessity of storing wealth, recommendations related to treasury, social justice, poverty, ethical guidelines for the rich and economic programs, individual tasks and responsibilities of the state and society need. Political and governance issues are another part of the Holy Imam Ali (AS). Imam Ali (AS) has reviewed the duties of the officials and governors, writers, and Army and military leaders, taxation methods and principles of statecraft.

Ethical and training issues are the other part of Nahj al-Balagheh of Imam Ali (AS) is founded on the basis of monotheistic worldview.

In Nahj al-Balagheh, personal morality explained his learning combined with practice, indifference to worldly

possessions, freedom and fighting against oppression, order and auditing matters and social ethics has been pointed humor and humanity, fairness to the people and so on.

Due to the importance of the management system and the organization and promotion of modern management, and values that govern our society and the importance of Nahj al-Balagheh management guidelines in the management of sports organizations, especially organizations, we're going to explore valuable insights Imam Ali as an efficient manager in the establishment of the first Islamic state - Shiites. Any research has been done in the field of management in sports organizations so far; the researchers in the current study intends to analyze the contents of the Nahj al-Balaghehto check the respect of the principles of management in the field of sports, and present it to managers and decision-makers in sports organizations to take advantage. According to the above, the main issue is a question of this study:

What is the attention amount of Nahj al-Balaghehto the fundamentals of management application in the field of sports?

MATERIALS AND METHODS

A) Islamic Management

Writers and scholars who have written on the territory of the Islamic Management and Islamic views about management each of them have provided definitions or

explanations directly or indirectly according to their interpretation of Islam, moral principles, and the Prophet (pbuh) and the Imams (AS), and it is derived from a concept of management. The scope of the concepts and definitions is wide and it is diverse in terms of the look (but close to) then, referring to a number of definitions provided in the case of management:

Afjeiee (1377) believes that Islamic management is a school subject, and the duty of the school to see the solutions that are compatible with the concept of justice.

Hamidzadeh (1378) also believes that in Islamic thought, management system derives its principles and, therefore management is a set of human and creation of an organization to manage the world. With this feature, he poses as a vision Management the director is a member of creation and must be coordinated with the general rules and regulations for an organization that has been entrusted to him, their goal is to advance to the general order of the universe and human activities in order to achieve ideal levels.

Asgarian believes that management is in proximity to the path of Allah in Islam. This means that it is craft at all levels of piety and virtue, try to forgiveness and guidance and more satisfying (Asgarian, 1991).

Musharraf Javadi (1999) believes that in the management of Islam (Islamic), based

relationship with God and go to God Almighty associated with his knowledge and testimony of unity that is only to assist and help asking him (Musharraf Javadi, 1999). "Management in Islam" is incomplete without resurrection or the other. In fact, reading and other management issues in the Muslim world apart from the Western Management (Musharraf Javadi, 1999). When speaking of leadership in Islam, first the purpose is governance and proper utilization divine blessings based on the belief monotheistic worldview, this means that all actions of human beings and managers should be based on monotheistic worldview and monotheistic philosophy requires that administrator have a matching exercise with the principles and objectives of the Islamic community in addition to compliance with the monotheistic world view (Musharraf Javadi, 1999).

Hashemi Rakavandy (2000) also believes that Management is essentially based on the theological and ideological Islam inspired the Quran and the Sunnah of Prophet (Hashemi Rakavandy, 2000).

Taghavi Damghani (1999), without providing a definition of Islamic management, explained about what management and refers to the integrity of the duty of the service and the like and then to explain the role of managers in Islamic societies (Taghavi Damghani, 1999).

Nabavi (2001) has defined Islamic management as such: Management is the art and science of employing the right people and resources to attain organizational goals, in a way that does not conflict with Shariah law (Nabavi, 2001).

Ghobadi (1999) also believes that Islamic management that part of the management and process, and it is based on divine revelation and Islamic sources and distinguishes it from other management is based on revelation, there was no exploitation of man by man, based on noble values, absolute and consistent is based on excellence, integrity and human dignity (Ghobadi, 1999).

