A Content Analysis on Management and Terms related with Management in the Quran

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Abstract

Guidelines and principles feeding the system of belief have the power of diverting behaviors of an individual included in that system as well as being able to affect the management style of managers. Therefore, use of the term of management by basic sources of Islamic belief and which other sources it refers to along with the term of management will be helpful in understanding the holistic message given in terms of management in Islamic style, and approaching from a different aspect to the management literature. This study aims to reveal characteristics of management and related terms in basic Islamic sources, and with which words and in what aspects they are associated and used, and to see the perception of the religion of Islam on management. The content analysis conducted in this context included examination of the verses containing the terms of management, administration, leader, directing and steering.

Keywords: *Management, Terms related with Management, Business, Quran, Content Analysis*

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1. Introduction

Taking into account the fact that first humans have assembled together to challenge forces of nature, wild animals and bullies and to join in faith and power, it could be suggested that the management phenomenon dates back to the human history. The management phenomenon has existed wherever and whenever groups of people have jointly aimed at the target as the manager - the managed or the leader – the followers, first through cooperation, then through division of tasks among themselves so as to accomplish their common objectives (Şimşek 2007: 7).

The term of management has been used with such meanings varying from past to present. Management has sometimes been used to mean the body in an organization which directs and administers that body. Sometimes, it has been defined as coordinating and supervising other people to do business activities more effectively and efficiently (Robbins et al. 2011: 3). Some have considered this definition to be true but missing, and suggested that management was orienting not only people, but also the resources such as technology, money, time, etc. in harmony with each other (Eren 2001: 5). There are also a great number of authors defining management as a process consisting of several steps of activity. While steps of the process classifications made could be similar to each other, they sometimes comprised differences. Fayol (1949) defined management as a process consisting of planning, organizing, directing, coordinating and control steps, whereas Gullick defined it as a process consisting of planning, organizing, staffing, directing, coordinating, reporting and budgeting steps (Tüzün 2012: 18). Hodgetts (1990: 45) asserted that management was a process consisting of such steps associated with each other such as planning, organization and control in particular.

Approaching differently to the terms of management or management models, Guillén (1994: 3) expresses those two essential meanings can be attributed to management. According to the first, management is technical duty of an organization. In this context, management or management model is a set of technical information applicable for practical situations in the organizations. According to the second, management means hierarchic authority system. Management in this context denotes the chain of command in the organization.

With respect to management, there is an understanding of distinction particularly based on the differences between management and administration. Although this distinction has not been much regarded in Turkish literature, the terms of management and administration have the ability to reflect this distinction even a little. While the term of management rather emphasizes philosophical and values aspect of management, the term of administrative emphasizes administration of more day-to-day, routine works. Therefore, the term of management is filled by the terms such as values, philosophy, human, policy and art, whereas content of the term of administration is filled by the terms such as science, application, phenomena and specialization (Hodgkinson 2000: 30-33). Similarly, a distinction is

also made as evidence based management and value based management. Evidence based management is making managerial decisions using completely true and concrete data (Schermerhorn 2010: 43). Value based management means the managers' performing the action of management based on basic values, employee engagement, effective communication with employees, employee development and shared values (Schermerhorn 2010: 185). The emphasis attached in this study is the emphasis in the context of the management philosophy and values possessed by the term of management, yet, most effective instruments of the systems of belief values and perspectives on life.

The values affecting human behavior at individual level constitute organizational culture and steer organizational activities at organizational level. Several organizational processes such as group behavior, form of communication, effective management and decision making are affected by value diversions. Values constitute basis for understanding personalities, attitudes, perceptions and motivations, thus, play a key role in organizational behavior (Vurgun et al. 2011: 226). Therefore, one of the start points in this study is the assumption that Islamic values will influence attitudes and actions of those managers or inferiors who have adopted Islam in managerial environment.

When it comes to the terms related with management, it is possible to mention about multitude of such terms. Although it is possible to mention about many terms, according to the works authored mainly on the subject of management, it can be suggested that the terms such as command, obey, direct and steer are very closely associated with management.

Through determining how frequently these terms appear in basic Islamic texts in what senses they are used, and alongside and in connection with which other terms they are used in the texts they appear in, it will be possible to analyze in detail how basic Islamic texts approach to the management phenomenon. "Content analysis" was therefore preferred in the study.

