

Quran-Based Management of Health Systems: Leadership, Planning, Organizing, Ethics, and Control

Abstract

The Holy Quran presents a comprehensive framework from which management sciences can be derived methodologically and applied to the administration of the Islamic community, its organizations, and its systems. This review synthesizes Quranic management concepts examined along three primary axes: the necessity of having managers; the professional and ethical characteristics of managers; and management duties in planning, organizing, leadership, and controlling—with a specific approach to the health system. The source argues that health systems require managers who, beyond general management duties, can meet the health needs of residents of the Islamic community. Within this community, faith, open-mindedness, certainty/decisiveness, and social commitment are described as prerequisites for selecting managers for healthcare organizations. Such managers should draw management concepts from the Quran, perform their duties while considering the dignity of the human being as the best creature of God, and—through correct management of these organizations—provide health to community residents as a recognized right.

Keywords: Health System Management, Managers' Professional Characteristics, Managers' Ethical Characteristics, *tadbir*, Quranic Management

Introduction

According to the source, the Holy Quran is the most comprehensive guide for human thought and action and for society on the path of progress. It is described as a reliable and eternal document for achieving a prosperous material and spiritual life. The Quran's teachings are characterized as transhistorical, guiding for life, socially directive, dynamic, sensitive, position-taking, authoritative, and salvation-giving. These features provide the basis for specialized and applied use of this heavenly religion in the specialized field of organization and management, especially in organizations that deliver health services.

The Holy Quran is characterized as a divine, complete, and comprehensive guide for humanity, serving multiple critical roles in the life of individuals and society. It is the Word of Allah, a complete code from the Almighty Creator for human beings to live a good, chaste, abundant, and rewarding life in obedience to divine commandments, ensuring salvation in this life and the next. It functions as a "chart of life" and the "constitution" for the Kingdom of Heaven on Earth.

The source further notes that since ancient times, religious beliefs have been the oldest medical experience for preserving human health. In the explicit religion of Islam, Muslims believe that God is remembrance, medicine, healing, and physician. When one strives to ensure, maintain, and promote human health, one is subject to the Lord's grace. The historical intertwining of health and spirituality is visible in many Iranian medical luminaries, especially Muslim luminaries, who emphasized the psychological, social, and spiritual dimensions of health in addition to physical aspects. This literature and thought were formed and codified based on the Quran.

Part One: The Quran as a Source of Healing and Guidance

The Quran as Shifa (Healing)

The Quran is frequently described as "Shifa" (healing) and a mercy for believers, particularly for the afflictions of the heart and mind. This healing operates on multiple interconnected levels:

Spiritual and Physical Healing: The Quran states, "We send down in the Quran that which is a cure and mercy for the faithful" (Quran 17:82). This "Shifa" is not limited to spiritual ailments but extends to physical health, offering remedies and guidance for human well-being.

Divine Management of Causes and Cures: All causes and cures, whether natural or miraculous, are ultimately dependent on Allah's will and operate "by His leave." This perspective means that any health system grounded in the Quran must integrate trust in Divine wisdom, recognizing Allah as the true healer, while still employing natural means and medical professionals. This instills a sense of balance and clarifies the mind, serving as a powerful solution for those facing mental or emotional distress.

Healing for the Heart and Mind

The Quran is considered a "cure for breasts," implying its ability to heal emotional and spiritual wounds. It is also described as a "spring of hearts," capable of purifying them and providing insight. As Imam Ali (peace be upon him) stated,

محمد بن الحسين الرضي الموسوي في نهج البالغة (عن أمير المؤمنين) عليه السالم (أنه اقل: في خطبة له وتعلموا القرآن فإنه ربيع القلوب واستشفوا بنوره فإنه شفاء الصدور وأحسنوا تالوته فإنه أنفع القصص أفن العالم العامل بغير علمه كالجاهل الحائر الذي ال يستفيق من جهله بل الحجة عليه أعظم والحسرة له ألزم. وهو عند هلاا ألوم

Muhammad bin al-Husayn al-Radi al-Musawi in (Nahj al-Balagha) from Amir al-Muminin (peace be upon him) that he said in one of his sermons: "Learn the Quran, for it is the spring of hearts. Seek healing from its light, for it is the cure for breasts. Collective Obligation To Learn And Teach The Quran, And Its Individ... Recite it beautifully, for it is the most beneficial of narrations. Indeed, the knowledgeable one who does not act upon his knowledge is like the ignorant, bewildered one who does not awaken from his ignorance. Rather, the proof against him is greater, the regret more binding for him, and he is more blameworthy before Allah."

(Wasa'il al-Shia Vol. 6, Section 4, Chapter 1, Hadith 7642)

The phrase "And a Healing for what is in the chests" (Quran, 10:57) is a central theme in Islamic teachings regarding mental and emotional health. This refers to the healing of the hearts and minds of people. The Quran acts as a "balm" for these inner afflictions, clarifying truth and dispelling confusion.

According to Allah's saying, "And We reveal of the Quran that which is a healing and a mercy to the believers" (Quran, 17:82), the Quran is the absolute cure, healing spiritual diseases and bestowing well-being, health, and fortitude upon believers. Prophet Muhammad (peace be upon him and his family) advised a man complaining of chest pain

- عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَام) قَالَ شَكَا رَجُلٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَجَعاً فِي صَدْرِهِ فَقَالَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اسْتَشْفِ بِالْقُرْآنِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَشِفَاءٌ لِمَا فِي الصُّدُورِ

Ali has narrated from his father from al-Nawfali from al-Sakuni from Abu 'Abdillah (peace be upon him) who has said the following: "Once a man complained to the Holy Prophet for having pain in his chest and he (peace be upon him) said, 'Seek a cure from the Holy Quran; Allah, the Most Majestic, the Most Holy, says, "It is a cure for that which is in the chest (the heart)."'

(Al-Kafi (Vol. 2) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 3, Chapter 1, Hadith #7)

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ): تَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ أَحْسَنُ الْحَدِيثِ وَتَفَقَّهُوا فِيهِ فَإِنَّهُ رِيْعُ الْقُلُوبِ وَاسْتَشْفُوا بِنُورِهِ فَإِنَّهُ شِفَاءُ الصُّدُورِ وَأَحْسِنُوا تِلَاوَتَهُ فَإِنَّهُ أَنْفَعُ الْقَصَصِ

Amir al-muminin, Imam Ali (peace be upon him) said: "Learn the Qur'an for it is the best of narrations, and understand it thoroughly for it is the best blossoming of the hearts. Seek cure with its' Light for it is the cure of the hearts. Recite it beautifully for it is the most beneficial of narrations."

(Nahjul Balagha, Sermon 110 (109 in some books))

He further explained,

الإمامُ عليٌّ (عليه السَّلامُ): اسْتَغِيثُوا بِهِ [أَيَّ بِالْقُرْآنِ] عَلَى لَأَوائِكُمْ؛ فَإِنَّ فِيهِ شِفَاءً مِنْ أَكْثَرِ الدَّاءِ، وَهُوَ الْكُفْرُ وَالنِّفَاقُ، وَالْغَيْبُ وَالضَّلَالُ

Imam Ali (peace be upon him) said, "Seek its assistance [i.e. the Qur'an's] in your distress, for verily it contains the cure for the deadliest diseases, namely disbelief and hypocrisy, revolt and misguidance."

(Nahjul Balaghah, Sermon 176)

Imam Ja'far As-Sadiq ('a) affirmed that the Quran is a healing for what is in the breasts, encouraging seeking cure from it,

أَقْل: وَأَقْلَ أَبُو عَبْدِ هَلَلَا (عَلَيْهِ السَّالِمُ): مَا اشْتَكَيْتُ أَحَدًا مِنَ الْمُؤْمِنِينَ شَكَايَةَ قَطٍ فَقَالَ بِإِخْلَاصِ نِيَّةٍ وَمَسْحٍ وَيَقُولُ (وَنَنْزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَالْإِيزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا) إِلَّا عَوْفِي مَوْضِعِ الْعِلَّةِ. مِنْ تِلْكَ الْعِلَّةِ آيَةُ عِلَّةٍ كَانَتْ، وَمَصْدَاقُ ذَلِكَ فِي آيَةِ حَيْثُ يَقُولُ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ

He said: And Abu Abdullah (peace be upon him) said: No believer has ever complained of any ailment and said with sincere intention while wiping the location of illness: "And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss" [17:82], except that they were cured of that illness, whatever illness it was, and the confirmation of that is in the verse where it says healing and mercy for the believers.

(Wasa'il al-Shia Vol. 2, Section 7, Chapter 14, Hadith 2537)

Imam Jafar al-Sadiq (peace be upon him) said one whom the Quran does not heal, so Allah will not Heal him.