B) Development of Islamic management

A comprehensive overview of studies that have been done in the field of management indicate that each of them looked at Islamic manage only one or two specific aspects. For this reason, they often have access to functional principles except where otherwise stated and ethical advice about the manager, there is no clear plans and strategies. To wrap up the studies and research is needed to develop a comprehensive model outputs. For this purpose, after holding meetings in about two years as "Islamic administration" by the Office of Student Basij Islamic University of Imam Sadeq (AS) and invite professors and experts in this field, a comprehensive approach developed to

understand the Islamic management. According to this model, studies of management science as a whole are divided into two areas of content and structural studies.

In the field of content, it is followed by a comprehensive review of the management of all resources. This area is divided into 4 groups all available sources of management:

- Qur'anic sources
- Narrative and anecdotal sources
- Islamic philosophical sources
- Historical resources and tradition

In the field of structural studies, required studies should be carried out in 3 groups to develop the fundamentals of management:

- Occidentalism
- Western management philosophy
- The theories of management

A) The scope of content management

Each of the natural world, it is a spatio-temporal available; so it should be noted that the phenomenon of time and space to study the material side of the phenomenon. It should be noted role in their time and place to understand the Quran and Imams (AS) in terms of the issuance, features and how to understand and act on them. With this introduction, Quran in general, and the stories of Qur'an and the management of the divine and brokers of the world in the Quran specifically, they are important areas of research in Islamic management. In

addition, according to the keywords of management and its derivatives in Qur'an as prudence, prudence, property, the province, growth, guidance, mission, education, and according to the attributes of God and the divine administration in Qur'an, these are specific areas of knowledge management guide in Quran. Entered in the above verses and Hadith interpretation of analytical commentaries also refer to Quran, these are rich sources for the Islamic management in this group.

Background Research

Ahmad Khani (1998) in a study titled "Modeling the behavior of managers according to the letter of Imam Ali (as) in Nahj al-Balagheh" showed that Imam Ali (as) management theory is based on the objectives, principles and the elements that revolves around the planning, organizing, decision making, coordination, delegation of authority, control and monitoring. Successful managers are certainly gaining the skills and abilities in addition to the above elements as driving factors of management include: discipline, punctuality, modesty, dignity and solemnity, and most importantly, affection and love are the main industries and factors in human relations and Islam.

Akhlaghi (1390) in a study entitled "The Islamic administration in Nahj al-Balagheh" showed that from the perspective of management scholars,

director of influence on people achieve the organization's goals at the beginning of the first the organization's goals involve certain group in most of the time. While Imam Ali (AS) believes that it is a privilege for people management and a heavy responsibility to manage. So, accepting leadership is not alone in his views to accept the rule of the people but it is a responsibility, help people, rights, justice and the rights of the oppressed from oppressors.

Perisork and Peru (1975) analyzed the history textbooks in some Western countries, including Germany, France, England, Portugal, Switzerland and the Soviet Union and they reveal the ethnicity of the books in the introduction of Africa, Latin America and Asia.

From the perspective of Kerry Pendrof (1980), content analysis is one of the most important research methods in the social sciences, particularly in communications, and it is used in other humanities disciplines.

According to research Levi (1999), the term "curriculum content" refers not only to the parts and pieces organized up as a discipline regularly, but it includes events and phenomena that are associated with an interdisciplinary way.

According to Harlan (1999) in recent decades, none of the subjects have not changed as a world-class science class.

Characteristics of the current era it is necessary to organize training programs in science cognitive abilities and personality development of students.

RESULTS AND DISCUSSION

Applied principles of management in the organization from the perspective of Nahj al-Balagheh

1. Law rule principle: Imam Ali (AS) reminded the representatives in their command over to form their own movement in positions of management on the basis of law and to advise them that in Islamic society should never fail criteria of the relationship and if so, owners name and bread, will be captured on the desires and trample the rights of the poor (Nahj al-Balagheh, Sermon 196).
2. Negligence principle: Imam Ali (as) advised his subordinates in command MalekAshtar: please grant them forgiveness to the extent that love the Lord grants you a waiver of his (ibid., P. 145). Manager who will be a simultaneous management leadership it is necessary to consider the principle of self-regulation. When an employee sees their negligence and graciously pleases, he tries to avoid mistakes and errors (AsliPoor, 1998, p. 44).

