

Survey on the organization status in Saadi shirazi “advice of kings”; Persian literature review

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Abstract: Iranians have been familiar with culture of discipline, kindnesses, sharing of responsibilities and duties. Attachment of people to human principles and its heritages has been led to the establishment of excellence and eternity in this old realm. Iranian culture in the form of administrative and management regulations and customs indicate the attitude of the scholars of this realm to achieving real prosperity. In this article, one of the management manifestations (organization) is investigated in valuable work of Saadi(advice of kings) in order to discuss this Persian literature scholar view points and use the results in reformation of the human society management behavior.

Key words: organization, discipline, management, Saadi, Persian literature

INTRODUCTION

Organizing involves discipline, managing of affairs and activities and assignment of the responsibilities to individuals in order to do affairs and achieve specified goals. The result of organizing is establishment of a structure. This structure provides rational and ordered relations required for the members of an organization for achieving their goals. By this discipline, the individuals are placed in this structure and relations framework as a group in order to do effective work for obtaining specified goals by required capabilities. The members of each group are different according to their occupational experiences, capacity and emotional attraction. Management employs individuals' capabilities in an appropriate way. In Islamic and Iranian culture as a disciplinary culture, the organization should be considered seriously. Organizational progress, observation of the individual's rights, elimination of poverty, justice, and elimination of deprivation and assignment of duties are necessary for prosperity and supremacy. The successful manifestation of these components can be seen in Saadi attitudes. In his opinion, principle patterns for organization and assignment of duties are based on human criteria and this trend involves goals, addressees, supremacy of religion, time, and place of service offering. (Parkinson North Court., 1997)

It is obvious that there are explicit and implicit challenges and problems in today organizational world. In order to eliminate uncertain conditions, the only alternative for the leaders and managers of a society is empowerment of the management to assign responsibilities based on competency by elimination of deficiencies (Syed Javadin, 2009).

Literature Review:

-organizational Progress:

Basically, human emotions reflected in Persian literature texts do not have personal aspects and they account issues that are out of the personal and present society boundaries and consider values tied to human fate and problems and determine the philosophy of attitudes and identify kingship dependent on religion and advice the rulers for observation of subordinates. (Torabi, 2006)

“The king should support the group of followers that obey God and find an opportunity to serve them, that serving pious people protects realm and kingship. The learned men said that the increment of the realm and stability of the kingship is in hands of observing helpless fellows. The king should respect to religious scholars and put them besides his associates and order by consulting them in order to rule out according to religion not religion becomes the obedient of the kingship” (Froughi, 1993).

“The king should respect to artists so that the other individuals are persuaded and art, virtue and literary works become common and the realm become glorious”. [ibid: 872].

“The literary persons are advised to practice and uncover any details” [ibid: 878].

“The king accepts dervish kindly and pursues their affairs and listens to them delightfully” [ibid].

- Justice And Prevention Of Cruelty:

The king should employ policies that all complaints are announced to him rapidly. Saadi advises that: “the kings should be informed about compliant of the people and the officers should announce king every events and news” (Froughi, 1993) .

The prosperous ruler is whom that he is just: “the just ruler is like a stable wall that if it tends to one side knows that it is toward to ruination” (Saadi's Golestan, 1995).

“The king who is not just and he expects others respect, he is like the person who sows barley and hopes to wheat” [ibid: 884].

“The right of the great persons relative to subordinates is acceptance of them and the virtue of the lords is giving thanks of the subordinates’ services and not reminding .One of the cruel kings asked an ascetic man: what is the status of the Kings in the resurrection? He said the king who is just and does not harm and offend others and takes efforts toward the wealthy subordinate, he is king in both worlds” [ibid: 882] .

- Offering Services And Behaving Moderately With People:

The king should be just and avoid cruelty and behave moderately and should not order his subordinates to harm slaves and being revengeful toward people.

“The king should be behave so that when he is not king he not be ashamed and oppressed, like a bee that who sees it unable crushes it” (Froughi, 1993) .

“The king advises the frontiersmen not stretch forth their hands to the foreign people in order to security of the country from both sides”. (ibid: 879)

“Kings and armies are for security of the people, to shortening of the strong trespassing on the weak .If the strong hand is not interrupted and the king stretches hand on weak ,the king is not benefitted and finally the kingdom is weaken”.(ibid:882)

- Supporting The Poor:

The ruler should do justice to the oppressed in order to prevent the empowering of the oppressors. It was said that the king who dose not confront with thieves indeed he is a thief” (Froughi, 1993).

“He does not ignore the persecution of the weak persons, that the ants could harass the angry lion and the flies could kill an elephant collectively” [ibid: 886] .