عَنْ عَبْدِ هَلَلَا بْنِ سَنَانٍ عَنْ أَبِي عَبْدِ هَلَلَا (عَلَيْهِ السَّالِمُ) أَقْلَ سَأَلَتْهُ عَنْ رَقِيَةِ الْعَقْرَبِ وَالْحِيَةِ وَالنَّشْرَةِ وَرَقِيَةِ الْمَجْنُونِ وَالْمَسْحُورِ الَّذِي يَعَذِّبُ فَقَالَ: أَيُّ بَنِ سَنَانَ أَلِ أَبْسَ إِبْرَقِيَّةٍ وَالْعَوْدَةِ وَالنَّشْرَةِ إِذَا كَانَتْ مِنَ الْقُرْآنِ وَمَنْ لَمْ يَشْفِهِ الْقُرْآنُ فَالْشِّفَاةُ هَلَلَا وَهَلْ شَيْءٌ أَبْلَغُ فِي هَذِهِ الْأَشْيَاءِ مِنَ الْقُرْآنِ؟ أَلَيْسَ هَلَلَا يَقُولُ: "وَنَنْزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ"؟ أَلَيْسَ يَقُولُ

هللا جل ثناؤه " لو أنزلنا هذا القرآن عل جبل لرأيته خاشعا متصدعا من خشية هللا "؟ وسلوان نعلمكم ونوفقكم عل قوارع القرآن لكل داء.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him), who said: I asked him about the ruqyah (incantation) for scorpion and snake bites, the nushrah (a form of treatment to undo magic), and the ruqyah for the possessed and the bewitched who are tormented. He said: O Ibn Sinan, there is no harm in ruqyah, ta'widh (amulets), and nushrah if they are from the Quran. And whoever is not cured by the Quran, may Allah not cure him. Is there anything more effective in these matters than the Quran? Does not Allah say "And We send down of the Quran that which is healing and mercy for the believers" [Quran 17:82]? Does not Allah, exalted be His praise, say "If We had sent down this Quran upon a mountain, you would have seen it humbled and breaking apart from fear of Allah" [Quran 59:21]? Ask us and we will teach you and guide you to the striking verses of the Quran for every ailment.

(Wasa'il al-Shia Vol. 6, Section 4, Chapter 41, Hadith 7822)

This healing goes beyond mere physical ailments to encompass the "greatest of diseases," including disbelief (Kufr), hypocrisy, error, and straying. It provides gnosis, serenity, acceptance, contentment, repentance, and faithful fulfillment.

Interpretation of 'Chests' (صدر) vs. 'Heart' (قلب)

Scholars have discussed the distinction between "heart" (قلب) and "chest" (صدر) in the Quran. While some may consider them interchangeable, the explicit mention of both in the same or related verses suggests a difference in meaning.

The chest (صدر) is understood to be wider and more encompassing than the heart. It is affected by the state of mind, feelings of comfort or discomfort, and external factors. "What is in breasts" can be a mixture of feelings, thoughts, and reactions to surrounding factors.

The heart (قلب) is considered the core or center of the breast, the origin of intentions and the capability of understanding. As stated in Quran 22:46, "Verily, it is not the eyes that grow blind, but it is the hearts which are inside the breasts that grow blind."

Thus, "healing for what is in the chests" refers to a comprehensive healing for the inner self, addressing the diverse range of emotions, thoughts, and spiritual states that reside within a person.

Eliminating Anxiety and Anguish

Faith, deeply rooted in the Quran's teachings, can eliminate mental anxiety and anguish. It protects the heart from agitation and agony, fostering an immunity that frees the mind from suffering. Believers who understand that worldly pains and joys are transient can face problems bravely, preventing depression during hardship. The Quran states, "Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest" (Quran, 13:28). This signifies that peace and tranquility are found through the remembrance of Allah, which is central to Quranic engagement.

Daily Practices for Mental Health Improvement

Integrating the Quran into one's daily routine involves various practices that contribute to mental health:

Regular Recitation and Reading: Reciting the Quran regularly has a positive impact on memory and mental health. It is considered a way to increase memory and is seen as a beneficial deed. Muslims are encouraged to interact with the Quran daily, with a recommendation to read at least fifty verses each day, viewing it as Allah's covenant with His creation. This consistent engagement brings peace and illumination to the mind, imparting purity to the soul.

Pondering and Meditation (Tadabbur): Beyond mere recitation, contemplating the Quran's teachings and guidance is crucial. Thinking and reflecting on the Quran gives life to the heart. Meditating on God's Word helps maintain a righteous heart, provides clear direction for life, and offers insights and wisdom for every situation. This deep reflection fills the mind with divine thoughts, leaving no room for negative thinking, and influencing the entire day positively. Pious individuals are known to recite the Quran at night to find solace and healing from spiritual illnesses.

Learning and Applying Teachings: Sincere efforts to learn and follow the Quran's teachings can profoundly impact one's life, pointing it in the right direction and leading to self-awareness and accountability. The Quran serves as a guide for personal and spiritual growth, offering guidance on virtuous living and revealing laws of creation. Applying its principles to daily life helps understand Islam deeply and connect its teachings with life's realities.

Connecting through Prayer and Supplication: Remembering Allah, reciting specific Quranic surahs and verses (such as Ayatul Kursi, Surah al-Fatihah, Surah al-Falaq, Surah an-Nas, and Surah at-Tawhid), performing obligatory prayers on time, and reciting supplications (du'a) are powerful ways to cope with mental and psychological challenges. These acts of worship involve every cell of the body in invocation, bringing mental security and calmness.

Specific Verses for Healing

While the entire Quran is considered a source of healing, certain verses are specifically mentioned for their healing properties:

- Ayat al-Kursi (Surah Al-Baqarah: 255)
- Surah al-Fatihah (Al-Hamd)
- Surah al-Ikhlās (Al-Tawhid)
- Surah al-Falaq
- Surah an-Nas
- Surah al-Qadr
- Surah Yaseen
- Surah Tabaarak
- Surah Al-Inshiraah
- The first six verses of Surah al-Hadid
- The last verses of Surah al-Hashr
- Quranic verses related to peace and trust

These verses can be recited on their own, on water to be drunk, or written on paper and placed on the affected area or worn.

The Role of Gratitude

Gratitude is a cornerstone of Islamic teachings and plays a significant role in mental and emotional well-being. The Quran emphasizes its importance:

- Allah states, "If you are grateful, I would increase it for you, and if you are ungrateful, then My punishment is severe." (Quran 14:7)
- Allah also says, "He will not punish those who are grateful and believe" (Quran, 4:147).
- A grateful person is grateful for their own self, while an ungrateful person harms themselves, as Allah is needless and praised. This highlights that gratitude is not just a duty but a benefit to one's inner state and a means of receiving more blessings, which contributes to overall well-being.

Broader Islamic Perspective on Mental Health

Mental health in Islam is fundamentally understood as the well-being of the soul, deeply intertwined with faith and wisdom. A person with good mental health benefits from the realities of faith and wisdom, finding peace, solace, hope, and tranquility through their relationship of trust in God, His Wisdom, and His Kindness. Nothing from the transient world can break such an individual.

Self-Reformation and Purification: Mental health involves the "struggle with the self." Through self-reformation and purification, a person becomes enlightened and adorned with beautiful character traits, drawing strength from God rather than their ego.

Connection to Physical Health: Islamic teachings emphasize a strong connection between mental and physical health, stating that the healthiness of the body is often the result of a healthy mentality. Sayings from the Prophet and the Infallible Imams indicate that a person with many sorrows is more likely to fall ill, suggesting emotional well-being impacts physical health. Regulating food and drink according to Islamic laws is also mentioned as a simple way to foster well-being.

Holistic Healing: Seeking healing for both body and soul involves seeking medical assistance from professionals for the body while simultaneously turning to Allah for comprehensive healing, recognizing Him as the ultimate source of healing (Al-Shafi). Prophet Muhammad (peace be upon him and his family) stated,

رسولُ اللهِ ﷺ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): تَدَاوُوا فَإِنَّ اللَّهَ تَعَالَى لَمْ يُنْزِلْ دَاءً إِلَّا وَقَدْ أَنْزَلَ اللَّهُ لَهُ شِفَاءً ، إِلَّا السَّامَ وَالْهَرَمَ

"Treat yourselves with medicine, for verily Allah has not sent down any ailment except that he has sent down a cure for it with the exception of death and old age."

(Kanz al-'Ummal, no. 28088)

Part Two: Islamic Management Principles

Definition of Islamic Management (Tadbir)

Islamic management is defined in the source as the art and science of administering a collection through the correct use of people and facilities to reach organizational goals, in a manner that does not contradict the standards of Sharia. In Islam, the term used for management is tadbir.

Tadbir fundamentally means arranging things in a particular order to ensure each element reaches its intended purpose and perfection, thereby avoiding waste and disorder. This concept applies universally, from the meticulous organization of home affairs to the grand administration of the cosmos, where every creature attains its desired perfection and the entire system moves towards its ultimate goal of returning to God and the emergence of the hereafter.