3. Hard work principle: managers must be more diligent than employees, because managers are at the top and the rest of the organization, modeled and affected him. The administrator who work hard and try to achieve their organizational goals he makes progressive and dynamic working environment so refreshing and leads to the development of group dynamics and creativity.
4. Forecast principle: Administrators should make provision in their respective fields to achieve the goal of the reflecting and thinking about work all the angles and dimensions. Imam Ali (AS) said: "There is no greater knowledge of the thinking and forecasts.
5. Efficiency and effectiveness principle: efficiency and effectiveness are related, and they are independent this means that managers can be fully efficient and effective.
6. Enlightenment principle: Part 4 of the sermon, Imam Ali (AS) said: "Today, I speak of the reality off in appearance, but maybe he and reveals the meaning and they are clarifying the facts (Shahidi, 1994, p. 39).
7. Preparation principle: In part 5 of the sermon, Imam Ali (as) says: "... who picks the unripe fruit, it is like a farmer who sows the product in non-self" (Jafari, 1989, p. 114).
8. Authority delegation principle: Imam Ali (as) says in part from a famous 53 addressed to MalekAshtar: "have to choose a president for all kinds of things, the boss cannot be defeated and frustrated by important works, and cannot be distracted and tired of the multitude of things and you should know that if there is a problem with your companion - you're unaware of it, you will be responsible" (Imami and Ashtiani, 1994, p. 162).
9. Systematic approach principle: Imam Ali (AS) said in a fifty-three addressed to Malek Ashtar: "(O Malek) beware! People have been formed from different groups, each as amended and supplemented by other and none of them are without the other "(ibid, p. 150).
10. Group dynamics and organization principle: Imam Ali (AS) said in part of the Sermon 127: "... and will always be associated with the largest populations - the majority of pro-right - with a population as the hand of God "(ibid, p. 102).

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- 11. Job satisfaction principle:** Imam Ali (AS) said in part of a fifty-three Malek Ashtar addressed to the staff: "Then look at the work of employees, and now they have to test, test, and you do not have them willingly and tyranny. Because tyranny and submission of desire, it is a central branch of injustice and betrayal ... give them enough rights because doing so strengthen them in their correct "(ibid, p. 158).
- 12. Kindness and goodness principle:** Imam Ali (AS) said in his famous letter addressed to Malek Ashtar: "Handle to their works as a parent who takes care of children and to goodness about them and made them capable of large thee not "(Behrangi, 2002, p. 250).
- 13. Mercy and love principle:** Imam Ali (as) says in his repeated statements to the self-Malek: "Get to the heart now ruled by the mercy and love and grace to them" (Jafari, 1994, p. 197).
- 14. Synergy principle:** Imam Ali (as) says in Wisdom 198: "Rarely, the ethnic matched his personal and he conformed to the brink of unity with the people "(MA'adikhaf, 1994, p. 444).
- 15. Criticism principle:** Imam Ali (AS) said in part of his famous MalekAshtar Command: Preference who speak more to say to you "(Shahidi, 1994, p. 328).
- 16. Integrity principle:** Imam Ali (AS) said in a fifth letter to Ash'ath bin Qais governor of Azerbaijan: "The governor is not bread and water for you, but it is a loan in the neck you" (Asrar Mostafa, 2005, p. 128).
- 17. Self-esteem and self-confidence principles:** Imam Ali (AS) said in wisdom 274 such this: "Do not assume your knowledge, ignorance, and do not doubt your certainty and when you know, then you get to work, and when you've set, take Action "(Shahidi, 1994, p. 412).
- 18. Pattern principle:** Imam Ali (as) says in part from a famous 53 addressed to Malek Ashtar: "Follow the contours of government now observed in my way, and efforts to comply with the treaty now; I got all my proof to you by it "(Imam and Smith, 1996, p. 184).
- 19. Risk-taking and courage principle:** Ali (AS) says part of sermon 32: "We do not fear the dangerous event has fatal blow when it comes down to us "(Shahidi, 1994, p. 266).
- 20. Reporting principle:** Imam Ali (as) recounts the currents and events in the form of written and spoken to
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- inform people about different issues.
21. Sincerity principle: Imam Ali (AS) said: "Among the final acts of God in the Qur'an al-Hakim that the reward and punishment, joy or anger is that if a person has a bad character and he will meet God without repentance, although hardly or no use of his throws purify your actions".
 22. Flexibility principle: Imam Ali (as) says in part from a famous 53 addressed Malek: The characteristics of the leader (leaders): "Be compassionate to those who are angry late and are vulnerable to weak excuse in contrast strong and powerful strongmen of those problems is not to replace them, and the weak do not work on their character ... "(Imami and Ashtiani, 1996, p. 154).
 23. Certainty principle: Imam Ali (AS) said in his famous letter addressed to Malek about a condition of granting judgment - Liability management - such: "and when the verdict is clear, the decisive judgment becomes" (MA'adikhah, 1994, p. 32).
 24. Accountability and apology principles: Imam Ali (AS) said to one of the governors in letter 67: "respond to those who are questioning" (Imami and Ashtiani, 1996, p. 203).
 25. Positioning principle: Imam Ali (AS) said in a letter addressed to Malek 53: "do anything and everything in its place in time" (Imami and Ashtiani, 1994, p. 177).
 26. Self-assessment principle: Imam Ali (as) says part of sermon 90: "Hey servants, weigh yourself before you get tested and before your feet take account, verify your account "(ibid, p. 224).
 27. Aggression principle: Imam Ali (AS) said in part of the Sermon 202: "I was so anything that happened to me when I asked and because it gave" (MA'adikhah, 1994, p. 240).
 28. Partnership and cooperation principle: Imam Ali (AS) said in a sermon first part of paragraph 138: "Hey people, you help me to correct themselves".
 29. Coordination and communication principle: Imam Ali (AS) said in part of the Sermon 146: "Whoever is responsible for the supervision of the military, he is like a string of beads to give that order and when the string breaks, all the pieces are scattered, and may never be