“Those kings are tender toward dervish, they are guardians of their realm and kingship and since just and fairness of the kings of a realm cause to security and strength of the people and increase of construction and cultivation. Thus, the good name, convenience and security and inexpensiveness of the products and other goods are expanded in the world and the travelers are persuaded and they bring textile, grains and other goods and the country is developed and the treasury of the army and related individuals are increased. The world affluences are obtained by the other world good deed, if the way of curtly is in contrary to this” .

The cruel went and his unpleasant acts were remained

The just went and his good name was remained [ibid: 871-872].

Kindness to the weak people

Preserves the government from the enemy:

“By powerful arms and power of hands

It is mistaken to break the miserable hand

That person who does not forgive subordinates

He does not fear that nobody will help him when he is unable

That person who did meanness and expected goodness

Acted and expected falsely

Take out the cotton from your ears and give people right

And if you do not observe the people right, there is a resurrection day" [ibid: 47].

-Pay Attention To Subordinates:

The rulers and powerful persons should consider their subordinates. “Thankfulness of the greats is that they forgive subordinates and they do not stretch forth hand to the miserable people’s property” (Saadi 's Golestan, 1995) .

-Observing People Rights:

“Persons who their caravan was attacked by thieves and those who their ship was broken and the losers are inquired that this act is good deed” (Saadi 's Golestan, 1995) .

“The ruler must be patient toward debtor and creditor. They must be demanded according to their properties and if both parties are bankrupted and if the savings of the treasury is completed, it is probable that the king orders to pay from treasury. And if he pays from treasury, it seem that the kingship and realm be preserved by treasury and army apparently and by praise of the miserable’s indeed” (Khazaeli, 2010).

Those rulers cause to inconvenience of different classes of the society by different tricks intently or no intently and rebuilt the realm by curtesy and violation not only they will not be successful but also by expansion of cruelty, they will bring corruption, decline of the nation. According to Saadi "the kings are heads and the people are body, thus the ignorant person resembles a head that tears out its body". (Saadi 's Golestan, 1995)

- Elimination Of Poverty:

The ruler must try to eliminate deprivation in the society and provide convenience and security of the people: "and consider construction of mosque, monastery, bridge, and water reservoirs and wells as important affairs of the realm" (Froughi, 1993).

-Crulty Declining The Government:

Saadi believes that "every body who lays the foundation of cruelty, he destroys his foundation" (Froughi, 1993) .

- Establishing Social Security:

Encroachment of the government servants and their relatives to people rights indicate that there is corruption and inclination in the government and the people are insecure, so "the ruler must not assign tyrant that the people not only imprecate the tyrant but also imprecate the king" (Froughi, 1993) .

-Nontresspass To Other Nations:

In spite of unlimited power and military force for expansion of the realm, attack to other nations is prohibited since it causes to irreparable losses.

"The king not deserves to get angry at false, if he gets angry rightfully, he not deserves to go beyond revenge that in this case he is guilty and the enemy is complaint" (Froughi,1993) .

-Fight With Tyrants And Cruelty:

Saadi blames the cruel and tyrants. He believes that "the world doesn't allow injustice; the king must entitle the oppressed and punish the tyrant" (Froughi, 1993).

"Punishment and releasing of the tyrants resembles like catching a wolf and swearing it" (ibid:885) .

"The pleasure and enjoy of the kings will be legitimate when they shorten the hands of tyrants on their people, resemble a shepherd that holds sheep from wolf and if the shepherd could not do that, his wage is returned, especially when he could but he did not. The Egyptian Zolphonon said a king: I heard an officer sent to a province stretches his hand on the people and oppresses them. The king said one day I will punish him. He said you will punish him when he had taken all property of people, and you will return the property with difficulty and put them in the treasury and what is its benefit for dervishes and people? The king became ashamed and wanted the agent urgently" (ibid: 876).

The ruler must not be precautious about impudent tyrants that they do not fear God and behave selfishly and weaken them: "that person who does mischief, it is better to kill him than banish from city, that leaving out snake and scorpion to neighbors' house is not admissible". (Froughi, 1993)

-Not Giving Opportunity To Means:

The means must not have opportunity, since they will behave rudely. Saadi says: "avoid that person who talks behind others since, he praises you and then backbites about you" (Froughi, 1993) .

"The under ground demons are not more fearful than on earth demons meaning mean persons" (ibid: 886) .

"Libertine and debauchee are less considered that friendship with them is sin and entitles to punishment" (ibid: 874) .

-Attention To The Slaves And Prisoners:

The ruler must pay attention to slaves and prisoners, since it is probable that there is an innocent among them. "The ruler must order the jailer to investigate the prisoners status every two or three month to find innocent and release him and forgive insignificant sin after some how and behave like this about the jury prison" (Froughi, 1993) .