In a human context, *tadbir* refers to responsible human planning and effort, which operates within and in harmony with God's final decision (*taqdir*), rather than in contradiction to it. From a socio-political perspective, *tadbir* encompasses the management of social life affairs by applying Islamic principles to various aspects of life, establishing "politics" as an integral and legitimate part of religion, wherein the affairs of Muslims are administered according to the Quran and Sunnah.

Synthesizing these points, Islamic management (*tadbir*) can be defined as:

- An ordered use of people, means, and resources to enable each to reach its proper function and perfection, while avoiding waste and disorder
- Human planning and effort that operates under and in harmony with God's decree (*taqdir*)
- The management of social affairs, including governance ("politics"), through the principles of the Quran and Sunnah, considered an essential part of religion

Islamic Terms for Management

The source identifies several Islamic terms that are equivalent to or encompass modern "leadership" and "management":

Hidayat/Irshad: This refers to "guidance, direction."

Rushd: This signifies "maturity," implying that management is a form of moral and cognitive maturity in properly using the means of life.

Wilayat: This term denotes "trusteeship" or "leadership." It describes the office that "manages the lives of others" and is in charge of their affairs, with legitimacy tied to divine law and the moral goal of leading people towards their perfection.

Wali al-Amr al-Muslimin: This title, "Administrator of the affairs of the Muslims," describes the leader of the Muslim community whose role includes administering social, financial, and political affairs according to the Quran.

The concept of "sovereignty" itself is directly linked to management, as Imam Ali (peace be upon him) stated,

الإمام عليّ (عَلَيْهِ السَّلَامُ): الْمُلْكُ سِيَّاسَةٌ

"Sovereignty is [efficient] management." (Ghurar al-Hikam, no. 17)

Key Elements of Islamic Management

Islamic management is characterized by several key elements that distinguish it from purely secular approaches:

Ordered Use of Resources: It involves the careful and organized use of people, means, and resources to achieve proper function and perfection, inherently preventing waste and disorder.

Harmony with Divine Decree: Human planning (tadbir) must align with God's overarching plan (taqdir), ensuring actions are undertaken with divine guidance.

Integration with Religion: The management of social, political, and economic affairs is seen as an inseparable component of Islam, guided by the Quran and Sunnah, rather than a separate secular domain.

Moderation and Responsibility: A core principle is moderation, avoiding both extravagance (israf, overspending beyond means) and wastefulness (tabdhir, wasting God's blessings). These are condemned, emphasizing that proper management of wealth and resources is a religious requirement.

Justice (Adl and Islah): Justice is presented as the core administrative value and the essence of existence. Islah refers to genuinely good management that is fair, just, and beneficial to all parties involved, reflecting the principle of adl which is rooted in Tawhid (the Oneness of God).

The Necessity of a Manager and Leader

In Islamic teachings, the necessity of a manager and leader is a fundamental principle, considered crucial for the proper functioning and prosperity of individuals and society. The concept of leadership (Imamate) is deeply ingrained, extending from divine appointment to the practical administration of human affairs.

The Inherent Necessity of Leadership and Management: The earth and mankind cannot exist or prosper without authority and leadership. The absence of a leader leads to disorder and chaos within any organization or society. Human society naturally requires the institution of leadership for development and meaningful progress, a fact recognized even by secular societies for coordinating people's affairs. This necessity is both practical and religious; no group or nation has ever existed without a ruler and leader because people need someone to maintain laws and institutions and to prevent oppression, corruption, and disorder. Without government and executive organs, chaos and anarchy prevail, while social, intellectual, and moral corruption arise. Leadership is not an optional decoration for society; it is a structural component that makes social life workable and stable.

Divine Practice and Guidance: Allah, from the first creation, has consistently appointed designated leaders, such as prophets, to guide and guard humanity. This is affirmed in the Quranic verse, "You are only a warner, and there is a guide for every people" (Quran 13:7). This divine practice underscores the inherent need for continuous guidance.

Post-Prophethood Succession: While prophets deliver eternal messages, their physical presence is time-bound. After a prophet's passing, a competent successor is necessary to manage the implementation of their message and ensure the divine goal of worshipping God and enacting His religion and law is achieved, not just by individuals but by society. The necessity of an Imam or leader is likened to the necessity of prophethood itself for the perfection of religion and the security and soundness of society.

Societal Order and Justice: Leaders are essential for upholding justice, serving the populace, and ensuring that divine law is implemented for the welfare of all. A just Islamic government, led by a just leader, is needed to establish correct laws and preserve the interests of Muslims. An Islamic state headed by an Imam committed to Islamic principles is not only a necessity but a legal obligation for Muslims to strive for, providing security, happiness, and prosperity. Justice is a crucial aspect of Islamic leadership, and a just leader is considered better than heavy rain, implying their essential role for the well-being and prosperity of their people. Without justice, social order and stability are not durable, and the goal of human creation and social life would not be realized.

The Divine Manager: Allah as "ar-Rabb"

The foundational principle for the necessity of management is rooted in the very concept of God in Islam, embodied in the name "ar-Rabb" (the Lord). This term signifies Allah as the ultimate Owner and Manager of all existence. "Ar-Rabb" refers to the Lord who actively manages the affairs of, and looks after, that which He owns. This attribute is unique to Allah, who is the sole owner and manager of everything. The Quran emphasizes that God is the Creator and Manager of all things, asserting that worship should be directed towards Him alone as the ultimate "رب" (Rab), meaning both the owner and the mastermind of creation. This divine characteristic establishes the paradigm that management is inherent to the functioning and order of the universe.

Prophet Yusuf (Joseph) as an Exemplar of Management

The story of Prophet Yusuf (peace be upon him) in the Quran offers a profound example of the necessity and selection of a manager, particularly in the realm of

finance and public welfare. He serves as a model for administrators to exercise ability, reliability, guardianship, and specialization.

The Request for Managerial Authority: After interpreting the king's dream and warning of an impending famine, Prophet Yusuf explicitly requested a position of financial management. As narrated in Surah Yusuf (12:55), "He (Yusuf) said: 'Set me over the storehouses of the land. Verily I am a knowing guardian'." This act underscores the importance of qualified individuals seeking positions of responsibility for the public good.

Reasoning and Qualities for Management: Yusuf's request was based on his proven competence and integrity, citing two essential qualities:

- **Hafiz (Good Keeper/Protective):** Indicating his trustworthiness and ability to safeguard resources from loss or waste.
- **Alim (Knowing Well/Expert):** Demonstrating his knowledge, expertness, and administrative ability required for the task.

The Tafsir of this verse explains that Yusuf proposed his appointment because he was a trustworthy custodian who understood economic injustice as a major cause of social disruption. He sought political power to implement economic programming, manage the impending food shortage, and alleviate the suffering of the oppressed. This highlights that mere purity and faithfulness are insufficient; knowledge and administrative ability are also crucial for sensitive social posts. Yusuf's self-description was not self-praise but a statement of his suitability for the immense task of regulating the dreadful effects of famine and drought.

Cooperation with a Non-Islamic Government for Greater Good: Prophet Yusuf's decision to accept a position in an "infidel" government is interpreted as a pragmatic measure to relieve the people from the pressures of famine. This act demonstrates that if one is unable to overthrow or reform an oppressive regime, one must endeavor to prevent degradation and oppression as far as possible, which may include active participation in public affairs. This approach prioritizes saving a nation from catastrophe. Imam al-Rida (peace be upon him) drew a parallel to this, justifying his own acceptance of the heir-apparent position by citing Prophet Yusuf, who, despite being a prophet, managed the treasury of a pagan governor under duress or necessity.

Effective Financial Management and Leadership: Once in office, Prophet Yusuf implemented a meticulous plan to gather and store wheat during the seven years of abundance. During the subsequent seven years of famine, he gradually and carefully distributed the provisions, saving Egypt and surrounding regions from potential catastrophe. His selfless leadership was evident in his personal conduct; throughout the famine, he never ate to his fill, lest he forget those who were starving. Ultimately, he returned all properties to the people, demonstrating that his acceptance of the

position was solely a means to save the nation, not for personal gain or to perpetuate an unjust regime. This serves as a model for administrators to exercise ability, reliability, guardianship, and specialization.

Broader Quranic Principles for Selection and Management

Beyond Prophet Yusuf's example, the Quran and prophetic traditions establish broader principles for the selection and conduct of managers, emphasizing the critical role of good management in society. Imam Ali (peace be upon him) affirmed, "Good management prolongs one's [term of] leadership" and "Good management acts as a support for one's subjects." He also stated, "sovereignty is equivalent to efficient management."