2. Method

The method used in the study is "content analysis". Content Analysis means an analysis conducted systematically, impartially and numerically for the purpose of measuring the variables in a text (Wimmer et al. 2000: 135-136). Content analysis is a study method comprising a series of procedures carried out to derive conclusions from a text. The conclusions desired to be attained may either involve the message itself or the sender or addressees of the message. Content analysis may be used for many purposes (Weber 1990: 9).

Content analysis aims to get independent of special factors in understanding and interpreting a discourse. It introduces objective reading principles against the easily and automatically made interpretation, which depends on reader's knowledge, intuition, attitudes, values and reference environment. It ensures revealing the

latent, implied content of the discourse rather than the content that is easily captured, exhibited and perceived at first sight (Bilgin 2006: 1).

In order to conduct content analysis on the texts contained in the sources, we need to encode the texts or divide into manageable categories or parts. The said encoding may be on the basis of words, meanings of words, sentences or themes, i.e. subjects. In the process following this encoding, one of the three types of content analyses that are 1.Thematic Analysis; 2.Semantic Analysis and 3.Network Analysis may be used (Leblebici et al. 2004: 7).

The type of analysis used in this study is thematic analysis. In parallel with this analysis, some of the exegesis methods focus on a specific subject and examine the verses word for word systematically (Namazi 2010: 49). Theme can be expressed as subject of a discussion or document. Here, it is first strived to understand the themes in the texts intended to be examined. While thematic analysis for a text cannot be restricted to formal patterns, it is possible in the scope of thematic analysis to examine whether any particular subject is contained in a text and to measure density of the existing theme. One of the things that can be done with thematic analysis is to classify words and word units. Standardized word units can be counted separately for each classification in each document (Leblebici et al. 2004: 34-39).

Historically, the first technique in content analysis has been counting how frequently the message items appeared. In such analysis, countable units are taken and analysis indicators are expressed in frequency. Frequency analysis is, in its simplest form, to reveal the appearing frequency of units of items on numeric, percentage or ratio basis. This allows understanding density and significance of a particular item. At the end of frequency analysis, the items are ranked according to significance, and a classification based on frequency is made (Bilgin 2006: 18).

Elmalılı Hamdi Yazır's Translation (EHYT), Religious Foundation's Translation (RFT), Religios Affairs Department's Translation (RADT) and The Holy Quran were reviewed as main Quran Translations. After determining how many times the terms of management, command, obey, direct and steer have been used respectively in these works, it was analyzed which terms have been used, how many times and in which sense they have been used in the text they were contained. In the Results and Interpretation section, for all conclusions derived as a result of the analysis, it will be shown, as footnotes accompanied by surah names and verse numbers, from which translation, as abbreviated herein, they stem from.

3. Results and Interpretation

Initially, it was determined how many times the term of management, and terms of command, obey, leader, direct and steer, which are deemed to be closely related therewith, appeared in Basic Islamic works. We can show results of this determination as in Table 1.