- available again" (MA'adikhah, 1994, p. 146).
- 30.** Trust principle: Imam Ali (AS) said in Philosophy 204: "When people trust you, try to think it is truth" (ibid, p. 454).
- 31.** Efficiency principle: Imam Ali (AS) said in part of letter 69: "Busy your mind into something that can benefit from it" (Imami and Ashtiani, 1996, p. 209).
- 32.** Research Knowledge principle: Imam Ali (AS) said in part of the Sermon 105: "Try to learn knowledge, before the dry tree, and extract knowledge before they get busy mining science" (ibid, p. 38).
- 33.** Criteria and emotion principle: Imam Ali (AS) said in a 34 addressed to "Muhammad ibn Abi Bakr: "But then! News reached me that you are upset because write "Griffon" to the governor, but I did it not for the fact that you have failed in the effort, or whether it should be more serious, if I took what was in your power, i put the governor location price it easier for you, and the more interesting it "(ImamiAshtiani, 1996, p. 103).
- 34.** Foresight principle: Imam Ali (AS) said in letter 21: "Protect the economy, and leave waste, and remember today and tomorrow" (MA'adikhah, 1994, p. 309).
- 35.** Experimenting principle: Ali (AS) said addressed to MalekAshtar: "Choose a broker with experience" (Jafari, 1994, p. 463).
- 36.** Accountability principle: Imam Ali (as) says in part of sermon 34: "I swear to God, every person who flees from responsibility, he is doomed to failure" (MA'adikhah, 1994, p. 50).
- 37.** Good traditions keep principle: Imam Ali (AS) says addressed to Malek Ashtar: "Do not violate any tradition worthy of the great action of this nation affection and solidarity created by it, do not create a new way that people work and amended by it so that damage to the traditions of the past" (Lankarani, 1997, p. 130).
- 38.** Analysis and roots principle: Imam Ali (AS) said in Philosophy 120: "I'm the analysis stemming the roots of Islam so that one is not before me" (MA'adikhah, 1994, p. 422).
- 39.** Tolerance principle: Imam Ali (AS) said in Philosophy 176: "tolerance is a means for the presidency" (ImamiAshtiani, 1996, p. 289). A manager who has the necessary leadership and management tool called "tolerance", he has always

been a realist in the distribution of information, decisions, assessments and other tasks, and he was not wrong and attention to all aspects of the issue and its impact variables.

CONCLUSION

The research step in the implementation of procedures and views to prove the theory of management based on objectives and principles of Imam Ali's view, and the elements that revolves around the planning, organizing, decision-making, coordination, delegation of authority, control and monitoring by examining the status and management of science theories and schools of classical, neoclassical, modern and Islam. In fact, in addition to the above elements, successful managers gain the skills and abilities in management, including driving discipline, punctuality, modesty, grace and power, and most importantly, compassion and love are the main factors in human relations and Islamic parts and we must say that Imam Ali theory is based on a management Almighty Allah to show love that he give love to all the people who own this governor, governor and their managers.

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