Qualities of Chosen Leaders: The Quran emphasizes several qualities for chosen leaders. For instance, in Surah Al-Baqarah (Quran 2:247), it states that a chosen leader is increased in "knowledge and physique," and that "Allah Grants His Kingdom to the one He so Desires." The Quran presents two primary criteria for leadership: knowledge and strength, rather than wealth or lineage. A leader should also be "valiant, wise and well-aware of all conditions of his time."

Prudent Financial Management: Islam highly emphasizes good management of financial resources, advocating a balance between stinginess and extravagance. Allah commands believers not to be excessively stingy (hand "shackled to the neck") nor excessively wasteful (extending hand excessively), lest they become blamed and insolvent (Surah Al-Isra, Quran 17:29). Furthermore, property should not be entrusted to those "weak of understanding" (Quran 4:5).

Prophetic Practice of Appointing Managers: Prophet Muhammad (peace be upon him and his family) consistently appointed individuals to manage affairs in his absence, whether for short travels or for longer periods as governors of conquered cities and commanders of military divisions. This underscores the practical necessity of having designated managers at all levels of governance.

Essential Qualities for Any Manager: Across various contexts, three essential qualities for a good leader or officer are highlighted:

1. **Trustworthiness (Ameen):** Not misusing public or entrusted resources.
2. **Protective (Hafiz):** Safeguarding resources from loss or waste.
3. **Knowledgeable (Alim)/Expert:** Possessing full information and specialization in the assigned task.

Additionally, a leader must be pious, just, and committed to Islam, capable of managing Muslim affairs, and learned in Islamic laws and teachings (faqih). They

should be kind and loving towards their subjects, tolerant of their mistakes, and ensure justice for all, including non-Muslims.

These Quranic verses and prophetic examples collectively demonstrate that the necessity of a manager is rooted in divine order and human welfare. The selection of managers, especially for significant societal roles, is ideally a divine prerogative, based on profound wisdom, knowledge, and integrity, with Prophet Yusuf serving as an enduring archetype of such leadership.

Part Three: Professional and Ethical Characteristics of Managers

Management in Islam is a role with profound professional and ethical dimensions, rooted in Quranic teachings and prophetic traditions. A manager is expected not only to possess functional competence but also high moral integrity, reflecting divine attributes and emulating the prophets and Imams.

Overarching Islamic Ethical Principles for Managers

Islamic ethics provide a comprehensive framework for managers, emphasizing:

Obedience to Divine Commandments: The fundamental ethical principle in Islam is adherence to Allah's commands.

Justice and Fairness: Dealing with others on the basis of justice and fairness is a core principle. The Quran states: "O you who believe! Be upright, for the sake of Allah, in testifying for fairness; and do not let the hatred of a people urge you to be unjust, be just (since) that is closer to piety. Fear (from displeasing) Allah, verily Allah is Aware of what you do." (Quran 5:8)

Moderation: Practicing moderation in personal life and in the use of natural resources is crucial. "O you who believe! Neither forbid the (use) of good (things) that Allah has allowed for you nor exceed the limits because Allah does not love those who exceed the limits." (Quran 5:87)

Primacy of Ethics: Ethics is considered a vital component of Islam, man's essential objective, and the cornerstone of laws, distinguishing humanity from animals.

Professional Characteristics of Managers in Islam

1. Knowledge and Expertise:

- Islam encourages seeking knowledge, especially about work and management.
- Managers are expected to be "well knowing" and possess good judgment, defined as the ability to guard wealth.
- Prophet Muhammad (peace be upon him and his family) stated,

رسولُ اللَّهِ ﷺ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) : إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمُحْتَزِفَ

"Truly Allah loves the servant who is faithful and engaged in a profession."

(Kanz al-'Ummal, no. 9199)

اقل: واقل أمير المؤمنين (عليه السلام): إن هلا يحب المحترف الأمين.

He said: And the Commander of the Faithful (peace be upon him) said:
"Indeed Allah loves the trustworthy craftsman (or professional)."

(Wasa'il al-Shia Vol. 17, Section 1, Chapter 4, Hadith 21885)

Imam Ali (peace be upon him) said Allah surely loves the trustworthy professional.

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْمُحْتَزِفَ الْأَمِينِ.

"Allah Azzawajal loves one who is professional and has amanah."

(al-Kafi by Shaykh al-Kulayni, Volume 5, Page 113)

- Muslim managers and professionals are required to learn the religious laws (fiqh) pertaining to their trade and profession, as ignorance of the law is not an excuse for committing sins.
- A leader should be the most knowledgeable in Allah, wise, and aware of all conditions of their time.
- An Imam (a divinely appointed leader or guide) must possess enlightened knowledge encompassing all permissible and prohibited actions, and a deep understanding of the Quran, including its specific, general, allegorical, decisive, abrogating, and abrogated verses.
- Suitability with respect to learning is a key qualification for a leader.

2. Managerial and Administrative Competence:

- Good management is emphasized, particularly for financial resources, involving prioritized spending without waste or stinginess.

- A good businessman is proficient in both paying debts and demanding credits.
- Managers should be able to appreciate and confront difficulties, acting independently in decision-making while trusting in Allah.

3. Strength and Capability:

- A leader should be the strongest in Allah's command.
- They should exhibit strength in religiousness, during difficulties, and in the face of calamities.
- A manager's opinion should not be feeble.

4. Decision-Making and Operational Competence:

- **Appraisal and Firmness:** Managers must have a correct and quick appraisal of situations, coupled with firmness and speed in decision-making.
- **Bold and Timely Action:** The ability to take bold and timely action is crucial.
- **Foresight and Planning:** Managers should possess foresight in planning precautionary measures for potential failures, preparing for various scenarios rather than relying solely on improvisation.
- **Organizational Skill:** Competence includes the ability to organize diverse human forces, fairly distribute tasks, and delegate authority according to individuals' abilities. Professional management is the capacity to structure responsibilities and mobilize human resources efficiently and justly. Imam Ali (peace be upon him) said,

الإمام عليّ (عَلَيْهِ السَّلَامُ): مَنْ سَاسَ نَفْسَهُ أَدْرَكَ السِّيَاسَةَ

"He who is able to manage his own self truly understands management."

(Ghurar al-Hikam, no. 8013)

- **Resource Management:** Good management is particularly emphasized for financial resources, involving prioritized spending without waste or stinginess. Imam Jafar ibn Muhammad Al-Sadiq (as) said: "Managing wealth properly is a part of faith."

5. Initiative, Creativity, and Selection:

- **Initiative and Organizational Power:** Essential qualities include taking initiative in launching projects and possessing creative organizational power.
- **Trust and Loyalty:** Managers should be able to effectively attract people and gain their trust and loyalty for the objectives pursued.
- **Right Person for the Right Job:** A key organizational skill is selecting the right person for the right job, based on competence, faith, and

trustworthiness, explicitly rejecting favoritism or personal connections in administrative appointments.

Ethical Characteristics of Managers in Islam

1. Trustworthiness and Honesty:

- Allah surely loves the trustworthy professional.
- Honesty and trustworthiness are highly valued, even more so than excessive acts of worship. Prophet Muhammad (peace be upon him and his family) advised:

"لَا تَنْظُرُوا إِلَى كَثْرَةِ صَلَاتِهِمْ وَصَوْمِهِمْ وَكَثْرَةِ الْحَجِّ وَالْمَعْرُوفِ وَطَنَظَّتِهِمْ بِاللَّيْلِ وَلَكِنْ "أَنْظُرُوا إِلَى صِدْقِ الْحَدِيثِ وَادَاءِ الْأَمَانَةِ"

"Do not respect only the excessive prayer, fasting, pilgrimage, righteousness with others and vigil of some people (although they are important in their own right). Rather, consider their "honesty" and "trustworthiness"!

(narrated from the book Safinat'ul-Bihar)

- Speaking the truth and fulfilling promises are essential.

2. Justice and Fairness:

- A leader must exemplify justice, manifest truth, and embody all psychological merits.
- A worthy ruler acts according to Scripture, upholds justice in society, and conducts affairs righteously.
- Managers must be fair in all dealings and not oppressive.
- Being liberal and lenient when selling, buying, judging, and being judged is a virtuous trait in business.
- Imam Ali (peace be upon him) said,

الإمام عليّ (عَلَيْهِ السَّلَامُ): مِلَاكُ السِّيَاسَةِ الْعَدْلُ

"The yardstick of good management is justice." (Ghurar al-Hikam, no. 9714)

3. Piety and God-consciousness (Taqwa):

- Piety prevents one from forbidden acts.
- A pious leader must possess piety and be immune from wrongdoing.
- Managers should be mindful of their behavior and its impact, patient, steadfast, and careful of their duty to Allah.

- They should be devoted to God, Allah-fearing, pure, and furthest from greed and stinginess.
- An Imam is clean and pure from sins and major sins, with purity of soul.