Table 1: Frequency of Use of Management and related Terms in References

Basic Islamic Works	Terms	Frequency	Verses
Elmalili Hamdi Yazir's Translation (EHYM)	Management	9	Al-Baqara 255, An-Nisa 34, An-Nisa 75, Al-Hadid 7, Yunus 31, Hud 56, Al-Muminun 88, Al-Muminun 91, Al-Fatir 13
	Command	6	Al-Baqara 33, An-Nisa 59, At-Talaq 12, Ar-Ra'd 18, Ar-Rum 4, Ad-Dukhan 4,5,6
	Obey	74	Al-Baqara 285, Al-i Imran 32, Al-i Imran 132, An-Nisa 34, An-Nisa 46, An-Nisa 59, An-Nisa 64, An-Nisa 69, An-Nisa 80, Al-Maida 7, Al-Maida 92, Mohammad 21, Mohammad 26, Al-Anfal 1, Al-Anfal 20, Al-Anfal 46, At-Taubal 71, Hud 23, Ar-Ra'd 18, An-Nahl 120, Al-Isra 16, Ta-Ha 90, Al-Haj 34, Al-Muminun 34, An-Nur 47, An-Nur 51, An-Nur 52, An-Nur 54, An-Nur 56, Ash-Shua'ra 108, Ash-Shua'ra 110, Ash-Shua'ra 126, Ash-Shua'ra 131, Ash-Shua'ra 144, Ash-Shua'ra 150, Ash-Shua'ra 163, Ash-Shua'ra 179, Ankebût 8, Ar-Rum 26, Luqman 14, Luqman 15, Al-Ahzab 1, Al-Ahzab 33, Al-Ahzab 35, Al-Ahzab 48, Al-Ahzab 66, Al-Ahzab 67, Al-Ahzab 71, Zuhruf 54, Zuhruf 63, Mohammad 33, Al-Fath 16, Al-Hujurat 14, Al-Mujadila 13, At-Taghabun 12, At-Taghabun 16, At-Tahrim 5, At-Tahrim 12, Kalem 8, Nuh 3, Al-Insan 24, At-Takwir 21, Fecr 27
	Leader	6	An-Nahl 120, Al-Isra 71, Al-Anbiyaa 73, Al-Furqan 74, Al-Qasas 5, As-Sajdah 24
	Direct	16	Al-Baqara 206, Al-Maida 2, Al-Maida 8, Al-Maida 16, A'raf 43, Ta-Ha 83, Ta-Ha 128, Al-Muminun 91, Neml 17, Neml 83, Al-Baqara 206, Al-Maida 2, Al-Maida 8, Al-Maida 16, Al-Baqara 206, Al-Maida 2.
	Steer	1	Câsiye 5.

Table 1: Frequency of Use of Management and related Terms in References (cont.)

Basic Islamic Works	Terms	Frequency	Verses
Religious Foundation's Translation (RFT)	Management	8	Al-Baqara 188, An-Nisa 59, Al-Maida 50, Yunus 3, Yunus 31, Al-Muminun 91, Al-Muminun 88, Sebe' 27
	Command	5	Hud 29, Al-Haj 30, Ar-Rum 4, Al-i Imran 21, An-Nahl 76
	Obey	64	Al-Baqara 128, Al-Baqara 285, Al-i Imran 32, Al-i Imran 50, Al-i Imran 132, An-Nisa 13, An-Nisa 34, An-Nisa 46, An-Nisa 59, An-Nisa 64, An-Nisa 69, An-Nisa 80, Al-Maida 92, Al-Anfal 1, Al-Anfal 20, Al-Anfal 46, At-Taubal 71, An-Nahl 120, Ta-Ha 90, Al-Muminun 34, An-Nur 47, An-Nur 51, An-Nur 52, An-Nur 54, An-Nur 56, Ash-Shua'ra 108, Ash-Shua'ra 110, Ash-Shua'ra 126, Ash-Shua'ra 131, Ash-Shua'ra 144, Ash-Shua'ra 150, Ash-Shua'ra 163, Ash-Shua'ra 179, Ankebût 8, Luqman 15, Al-Ahzab 31, Al-Ahzab 33, Al-Ahzab 66, Al-Ahzab 71, As-Saffat 7, Zuhruf 63, Mohammad 21, Mohammad 26, Mohammad 33, Al-Fath 16, Al-Fath 17, Al-Hujurat 14, Al-Mujadila 13, At-Taghabun 12, At-Taghabun 16, At-Tahrim 5, At-Tahrim 12, Kalem 10, Nuh 3, Al-Inshiqaq 5
	Leader	8	Al-Baqara 124, Al-Furqan 74, At-Taubal 12, Hud 17, An-Nahl 120, Al-Isra 71, Al-Anbiyaa 73, Al-Qasas 5
	Direct	16	Al-Baqara 206, Al-i Imran 100, Al-Maida 2, A'raf 57, Meryem 23, Meryem 83, Ta-Ha 79, Ta-Ha 83, Al-Haj 16, Al-Muminun 91, Neml 17, Neml 83, Ar-Rum 60, As-Sajdah 26, Az-Zumar 73, Al-Qiyamah 30.
	Steer	1	Al-Baqara 164.

Table 1: Frequency of Use of Management and related Terms in References (cont.)