"A person dreamed the just Anoshirvan accused of paganism that is in the heaven, he was asked what the reason is for this. He said: I did not be kind toward the guilty person and did not oppress innocents".(ibid:875)

-Observing Heirs' Rights:

The dead owners of properties bequeath the property to others. Some persons try to posses these properties and stretch hand forth to orphans' properties. The ruler must devise plans to preserve orphans properties. "The ruler gives the dead persons property to his orphans, since the kings do not deserve to stretch hand on orphan property" (Saadi 's Golestan ,1995) .

-Providing Convenience Of Merchants And Gests:

The merchants and travelers and gests should not be in trouble. Since they are resemble to ambassadors that travel in other countries and they explain good and bad deeds of the kings for others ,so it affects on attitudes of individuals in other countries toward political discipline and this influence changes the political, economic and cultural and social relationship. But it is necessary be careful that some mean persons and rebels riot by showing themselves tourists. Saadi says: “the king, who oppresses to the merchants, closes the door of good name and deed on his country” (Saadi 's Golestan, 1995) .

-Recognition Of Enemy:

The true friend of the kings are whom that announce him duties and defects by citric, “the king must not accompanied by impious persons since they affect on his behavior and he could not punish those who do that act” (Froughi, 1993) .

“The weakness of the king order is that he is inattentive to small enemy or offer prosperous to friends more than required that in case of hostility. they could become enemy” (Saadi 's Golestan, 1995) .

“Do not let the small enemy to become big and do not abandon on foot in the chess since it goes to head” (ibid: 886) .

“Be careful about weak enemy, which in miserable time he efforts against you. Although a cat is weak, but during fight with a lion, it takes its eyes” (ibid:885) .

“Every time, cares about deceives and thinks about them, since the jealous persons seize the opportunity” (ibid: 876).

Saadi advises that :“ do not feel security toward who is not safe because of you, a snake bits human due to its fear and it is told that digging of wall and standing there and killing of snake and feeling secure are irrational” (ibid:881) .

-To Be Generous With Enemies And Leniency:

It is necessary to behave generously with enemies and leniency with friends .By kindness and generosity, it can be purified the enemy. Misbehaving causes to widening distance among friends. The ruler should be friend with subordinates and great persons and behave kindly with them and do not relay on this fact that since I am supporting by the king, nobody could resist against me, if a mean causes your ignorance, the king order to kill a province in order to kill you” (Saadi 's Golestan, 1995) .

“Beneficence must be to the extent that not others dominate on the person and not others become wondered. It does not mean that a person who wants be beneficent, he is patient about unjust and this not rational for the wise men and it is called weak minded” (ibid: 874).

-Supporting The Servants:

“The ruler must release the old servants and support them and do not call them since praise in early morning is better than serving in the court” (Saadi 's Golestan, 1993).

“One of the past kings rights on their successors is respect to their friends and officers” (ibid: 878) .

“Does not hear treachery of a person except offering testimony in order to prevent sin and false punishment” (ibid:875) .

“Tormenting of friends is accompanied by succeeding of enemies”. (ibid: 880)

- Kindness Toward Obedient:

“It is admissible to cover hundreds mistakes of the servant because of respect of his honorable ancestors” (Froughi, 1993).

“The property could change the enemy to friend, but holding the property change friends to enemy, it means that when a son dose not achieves his father kindness, he wants death of him to obtain his property” (ibid:883) .

“Do not pay attention to the servant that did obscene sin and do not ignore his old services suddenly”. (ibid: 879)

-Military Tactics:

The ruler must be in focus of army and fight besides the soldiers; and preserve his body. At night he should avoid enemy since the enemy ambushes and attacks.

“He must not employ all army in one time and it should not be fight with enemy after lost and follow the escaped soldiers, since he will fight to end and so it probably leads to failure” (Iranzadeh, 2002)

Following the escaped soldiers leads to keep out of the way. Saadi says: “be prepared so that the enemy is on the door, in order to fight and prepared”. (Froughi, 1993)

-Acknowledment Of Handicapped Soldiers And Officers:

The soldiers and officers participate in war when they are acknowledged and they have convenience life. The brave officers and soldiers in battle field should be acknowledged and respected. "The ruler must provide expenditures of the children and families of the killed officers and soldiers" (Saadi 's Golestan, 1999) .

Conclusion:

By investigation of this great scholar and poet we find that:

1- In a good organizational management, the contradiction and disputes about duties are reduced among individuals.

2- In a good organizational management, establishing relationship becomes simple and people rights are observed base on competencies.

3- A good organizational management provides appropriate principles for grading of performances and capabilities by establishing social security.

4- In this organization, the enemy is identified and fair and appropriate encounter is applied without going to extremes and mediocre managers are supported.

5- In this organization the feeling of liberty and participation and thankfulness of elites of the society are promoted and policy and plans are conducted in correct way.

6- In a good organizational management, activities are grouped correctly based on human resources.

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