4. Benevolence and Compassion:

- A leader should be kind to the poor.
- Benevolence, good behavior, affection, mercy, forgiveness, friendliness, sympathy, and being a peacemaker are important qualities.
- They assist the weak and the oppressed, and exert themselves for others' comfort.
- Being good-tempered, softening one's self, gentling one's speech, and meeting others with a smile are key behaviors.
- Kindness and generosity are signs of a good Muslim from whose hand and tongue other Muslims feel at rest.

عن إبراهيم بن أبي محمود اقل: اقل الرضا عليه السالم (المؤمن الذي إذا أحسن استبشّر، وإذا أساء استغفر، والمسلم الذي يسلم المسلمون من لسانه ويده، وليس منا من لم أيمن جاره بوائقه

From Ibrahim bin Abi Mahmoud who said: Al-Ridha (peace be upon him) said: "The believer is he who when he does good is cheerful, and when he does evil seeks forgiveness, and the Muslim is he from whose tongue and hand Muslims are safe, and not from us is he whose neighbor is not safe Obligation To Prevent Harm To The Neighbor from his malicious conduct."

(Wasa'il al-Shia Vol. 12, Section 1, Chapter 86, Hadith 15842)

5. Moderation and Frugality:

- Managers should be frugal when wealthy, and neither too stingy nor a spendthrift.

6. Patience and Steadfastness:

- Patience is required when calamities befall, in trouble, in understanding affairs, in difficult situations, with disagreeable things, and when oppressed.
- Managers should not become weary of patience or feeble in opinion.

7. Humility and Dignity:

- Modesty, virtue, dignity, and carefulness with words are expected.
- Leaders should remain humble and grateful in wealth and poverty, avoiding arrogance or self-conceit.

- Proper behavior includes pursuing the right course and lowering one's voice, avoiding boastful speech.

8. Responsibility and Accountability:

- Managers should not commit aggression, overload responsibilities onto others, or allow people to be unsafe from them.
- They are expected to use their bodies to perform duties, avoid luxuries and extravagance, and prioritize the well-being of the poor and the community.
- A leader should protect God's religion, declare lawful what God has declared lawful and unlawful what God has declared unlawful, and establish God's bounds.

9. Humility, Self-Control, and Avoidance of Arrogance:

- **Control Desires and Anger:** Managers must control their desires and anger, restraining their hands and tongue, as undisciplined anger undermines justice.
- **Avoid Self-Admiration:** They should avoid self-admiration, exaggerated praise, showing a sense of obligation for good deeds, and breaking promises, as these behaviors destroy good deeds and incur divine and public disapproval.

10. Compassion, Benevolence, and Accessibility:

- **Accessibility:** Managers should not remain aloof from people, which leads to ignorance of their affairs. They must be accessible, attentive to subordinates' and the public's needs, and cultivate trust through benevolence and service.
- **Empathy and Encouragement:** Sympathy for individuals' emotional problems is a positive quality. Managers should delight in subordinates' success, encourage them, and promote their capabilities rather than exploiting or ignoring their well-being.
- **Kindness:** Leaders should be kind to the poor and severe with their agents and employees who may be unjust.

11. Ethical Treatment of Employees:

- **Respect and Fair Contracts:** Employers (managers) must respect their employees, as their happiness and self-esteem are linked to business prosperity. Clear agreements on wages, work nature, responsibilities, and expectations must be based on justice and fairness.
- **Timely Wages:** Denying employees' wages or delaying them is considered a serious sin. Disproportionately increasing executive salaries while reducing employee wages is contrary to justice.

- **Consideration of Needs:** Ethical managers are considerate of employees' legitimate needs, including sick leave, family emergencies, and time for religious obligations like Jumu'ah prayer.

Personal Discipline, Time Management, and Lifestyle

Islamic business ethics emphasize that a believer manages livelihood, time, and resources wisely, exhibiting discipline and balance.

Structured Use of Time: Muslims are encouraged to divide daily time for devotion to God, earning livelihood, socializing with trustworthy friends, and permissible enjoyment with family, fostering a balanced life.

Avoidance of Extravagance and Waste: Managers should avoid israf (extravagance) and tabdhir (wasting God's blessings) in both personal life and organizational management, aligning financial decisions with moderation and responsibility.

Qualifications for High-Level Managers and Rulers

Higher managerial and ruling positions require additional qualifications:

- Faith in Allah and His revelations
- Integrity and adherence to Islamic law
- Adequate knowledge of Islam
- Competence for leadership
- A standard of living close to that of low-income people, avoiding luxury, emphasizing that leadership is rooted in piety, knowledge, and social solidarity
- Courage in accepting defeat, magnanimity, broad-mindedness, and strong willpower to inspire and influence others through personal strength and moral breadth, not fear or coercion

Part Four: Management Duties in a Health System Context

The Quranic framework for management encompasses key duties such as planning, organizing, leadership, and controlling, all applied within the specific context of health organizations.

Planning

The source presents planning as one of the management duties derived from the Quran. God in the Quran introduces the order of day and night and their succession as a sign of planning for the world. It is also mentioned in Surah al-Hajj that prophets had plans for achieving their goals.

Prophet Yusuf's Strategic Economic Planning: In the field of planning, especially strategic planning, the two seven-year economic plans that Prophet Joseph designed to save the people of Egypt from famine are described as among the most important management discussions in the Quran. In this regard, the issue of correct crisis management is raised, which can be achieved through precise and strategic planning and coordinating internal and external factors. Plans must also be executable. For example, Prophet Joseph, to operationalize the possibility of storing wheat for a long period, proposed and implemented storing wheat in complete clusters—wheat not separated from the cluster.

The foundation of Prophet Joseph's economic strategy began with his interpretation of the King of Egypt's dream. The king dreamt of "seven fat cows which seven lean ones devoured; and seven green ears (of corn) and (seven) others dried out" (Quran 12:43). Prophet Joseph interpreted this dream to signify seven years of abundant harvest, followed by seven years of severe famine. He advised the people to "grow as much extra grain as possible during the good years to prepare for the time of famine." This immediate interpretation, without preconditions, highlighted his understanding that in times of crisis, withholding knowledge that can alleviate suffering is not meritorious.

Prophet Joseph's strategic planning during the seven years of plenty was meticulous and comprehensive:

- **Cultivation and Storage Mandate:** He instructed the people to "sow for seven consecutive years and that which you have harvested you leave it in its ear, except a little whereof you eat" (Quran 12:47).
- **Method of Wheat Storage:** Crucially, Prophet Joseph mandated that the harvested wheat be stored "in its ear" or "in their husks" (unprocessed). This method was chosen because grain stored in its husks naturally lasts longer, especially in an era without modern storage facilities.
- **Infrastructure Development:** Large storehouses and massive granaries were constructed to accommodate the vast surplus produce.
- **Government Control over Surplus:** Joseph issued a mandate requiring all wheat farmers to sell their surplus wheat to the king's treasuries at fair market value.

Health Planning: Health planning is described as part of development planning. In a regular process, health problems and unmet needs of society are identified, and existing resources are investigated to meet these needs. This planning is formed with the aim of improving health services and meeting the health needs and demands of society. Based on this planning, managers should be able to identify people's needs at three levels of the health and treatment network—prevention, treatment, and rehabilitation—by analyzing the current situation. They should then use available resources to meet these needs at the macro/strategic and operational levels. Without planning and determining goals and available resources, one cannot determine the correct path and proceed along it.

The source adds that today one field of equitable utilization of health resources is the use of new information and communication technologies, which provide huge potential for improving the efficiency of health services. Before applying them, however, principles and capabilities, appropriate contexts, areas of influence, and obstacles ahead must be identified.

Goal-Setting and Resource Allocation: In planning, specifying goals and strategies for achieving them is necessary. God in Surah al-Anfal orders participants in war to focus on the goal, which is victory, and prevents them from dispersion and preoccupation with spoils. Goal-setting also requires awareness of the environment and the movements of competitors, and identifying opportunities and using them. Resource allocation for achieving goals is another important matter mentioned in the Quran. Verse 17 of Surah al-Naml indicates that Solomon used all his facilities—jinn, humans, and birds—to administer the government. According to Surah al-Hashr, the distribution of resources among different parts of the organization should be just.

Organizing

The source states that unity of management and command is one of the main points of success in Islamic management: each individual should be under the direct supervision of only one person. This is inferred from Surah al-Mu'minun, where God has no partner and is one in His rule. The concept of respecting hierarchy in organizational structure is also expressed in the verse: "O you who have believed, obey Allah and obey the Messenger and those in authority among you" (Surah al-Nisa, as cited in the source). God commands people of faith to obey God first, then the Prophet, then his successors and the possessors of wisdom. Therefore, legal sovereignty is realized only in the existence of the Prophet and the *ulu al-amr* after him.