Basic Islamic Works	Terms	Frequency	Verses
Religios Affairs Department's Translation (RADT)	Management	1	An-Nisa 59.
	Command	5	Ar-Rum 2, Ad-Dukhan 4, Al-i Imran 104, An-Nisa 114, An-An-Nahl 76
	Obey	71	Al-Baqara 285, Al-i Imran 32, Al-i Imran 50, Al-i Imran 132, An-Nisa 13, An-Nisa 34, An-Nisa 46, An-Nisa 59, An-Nisa 64, An-Nisa 69, An-Nisa 80, Al-Maida 3, Al-Maida 7, Al-Maida 92, Al-Furqan 52, Al-Anfal 1, Al-Anfal 20, Al-Anfal 46, At-Taubal 71, An-Nahl 120, Al-Isra 16, Ta-Ha 90, Al-Muminun 34, An-Nur 47, An-Nur 52, An-Nur 53, An-Nur 54, An-Nur 56, Ash-Shua'ra 108, Ash-Shua'ra 110, Ash-Shua'ra 126, Ash-Shua'ra 131, Ash-Shua'ra 144, Ash-Shua'ra 150, Ash-Shua'ra 151, Ash-Shua'ra 152, Ash-Shua'ra 163, Ash-Shua'ra 179, Ankebût 8, Luqman 15, Al-Ahzab 1, Al-Ahzab 31, Al-Ahzab 33, Al-Ahzab 35, Al-Ahzab 48, Al-Ahzab 66, Al-Ahzab 67, Al-Ahzab 70, Al-Ahzab 71, As-Saffat 7, Az-Zumar 9, Ghafir 65, Zuhruf 54, Zuhruf 63, Mohammad 26, Mohammad 33, Al-Fath 16, Al-Fath 17, Al-Hujurat 14, Al-Mujadila 13, At-Taghabun 12, At-Taghabun 16, At-Tahrim 5, At-Tahrim 12, Nuh 3, Nuh 4, Al-Insan 24, At-Takwir 19, At-Takwir 20, At-Takwir 21
	Leader	11	Al-Baqara 124, Al-Furqan 74, Hud 17, An-Nahl 120, An-Nahl 121, Al-Isra 71, Al-Anbiyaa 73, Ash-Shua'ra 99, Al-Qasas 5, As-Sajdah 24, Al-Ahzab 67
	Direct	14	A'raf 57, At-Taubal 49, At-Taubal 92, Meryem 86, An-Nur 43, Neml 17, Neml 19, Neml 83, As-Saffat 1, Az-Zumar 71, Az-Zumar 73, Fussilet 19, Qaf 21, Al-Qiyamah 30.
	Steer	0	-

Table 1: Frequency of Use of Management and related Terms in References (cont.)

Basic Islamic Works	Terms	Frequency	Verses
The Holy Quran (HQ) (A.Yusuf Ali)	Management	5	Al-Muminun 88, At-Taubal 60, At-Tur 37, Al-Mulk 15, Al-Ghashiyah 22
	Command	12	Al-Baqara 67, Al-Baqara 124, Al-Baqara 169, Al-Maida 49, A'raf 28, A'raf 157, Yûsuf 80, Ar-Ra'd 41, An-Nahl 76, An-Nahl 90, At-Tahrim 6, An-Nazi'at 5
	Obey	95	Al-Baqara 93, Al-Baqara 158, Al-Baqara 285, Al-i Imran 32, Al-i Imran 50, Al-Kahf 28, An-Nur 47, An-Nur 51, Al-i Imran 132, Al-i Imran 149, Al-i Imran 152, An-Nisa 13, An-Nisa 14, An-Nisa 42, An-Nisa 46, An-Nisa 59, An-Nisa 64, An-Nisa 69, An-Nisa 80, Al-Maida 7, Al-Maida 78, Al-Maida 92, En'âm 15, En'âm 121, A'raf 193, Al-Anfal 1, Al-Anfal 20, Al-Anfal 46, At-Taubal 71, At-Taubal 96, Yunus 15, Hud 59, Hud 63, İbrahim 36, Al-Kahf 69, Ta-Ha 90, Ta-Ha 93, Ta-Ha 121, Al-Muminun 34, An-Nur 52, An-Nur 54, An-Nur 56, Ash-Shua'ra 108, Ash-Shua'ra 110, Ash-Shua'ra 126, Ash-Shua'ra 131, Ash-Shua'ra 144, Ash-Shua'ra 150, Ash-Shua'ra 163, Ash-Shua'ra 179, Ash-Shua'ra 216, Ankebût 8, Luqman 15, Al-Ahzab 33, Al-Ahzab 36, Al-Ahzab 48, Al-Ahzab 66, Al-Ahzab 67, Al-Ahzab 71, Yâsîn 20, Yâsîn 21, Az-Zumar 13, Zuhruf 54, Zuhruf 63, Mohammad 21, Mohammad 26, Mohammad 33, Al-Fath 17, Al-Hujurat 14, Al-Mujadila 13, Al-Mumtahanah 12, At-Taghabun 12, At-Taghabun 16, Hâkka 10, Nuh 3, Nuh 21, Al-Jinn 22, Al-Jinn 23, Müzzemmil 16, An-Nazi'at 21, Al-Baqara 93, Al-Baqara 158, Al-Baqara 285, Al-i Imran 32, Al-i Imran 50, Al-Kahf 28, An-Nur 47, An-Nur 51, Al-i Imran 132, Al-i Imran 149

As it's seen in appearing frequency of management and related terms in the Quran Translations, the term of obey is prominently seen to be the most used term. This may, at first glance, suggest that Quran incorporates a management understanding based on obedience and submission or forcing submission. However, it is not right to have this opinion without thoroughly reading and evaluating the relevant texts.

It is required to determine which meanings are attributed to the terms and which other terms are used alongside these terms in the texts. In this context, it is required to show in the second table with which terms management and related terms are associated in the sentences.

Table 2: Other Terms associated with Management and related Terms

Term	Associated Terms
Management	Direct, Administer, Control, Judgment, Wisdom
Command	Good, pleasant, rejoice, reward
Obey	Fear, blessing, hear, good, favorable, reward
Leader	Obey, straight path
Direct	Order, straight path
Steer	-

In the next stage, the texts containing each term will be thoroughly reviewed taking also into account the associated terms.

3.1. Management

In the reviewed translations, the term of management was found to have been used in the same meaning with the terms of power, directing and administration in the same verses; these terms are seen to have been associated with the term of dominion which corresponds to the highest power, judgment authority. Presence of the following principles in the texts may be mentioned in regard to management.

1. Non-shareable, absolute and non-limitable dominion is possessed solely by Allah. Hence, He is the only possessor and manager on anything one may conceive in the world (EHYT; RFT; HQ: Yunus 31, Hud 56, Al-Mu'minun 88). This understanding does not only mean that Allah is capable of anything. It also means that a manager is able to carry out the act of management if and only if permitted by Allah. Namely, a manager should know that, if his inferiors obey him, although the reason of this is statutory authority, charismatic authority or traditional authority, the actual reason is permission of Allah to such obedience, His grant of any of the listed types of the authority to that manager (RFT: Yunus 3; EHYT: Al-Hadid 7; HQ: Al-Mulk 15).

2. The capability of Allah to dominate everything and manage everything to such extent is thanks to the knowledge and wisdom possessed by Him. Allah manages everything occurring in the concrete and abstract world knowing actual reasons of the events and facts. In this context, it can be suggested that one who would carry out management in any field is required to have higher qualifications in that field compared to other people. Managers should have all

knowledge and wisdom on all matters relating to the field and subject of management (EHYT: An-Nisa 34; HQ: At-Tauba 60).

3. Obedience to legitimate and statutory managers who have the power of commanding and to their commands is mandatory for continuity of social life and provision of social order unless Islamic rules and principles are violated. Hence, the managed and the inferiors are imposed with the responsibility of questioning their managers in terms of Islamic values and morals (RFT; RADT: Al-Maida 59; RFT: Yunus 31).

4. When examined the texts where the term of management appears, another thing to mention is that it is emphasized that a community is required to be managed by someone from among that community. The problem of communication and perception between the managers and the managed is pointed out. It can be suggested that emphasize is attached on the necessity to pay attention to choose the managers from among those people who are in the management environment, familiar with people and relations, for whom the managed can say "he is one of us" (RFT: An-Nisa 59). This emphasize is attached mainly on the cultural coherence between the manager and the managed and a shared organizational culture.