The Quran also points to the selection and appointment of individuals in organizational positions. In Surah al-A'raf, Moses selected seventy people to go to the appointed place. In Surah Yusuf, the Quran points to division of work among

members of an organization: the water carrier had the duty to bring water for the caravan.

Health System Organization: In the health system, a correct and logical organizational structure provides the necessary conditions for creating coordination and inter-sectoral cooperation so that the system's efficiency increases. Health system managers have the duty to reduce barriers related to work hierarchy through appropriate organizing and to facilitate achieving the health system's goals. In regulating the organizational structure, the presence of three levels of management—top, middle, and operational—is necessary. Each level, based on its own position, manages the set of individuals under its supervision according to job classification in order to achieve the predetermined goals of the organization.

Leadership

Guidance and Service: A leader's role is to guide and administer based on qualifications and authority, serving Allah and guiding followers towards righteousness. In a health organization, this means guiding staff to provide the best possible care, adhering to ethical standards, and fostering a compassionate environment. Leaders are expected to be an example of justice and manifestation of truth.

Justice and Shura (Consultation): True leadership and governance must be based on justice and fairness. The Quran explicitly encourages shura (consultation) in public affairs, ordering the Prophet (peace be upon him and his family) to consult with believers. This principle advocates for participatory decision-making within health organizations, involving stakeholders in crucial decisions to ensure comprehensive and equitable care.

Protection of Life: A primary role in a health system is the protection of human life in all stages and circumstances. Leaders must ensure the system is committed to this principle, striving to rescue lives from death, malady, pain, and anxiety. Islam looks at human life with respect and instructs taking all measures to protect it. The Oath of the Muslim Doctor, encompassing these responsibilities, guides the moral compass of the health system, emphasizing respectful and compassionate care that takes into account the physical, mental, and spiritual dimensions of illness.

Controlling and Supervision

The source discusses control and supervision as another management duty. God in Surah Yunus expresses the succession of the human being and the delegation of authority to him, saying that He supervises human actions to see how they act. Therefore, any manager who delegates responsibility to someone must also

supervise and control how that person performs. God in Surah Al-Imran states that the purpose of supervision and control is the reform of society's affairs, where it is said that among the believers there should be a group who invite others to good and warn them against evil.

In-Person Visit: In-person visit is described as one of the necessary methods in supervision and inspection. Solomon, after inquiring about an absent member, stated that if there was no logical reason for the absence, he would punish him. This verse, while attending to supervision of presence, also attends to hearing the reasons of individuals for their absence. It also indicates that after hearing the reasons, if their excuse is not valid, they must be dealt with decisively.

Complete Evaluation: In verses from Surah Luqman and Surah Qaf, the necessity of complete evaluation is mentioned: supervision should be comprehensive, precise, and complete so that it can be relied upon, and even the smallest works and plans should be considered in supervision.

Divine Supervision in Health Systems: In the modern health system today, the source of supervision is various bodies such as evaluation and accreditation centers. In the health system from the Quran's viewpoint, however, the goal is beyond that, and the supervisor is God, who supervises the actions of all people in all places and times. Therefore, if health service providers, in situations where no one is present, believe that God is present, many problems—from work issues to complications affecting people's lives—come under the shadow of God's permanent and continuous presence and supervision and are resolved.

Accountability and Transparency: Good governance requires leaders to be responsible and accountable to their people. This includes maintaining transparency and accountability in all operations, especially in managing resources and patient care, to prevent corruption and ensure adherence to Islamic laws.

Resource Safeguarding: Managers must be "Protective (Hafiz)," safeguarding health resources from loss or waste, ensuring their judicious use for the benefit of all patients.

Self-Management as a Prerequisite: "He who is able to manage his own self truly understands management." This emphasizes that self-control and personal discipline are prerequisites for effectively managing others and resources, ensuring a leader's ethical conduct and sound decision-making.

Oversight and Correction: Leaders should be firm with their agents and employees, implying a system of oversight and correction to ensure adherence to standards and proper conduct within the health organization. This also means maintaining discipline and supervision to ensure advancement and perfection.

Part Five: Islamic Health Systems and Medical Ethics

Core Principles of Health and Medicine

The Islamic perspective places significant importance on maintaining physical health and treating patients, viewing them as essential for a fully human life. The Islamic approach to health encompasses prevention, diagnosis, treatment, and cure, aiming for a healthy, happy, and strong existence.

Health as a Trust: Life and health are considered a trust from God. Individuals must care for their life and health to the best of their ability, avoiding harm or waste. The goal is to promote quality of life, alleviate suffering, and please God. Good health itself is seen as the "best providence & grant of Allah."

Holistic Approach: Islamic medical ethics emphasize treating patients with respect and compassion, taking into account the physical, mental, and spiritual dimensions of their illness. The belief in Allah as "the Healer" (Al-Shafi) underscores the ultimate source of healing, while health practitioners act as agents.

Sanctity of Human Life: Islam looks at human life with profound respect and instructs measures to protect it. The Quranic verse, "Whoever kills a human being... it is as if he has killed all mankind; and whoever saves the life of a human being, it is as if he has saved the life of all mankind" (Quran 5:32), underscores the gravity of preserving human life.

Prevention and Treatment: Islam emphasizes maintaining health and preventing illness. When prevention fails, all efforts must be made to restore health. Seeking medical treatment is encouraged, as God has provided a remedy for every malady, except death. However, one should avoid medication as long as the body can bear the ailment's pains.

Healthy Lifestyle: The Islamic faith strongly promotes a healthy lifestyle. Key principles for maintaining good health include:

- Eating only when the body has an intensive need for it
- Avoiding excessive eating and not filling the stomach with food
- Eating only what the body is willing to eat, and activating eating with willingness
- Prophet Muhammad (peace be upon him and his family) said:

رسولُ اللَّهِ ﷺ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) : مَنْ قَلَّ طَعْمُهُ صَحَّ بَطْنُهُ وَصَفَا قَلْبُهُ، وَمَنْ كَثُرَ طَعْمُهُ سَقَمَ بَطْنُهُ وَقَسَا قَلْبُهُ

"A man whose [consumption of] food is little has a healthy stomach and a pure heart, and a man whose food is plenty has a sickly stomach and a hard heart." (Tanbih al-Khawatir, v. 1, p. 46)

- Imam al-Kazim (peace be upon him) said

الإمام الكاظم (عليه السلام): الجِمية رأسُ الدواء، والمعدة بيتُ الداءِ، عَوِّدْ بَدَنًا مَا تَعَوِّدْ

"Diet control is the fountainhead of remedies and the stomach is the house of all ailments, so condition your body while it can be conditioned."

(Makarim al-Akhlaq, v. 2, p. 180, no. 2468)

Hygiene: Islamic legislation incorporates principles of general health, with precepts and laws that promote physical health and guard against diseases, such as the practice of cleaning and washing with pure water five times a day before ritual prayers.

Islamic Medical Ethics and the Role of Physicians

Islamic medical ethics draw their essence from Islamic teachings, which call for honesty, sound performance, and God-consciousness in every act. They are based on principles such as:

Respect and Compassion: Physicians must treat patients with respect and compassion, recognizing that they are an instrument of God's mercy.

Protecting Human Life: Commitment to protecting human life in all stages and circumstances.

Universal Care: Extending medical care to all people, regardless of their background or circumstances.

Privacy: Safeguarding the privacy of the human body and soul.

Emergency Care: In emergency situations, the necessity of saving a life takes precedence over other considerations, including modesty and religious observances.

Holistic Approach: Taking into account the physical, mental, and spiritual dimensions of the patient's illness experience.

Islamic Bioethics

Islamic bioethics is a field that provides guidance on practical issues related to human life. It considers both the requirements of Islamic law (Shari'ah) and moral considerations. The primary sources of Islamic bioethics are the Quran, the Sunnah (Prophetic tradition), and reason (Al-'Aql). For Shia Muslims, the determination of valid religious practice is left to Grand Ayatollahs (Marji' of Taqlid), who provide rulings by referring directly to these main sources.

In bioethical considerations, moral implications must not be overshadowed by a purely legal approach, nor should legal requirements be compromised. Instead, a comprehensive reflection on both Islamic law and ethics is necessary to secure benefits and prevent harms. The Islamic bioethics is primarily expressed through duties and obligations (e.g., to preserve life, to seek treatment), while also acknowledging rights (of God, the community, and the individual) and the call to virtue (Ihsan). The four main concerns of Islamic ethics—autonomy, beneficence, nonmaleficence, and justice—are addressed, with a particular emphasis on beneficence over autonomy, especially at times of death.

Ethical and Legal Framework for Medical Management (Fiqh)

Islamic jurisprudence provides a detailed management framework for medical decisions, ensuring alignment with Islamic ethics:

Sanctity of Human Life: Islamic law regards human life as sacrosanct. For instance, according to Ayatollah Sistani's guidance in "A Code of Practice for Muslims in the West," turning off life-support for a brain-dead Muslim is impermissible, as it could render the doctor liable as a killer.