5. The managers bear the imperative of acting justly and morally (RFT: Al-Baqara 188).

3.2. Command

The term of commanding is the sum of the efforts of diverting a group of people towards specified objectives, and to ensure cooperation, labor division and coordination among them (Bedük 2010: 219). The principle of command unity stipulates every inferior's receiving command only from one superior and being responsible to only one superior. In order for the organizations to be effective, this issue should have been clearly identified, and who will take command from whom should have been decided (Koçel 2011: 218-219). Because they lead to important results, the manager is supposed to know well particulars of the commands he gives, how they can be fulfilled, their limits and the results they may lead to (Şimşek 2007: 195-196). When we look at the translations of verses, we see that the term of command is most frequently used along with the terms of knowledge and favor, and it is emphasized that the fulfilling commands of those who have the authority to command will lead to more favorable results. Presence of the following principles in the texts may be mentioned in regard to command.

1. Allah is the omnipotent and the omniscient. Knowledge and wisdom of Allah underlies all Islamic commands given. Setting off from these conclusions, it could be suggested that commands and instructions of the managers should be based on their knowledge and experiences (EHYT, RADT: Ad-Dukhan 4,5,6, EHYT: At-Talaq 12).

2. Managers and communities striving to prevent disagreements, resentments and conflicts between people, disallowing unfavorable occasions such as these,

and giving command towards this aim, are considered differently as favorable in the eye of Allah from other people. Hence, managers having the qualifications of participative, constructive and fair leader will always have a favorable distinction within the community (RFT, RADT, HQ: An-An-Nahl 76, RADT: Al-i Imran 104).

3. When examined the texts where the terms of command appear, it is emphasized that it has close association with the term of management, and obedience to the commands of legitimate managers will lead to much more favorable results for the society. The term of command and terms of management and manager complement each other in terms of scope and application (EHYT: An-Nisa 59).

4. Fair managers who duly fulfill the responsibilities they assume will always be appreciated and rewarded in the eye of public and Allah (EHYT: Ar-Ra'd 18; HQ; An-An-Nahl 90).

3.3. Obey

Obeying is explained as complying with the commands, instructions and directives given, relinquishing the undesired behaviors. When considered in terms of management, it may be regarded as acceptance, acknowledgment of the command given through various sources of power. It is noted that obedience to the commands given in many verses and hadiths would lead to favorable results in terms of ensuring order of community life and unity in Islamic terms. Among these verses, especially the message of Verse 59 of Surah An-Nisa guides on how to consider the term of obedience. The verse emphasizes the requirement of obeying Allah, the Prophet, and commands of persons who are authorized to give commands, and states that, in case of dispute, essence of the Islam religion needs to be referred to. Namely, it is asked to refer to the essence in respect of commands and instructions not regarded to be true, not ethical and not legitimate as a result of reasoning. When considered in terms of management, the main messages given by Quran are as follows.

1. Allah clearly and explicitly shows the straight path to His subjects through the agency His prophets. Perception of these messages conveyed to people, and thereafter, obedience to this call, will lead to favorable results. Acceptance by people of any authority's right to influence and steer their behaviors denotes legitimate (statutory) power. It is the best for people to obey statutory power (EHYT; RFT; RADT; HQ: An-Nisa 46, Al-Baqara 285, Al-i Imran 32, An-Nur 54).

2. Allah commands people to obey Him, to be passionate, and to get along with each other in harmony. Organizations' being able to accomplish their objectives, being successful, depends on the organization members' working in harmony and patience during the process. The matter that leads to most loss of time and power for the managers is elimination of the disagreements and conflicts between the organization members (EHYT; RFT; RADT; HQ: Al-Anfal 46, An-Nur 52).

3. When examined the verses where the term of obey appears, efforts towards information, intellect and thinking are pointed out, it is advised not to obey such commands that are contrary to information, intellect and thinking. Hence, there is a limitation for obedience in Quran, which is the fact that, irrespective of the affinity, level of the one giving the command, commands that do not pass the filter of intellect and religion are void (EHYT: Al-Ankabut 8, RFT; RADT; HQ: Al-Ankabut 8, Luqman 15, RADT: Ash-Shua'ra 151, EHYT; RADT; HQ: Al-Ahzab 48).

4. Allah generously rewards His subjects who observe the limits drawn by Him, keep the words they give, obey His commands. A manager is obligated to steer those who work under his command towards the organization's objective, in doing such diversion, he also ensures his inferiors gain some benefits. Concordance of the organization's objective with the expectations of organization members creates organizational engagement and synergy (EHYT; RFT; RADT; Al-Fath 16, RFT; RADT; HQ: Al-Fath 17, EHYR; RFT; RADT; HQ: An-Nisa 69).

5. One should avoid obeying such people who lie, who keep swearing unduly, and who are characterless (EHYT: Al-Qalam 8, RFT: Al-Qalam 10, RADT: Ash-Shua'ra 151)

3.4. Leader

Leader is the person who directs and influences others to act towards a particular objective. In other words, the person who is followed by a group of people so as to realize both his personal and the group's objectives, and in line with whose will, command and instruction they act (Koçel 2011: 569). According to Şimşek (2007: 197), leadership, which is defined as the art of influencing others' acts and behaviors so as to achieve the objective under certain occasions or circumstances, constitutes only one but the most important aspect of managerial profession. If an act is going to be accomplished, such accomplishment could be possible thanks to collective and creative effort of the people leading that business (Vurgun et al. 2011: 223).

1. The persons who are expressed as leaders among people have the ability of influencing others with their several particular features. Leadership is not an innate talent specific to a certain nation, tribe, race or family, but having the power of influence based on personal character. Believability, reliability and having exemplary character are among basic leadership qualifications. Allah predestines leadership in the first place to His subjects who have these qualifications (EHYT; RFT; RADT; HQ: Al-Anbiyaa 73, RFT; RADT: Al-Baqara 124).

2. A leader who is the one mobilizes and diverts people towards a particular objective has representative responsibility. Allah invites the leaders who manage and steer people to the straight path and hold them responsible in respect of any act being undertaken. The leaders represent the group they lead (EHYT; RFT; RADT: Al-Isra 71, RADT: Ash-Shuara 99, Al-Ahzab 67).

3. Allah is the omnipotent, someone or some community who are in difficult situation today may, if Allah wishes so, become the person or community who hold leadership position (EHYT; RFT; RADT; HQ: Al-Qasas 5).

3.5. Direct

The term of directing is used as mobilizing the communities organized for a particular objective, procuring application of the commands and instructions given. Management expresses a process and incorporates a number of functions. The term of directing is expressed as mobilizing the organized individuals within the management functions by motivating them.

1. Allah commands justice in ever circumstances and occasions. Our value judgments forming based on our experiences in the social life should not steer to acting unjustly. Our resentment or offence to an individual, community or agency should never direct us to injustice (EHYT: Al-Maida 8).
2. Absolute and non-limitable dominion and wisdom cover also natural events. Events are associated with each other with the cause and effect relation. He has commissioned the winds as a harbinger of His grace. He predestines His grace, blessing and wealth by directing the clouds to anywhere He wills (EHYT: Al-Fatir 9, RTF; RADT: Al-A'raf 57, RADT: An-Nur 43).
3. Allah will direct His subjects who seek for the straight path, shape their lives according to the universal guidelines and principles set by Quran, thus, act in accordance with consent of Quran, to the straight path irrespective of whatever the circumstances are (RADT: Al-Maida 16, Ta-Ha 83; RFT: Al-Hajj 16, Ta-Ha 83).
4. The command unity guideline in organizations expresses every person's receiving command from one superior. Success, order and stability in organization depend on clearly specifying who, for which duty, and towards whom will be responsible. Otherwise, a chaos situation would prevail. Allah is one and there is no one other than Him who has the dominion. There is no creator, regulator, director and administrator in the Universe other than Allah. Allah is exempt from capacities of his subjects and the capacities ascribed to him (EHYT; RFT: Al-Mu'minun 91, RADT: As-Saffat 1).
5. Directing is expressed as mobilization of communities organized for a particular objective orderly and systematically. In Quran, the texts where the term of directing appears mention of the terms of order and communion. Hence, the directing activity is not a random management activity, but a managerial process depending on a systematic understanding (EHYT; RFT; RADT: An-Naml 17, An-Naml 83, Az-Zumar 73).