Regulation of Medical Practices: The same legal framework regulates crucial medical issues such as autopsy, organ transplantation (from both animals and humans), observation of awrah (private parts) in medical training, patient consent, and handling infectious diseases like HIV. Emphasis is placed on preventing harm and protecting community health.

Physician's Role: Physicians are guided to treat patients with respect and compassion, recognizing their role as instruments of God's mercy, and to extend care irrespective of circumstances. The general philosophy in Islamic medicine is that the true Healer is Allah, and the doctor is an instrument Allah uses to heal. Physicians have significant responsibilities for which they will be accountable to Allah.

Social and Spiritual Dimensions of Health

Islamic teachings extend health management beyond the individual to the community and internal spiritual state:

Community Support for the Sick: Visiting the sick is stressed as a communal responsibility. During such visits, believers are encouraged to recite specific protective invocations, emphasizing mutual support, spiritual comfort, and collective well-being.

Inner Health and "Qalbe-Saleem" (Immaculate Conscience): The Quran serves as an "absolute cure" for the heart, emphasizing inner health and moral reformation. This suggests that a holistic Quran-based health system must integrate spiritual and moral purification alongside physical treatment. Signs of a healthy heart include loving Allah above all, finding solace in prayer and Quranic recitation, loving the Prophets and Imams, and feeling sympathy for all of Allah's creatures.

Mental Health in Islam

Mental health is understood as an integral part of the well-being of the soul, often termed as the "struggle with the self" (jihad al-nafs). Through self-reformation and purification, an individual becomes enlightened and adorned with beautiful character traits. A person with good mental health benefits from faith and wisdom, finding peace, solace, hope, and tranquility through their relationship of trust in God. Their hearts are enlivened, minds active, and actions measured with insight into both worlds, leading to a beautiful and successful life. This struggle with the self is a core aspect of Islam's spiritual message, making mental health extremely important.

Dietary Guidance for Health

Islamic teachings on diet fundamentally emphasize moderation, balance, and avoiding excess as key means of preserving bodily health and spiritual purity. Imam al-Kazim (peace be upon him) said

الإمام الكاظم (عليه السلام): الجَمِيَّةُ رَأْسُ الدَّوَاءِ ، وَالْمَعِدَةُ بَيْتُ الدَّاءِ ، عَوِّذْ بِدَنَاءِ مَا تَعَوِّذُ

"Diet control is the fountainhead of remedies and the stomach is the house of all ailments, so condition your body while it can be conditioned."

(Makarim al-Akhlaq, v. 2, p. 180, no. 2468)

highlighting that many illnesses originate from improper eating and that a disciplined diet is the primary remedy.

The Quran urges believers to be mindful of what they consume, stating, "So then let the person look towards his food..." (Surah Abasa 80:24), and "O you who have true faith! Eat from the Earth, that which is permissible (Halal) and pure (Tayyib)..." (Surah Al-Baqarah 2:168). This guidance underscores that food must be both lawful according to Islamic law and wholesome or clean.

A central principle repeated in the teachings of the Prophet and the Ahl al-Bayt is to eat only when genuinely hungry and to stop before complete satiety. Imam 'Ali (peace be upon him) advised not to eat unless hungry and to cease eating while one still desires more, presenting this as part of four general health principles that significantly reduce the need for medicine. Another prophetic teaching directly connects physical health and spiritual sensitivity to the amount of food consumed: "Whoever eats little will have a sound body and a pure heart, and whoever eats too much will get sick and will become hardhearted."

The Quran explicitly states, "Eat and drink, but waste not by excess, for God loves not the prodigals" (Surah Al-A'raf Quran 7:31) and "Eat of the good things We have provided for you, sustenance, but commit no excess therein" (Surah Ta-Ha Quran 20:81). This concept of moderation (Taqwa) is crucial for both physical and spiritual well-being.

Part Six: Quranic Management Interpretation and the Health System

The Necessity of Quranic Interpretation for Islamic Management

The Holy Quran, as the immutable word of God Almighty and the fundamental basis for all Islamic concepts, serves as a complete and comprehensive guide for humanity. Its profound teachings are essential for understanding and implementing Islamic management principles, necessitating proper interpretation due to the multifaceted nature of its verses.

The significance of Quranic interpretation for explaining Islamic management stems from the Quran's role as a perfect and comprehensive book that encompasses "everything," including what is permissible (halal) and forbidden (haram), limits, and commandments. Allah affirms that "there is no shortfall in the Book" and "We did not neglect anything in the Book." This establishes the Quran as a primary source for

social and political sciences, and the ultimate constitution for Muslims, guiding human life toward happiness.

However, the Quran's vast and profound contents necessitate commentary and explanation for several critical reasons:

Complexity of Meaning: The Quran contains verses that are definite in meaning and others that are indefinite and open to interpretation. It possesses "inward and outward meanings," and its verses are divine speech, unlike ordinary human discourse. Comprehension is therefore limited by an individual's level of wisdom and understanding, highlighting the need for specialized insight.

Avoiding Misguidance: Readers unfamiliar with the Quran's intricate structure may become lost if they attempt to interpret all verses independently, as clarity varies across its contents. Expert interpretation is crucial to ensure that the "clear spring from which all streams of insight flow" is correctly understood and applied, thereby preventing misguidance.

Necessity of Competence: Not everyone possesses the requisite ability to understand and interpret the Quran. Just as subtle scientific facts require experts, so too does Quranic interpretation. The views of non-experts in this domain are considered to lack value. Competent interpretation is vital for Muslims to accurately ascertain their individual and social duties, which form the bedrock of any management framework.

Authoritative Guidance: To grasp the full scope of the Quran's guidance, particularly concerning "Islamic laws," it is imperative to consult interpretations developed by Islamic scholars. The Quran explicitly states it has "an apparent essence and a hidden essence," and its interpretation is best sought from the People of the Household of the Prophet, "as they are its translators and interpreters." This authoritative guidance, especially from "the Imams of the truth (Leaders with Divine Authority)," is essential for resolving problems related to leadership and societal differences, and for understanding "hidden facts" related to what Allah has made unlawful or lawful.

Proper Application: The Holy Quran must be interpreted and applied in accordance with the legitimate dictates of Islam and within its proper context. This ensures that its teachings, including those relevant to management, are correctly implemented in practical life.

Management-Related Concepts in the Quran

The Quran, as a comprehensive guide and the foundation of Islamic knowledge, contains a multitude of concepts pertinent to management, covering individual conduct, societal organization, and economic activities:

Holistic Laws and Guidance: The Quran provides comprehensive laws and guidance for Muslims, dictating their direction and embodying the essence of teachings proclaimed by all Prophets. It serves as a source of knowledge, law, ethics, and Islamic manners that regulate human life.

Economic Management: The Holy Quran offers guidance on economic life and resolving economic problems. It establishes regulations and values that should guide human behavior in economic matters, including entrepreneurship and marketing. Furthermore, it explains fundamental aspects of creation, such as growth and decline, wealth and poverty, providing a robust framework for resource management and economic development.

Social and Political Management: The Quran is identified as a source of social and political sciences and lays the foundation of all Islamic commandments concerning social matters, including ownership, government, family rights, and so forth. These provisions are foundational for managing societal structures, governance, and familial responsibilities.

Ethical Framework and Worldview: Beyond specific laws and advice, the Quran endows its followers with a special way of thinking, a particular world-view, by its interpretation of creation. This ethical and philosophical foundation critically informs all aspects of management, ensuring that decisions are aligned with Islamic principles of justice, morality, and purpose, thereby providing a comprehensive code of conduct based on the Shariah.

Regulatory Principles: It explicitly details halal (permissible) and haram (forbidden), limits, and commandments. These are fundamental regulatory aspects of any management system, establishing acceptable actions and boundaries.

Individual and Social Duties: Through reflection on the Quran, Muslims are duty-bound to know their individual and social duties," which are crucial for effective management within any group or society. This includes the understanding that "He who is able to manage his own self truly understands management."

The Quran's Multi-Dimensional Miraculous Nature

The Quran is considered the strongest miracle and argument of Islam, an academic and spiritual miracle chosen for the Prophet of Islam because it can continue to challenge and guide humanity in all places and at all times. Its miraculousness is multi-dimensional, encompassing various aspects that attest to its divine origin.

Verbal/Linguistic Miracle: The Quran's unparalleled eloquence and literary beauty are a key aspect of its miraculous nature. It baffled the whole of Arabia, and despite numerous challenges, they could not produce a surah like it. The Quran's verbal miracle lies in its precise expression, where verses convey complete meanings with profound linguistic beauty, making it impossible to substitute a word without altering its meaning.