3.6. Steer

It is expressed as showing the path with respect to action and occurrence of the events, individuals and occasions. Presence of the following principles in the texts may be mentioned in regard to steer.

1. Allah's dominion is concealed in movement of every element whether big or small in the world and solar system, from formation of the world to day and night. This process is in continuous flow thanks to diversion by Allah. This systematic structure is an explicit evidence for one who thinks and tries to perceive (EHYT: Al-Jathiya 5, RFT: Al-Baqara 164).

4. Conclusion

It is remarkable that value judgments in social life have such structure preserving the religious references. According to some, this structure tends to preclude, or at least, to slow down, change and transformation for the sake of preserving stability. One of the important reasons of this tendency stems from wrong and partial interpretation of this tendency. The group possessing the management, sovereignty and voice have not refrained from using particularly the religious principles towards establishing their own dominion. When looked at our study from this aspect, the meaning attributed by Quran particularly to the terms of obey, command, leader and direct is intended to bring a different point of view from the in terms of management.

As stated in interpretation and analysis section of our study, it seen that common management terms appearing in Quran have been intertwined with cause and effect relationship, and that the concepts are encoded with associated key connotations. For instance, it is stated that once the command is perceived and duly fulfilled, it would result in favor, fulfilling obedience would result in reward, while being stated that directing would achieve success with order and leader would achieve success with righteousness. As a result of the detailed consideration we have made above through the instrument of content analysis, we may summarize the values and principles asserted in Quran Translations in regard to management as follows:

1. The manager may possess the authority by virtue of the permission granted by Allah. Therefore, he has to observe commands and rules of Allah in conducting the management process (do not lie, do not be unfair, do not steal, etc.).
2. The managed should obey their managers due to their lawful authorities, but should not obey when they see the managers deviating from the commands and prohibitions of Allah.
3. One of the essential sensitivities in environments where people are together (organizations) is person-to-person harmony. Therefore, managers should place priority to alleviating the conflicts, resentments and tensions between his inferiors.
4. The leadership qualification could be essentially acquired through personality characteristics such as believability, reliability and fair domination.
5. Another premise of leadership qualification is being able to be an exemplary person in the first place. A manager who expects what he does not do himself from his inferiors is impossible to be regarded as a leader.

6. A manager should attach importance on participation and consultation.
7. In deciding on an individual or group, the manager should be able to disregard the unfavorable attitudes that are heritage from the past of that individual or group.

When we looked at the management phenomenon of Islam from our window, we can see, as we mentioned before, that most misunderstandings stemming from partial interpretation of cultural and religious references have disappeared. Stating that the list of examples may be expanded, we can concretize what we mean by giving a few examples here. For instance, we can say that those who express Islam to be as a management understanding based on sovereignty of one person disregard how much importance is attached on participation and consultation in Quran Translations. We can state that scientists to study on consultative and participative management in Islam will be able to find numerous examples from the life of Prophet Mohammad, as well.

Another example in this regard relates to the emphasis attached by Islam on obedience. Islam does not prescribe unlimited obedience as alleged by some. On the contrary, the inferiors, the managed and the employees should always question their superiors, and question their commands and wills in terms of Islamic values such as justice, halal, morals, avoiding stealing, avoiding lie, etc. In these cases, the manager should absolutely not be obeyed as pointed out in the hadith "if you see injustice, … first with your hand, then with your tongue".

Finally, there is a need to make some determinations as to future studies on the subject matter. Through carrying out studies using hadith works and works of other Islam scholars like this study that we have conducted on management understanding with Islamic values, it will be possible to gain broader perspectives and generate deep knowledge. Moreover, empiric studies on how much priority the managers of public, private and civil society organizations particularly in the communities which have adopted Islam attach on Islamic values in their management styles and practices may be conducted in respect of the current situation. In addition, Islamic values supporting or inhibiting contemporary practices may be regarded as another field of study.

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