Spiritual Miracle: The Quran is a profound spiritual miracle, serving as a medium for preaching, advising, and improving the culture of people. Its message and wisdom are timeless and unparalleled, guiding humanity towards truth and perfection. It offers a unique connection to God and His Oneness, possessing the power to transform and inspire individuals to become guardians of knowledge and learning.

Intellectual Miracle: The Quran is a comprehensive intellectual miracle, providing guidance, advice, laws, and spirituality. It is a book of guidance and a source of practical wisdom for human life. Its superhuman features are evident in its word, meaning, and structure, which ordinary humans are unable to replicate. The Quran's comprehensiveness includes various fields of knowledge such as law, morality, theology, doctrine, history, and various scientific fields.

Scientific Miracle: The Quran contains scientific facts that reveal the intricacies of cosmic laws and allude to God's wisdom in the universe. Many of these scientific principles were discovered centuries after the Quran's revelation, leading numerous scientists to marvel at the precision of Quranic verses and embrace Islam. Examples include allusions to the creation of the world, the motion of the earth, life on other planets, and other facts in fields such as medicine, cosmology, geography, physics, and numerology.

Management Miracle: The source explains that "miracle" literally means making incapable or overpowering; terminologically, it means doing a work or expressing words that no one can match. The Quran, in terms of having miracle, has two aspects: verbal and spiritual. Its spiritual aspect relates to intellectual and scientific miracle. Regarding the management miracle of the Quran, many management verses or hints exist in the Quran; some contemporary commentators have extracted at least three hundred management points from it.

The Quran's miraculous ability to provide a comprehensive and enduring framework for societal governance and organization is encapsulated in its legislative miracle and its provision of a code of life. The Quran lays down fundamental principles for economic, social, and political guidance, aiming to regulate human life towards justice and felicity. It offers general bases for ownership, distribution, and social organization that any Islamic management system must respect. This includes a consistent message free from contradictions, which is crucial for establishing stable and just societal structures. The Quran's guidance ensures the protection of rights

and the establishment of justice for all, demonstrating its miraculous capacity to govern and organize society effectively and equitably.

Part Seven: Relevance to Health Systems Management

Ethical Foundation for Management

Islamic medical ethics, derived from the Quran and Prophet Muhammad's instructions, stress honesty, sound performance, and consciousness of God in every act. They are based on the sanctity of human life, body, and soul, and safeguarding its privacy. Health system managers must ensure these principles guide all operations.

Patient-Centric Approach

The principles of treating patients with respect and compassion, considering physical, mental, and spiritual dimensions of illness, and extending medical care to all without discrimination, must be central to health system management. A Muslim doctor is guided by these principles and is committed to protecting human life in all stages and circumstances, striving to be an instrument of God's mercy.

Resource Allocation

The emphasis on good management of financial resources, avoiding waste and ensuring prioritized spending, is crucial for optimizing healthcare budgets and ensuring equitable access to medical services. Moderation in resource management ensures sustainability and efficiency. The Islamic economic system emphasizes principles of equity, justice, and efficiency, guiding resource allocation.

Just Governance

Applying principles of justice, equality, and accountability ensures fair access to healthcare, equitable distribution of resources, and transparent decision-making within the health system. Islamic ethics identifies justice as a core principle.

Competent Leadership

Health system managers require vast knowledge (including medical, public health, and administrative expertise), strength in decision-making, piety, and unwavering commitment to the well-being of the community.

Public Health Policies

Islamic guidance on health, such as principles for maintaining good health (eating moderately, avoiding intoxicants), and directives like quarantine and social distancing, provides a framework for public health policies and interventions managed by health authorities. Islamic precepts and practices, such as ritual purity, promote physical health and well-being.

Spiritual Well-being

Acknowledging the spiritual dimension of illness, as indicated in Islamic medical ethics, means health systems should support holistic care that addresses not just physical, but also mental and spiritual needs of patients. Islam promotes balancing physical and spiritual well-being.

Research Ethics

Islamic principles for scientific research guide health-related studies, emphasizing freedom to explore but with limitations: research should not cause harm to humans, exploit their material needs, or involve cruelty to animals.

The Role of Religious Institutions in Health Education

The "Conclusion" section of the document, pertaining to the Principles of General Health in Islam, specifically highlights a pivotal role for religious institutions and scholars in health management:

Role of Ulama and Madrasahs: The Ulama (Muslim clergy) and Madrasahs (Seminaries) are identified as having a crucial role in influencing health education and its promotion among members of the Muslim community.

Access to Health Services: They can provide potential access to people for raising understanding and encouraging the use of health services.

Community Health Initiatives: This role also extends to promoting initiatives such as ethnic blood donor drives.

Conclusion

The source concludes that, based on the foundation that all world sciences can be extracted and inferred from the Holy Quran, management interpretation of the Quran in a scientific and methodical manner is possible and permissible in the current time—indeed, it is necessary. Numerous management teachings are presented in the Quran, and by formulating them, organizations—including health care and treatment organizations—can be managed correctly.

In Islam, health is considered an essential condition for life's preservation, prized highly second only to faith itself. The Islamic approach to health and medicine is eclectic, utilizing the best aspects of every discipline to preserve individual well-being. It is a comprehensive system that sees the body and soul as interconnected, advocating for a balanced and integrated personality where physical fitness cannot be fully realized without spiritual health, and vice-versa. This holistic perspective, rooted in the Quran and the teachings of the Ahl al-Bayt, provides a timeless framework for health, healing, and medical management.

The health system needs managers who, in addition to general management duties, can meet the health needs of residents of the Islamic community. In this community, faith, open-mindedness, certainty/decisiveness, and social commitment are described as prerequisites for selecting managers for health care organizations. These managers should draw management concepts from the Quran, perform their duties while considering the dignity of the human being as the best creature of God, and—through correct management of these organizations—provide health to community residents as a recognized right.

Accurate and responsible provision of the health and well-being of members of society is considered good management. This requires the existence and selection of managers with faith, decisiveness, and high social commitment. Such managers can follow Quranic management teachings, which are described as the most complete divine constitution. By considering the principles of planning and organizing, they can determine the strategies and orientations of the health system, use available resources, and manage the system with continuous monitoring to achieve the determined goals—namely, health, which is the axis of development.

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Quran 2:255 — Ayat al-Kursi.

Quran 3:104 — A group from among believers inviting to good and warning against evil.

Quran 4:5 — Do not entrust property to those weak of understanding.

Quran 4:59 — Obey Allah, obey the Messenger, and those in authority among you.

Quran 4:147 — Allah will not punish those who are grateful and believe.

Quran 5:8 — Be upright for Allah, fair in testimony; do not let hatred cause injustice.

Quran 5:32 — Killing one human being is like killing all mankind; saving one life is like saving all mankind.

Quran 5:87 — Do not forbid good things Allah has allowed, nor exceed the limits.

Quran 7:31 — Eat and drink, but waste not by excess, for God loves not the prodigals.

Quran 7:155 — Moses selected seventy people for the appointed place.

Quran 10:14 — Succession/delegation of authority and divine supervision of human actions.

Quran 10:57 — Healing for what is in the chests.

Quran 12:19 — Water carrier sent by the caravan.

Quran 12:43 — The king's dream of seven fat cows and seven lean cows, and seven green ears and seven dried.

Quran 12:47 — Sow for seven consecutive years and store harvest in its ear, except a little eaten.

Quran 12:55 — "Set me over the storehouses of the land. Verily I am a knowing guardian."

Quran 13:7 — "You are only a warner, and there is a guide for every people."

Quran 13:28 — Hearts are set at rest by the remembrance of Allah.

Quran 14:7 — If you are grateful, I will increase it for you; if ungrateful, My punishment is severe.

Quran 17:29 — Do not be excessively stingy nor excessively wasteful.

Quran 17:82 — “We send down in the Quran that which is a cure and mercy for the faithful.”

Quran 20:81 — Eat of the good things provided, but commit no excess therein.

Quran 22:46 — It is not the eyes that grow blind, but the hearts inside the breasts.

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Surah al-Mu'minun (Quran 23) — Unity of management and command inferred from God's oneness.

Quran 27:17 — Solomon used jinn, humans, and birds to administer the government.

Quran 31:16 and Quran 50:18 — Complete evaluation and comprehensive supervision.

Quran 59:7 — Just distribution of resources among different parts of the organization.

Quran 59:21 — If the Quran had been sent down upon a mountain, it would have been humbled and broken from fear of Allah.

Quran 80:24 — “So then let the person look towards his food...”

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Surah Yunus (10) — Succession of humanity and delegation of authority under divine supervision.

Surah Al-Imran (3) — Supervision and control aimed at reform of society's affairs.

Surah Luqman (31) and Surah Qaf (50) — Necessity of complete evaluation.

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Surah Al-Ikhlās (112)

Surah Al-Falaq (113)

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Surah Al-Qadr (97)

Surah Yaseen (36)

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