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INTRODUCTION OF A NOVEL "ETHICAL-ORIENTED MANAGEMENT MODEL" BASED ON THE QUALITATIVE CONTENT ANALYSIS OF JOSHAN-AL-KABIR PRAYER CONCEPTS

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A R T I C L E   I N F O

A B S T R A C T

In this article, a new management model for interactive relationships of people – as servants of God – amongst each other and with their creator is presented. The methodology of the study is based on the analysis of the concepts of "Joshan-al-Kabir prayer". For this purpose, the contents of this prayer are qualitatively analyzed with MaxqdA2 software. The results are then categorized and used to develop an "ethical-oriented management model" which incorporates the qualities of effectiveness, pragmatism and meekness. According to this model, the ethical management is distinguished with seven main characteristics, namely, knowledge, capability, Diligence, Integrity, excellence, balance and stability, and intangible management.

INTRODUCTION

Existing of numerous documentations and references about the authenticity and importance of "Joshan-al-Kabir Prayer" distinguishes it among many other Sunni and Shia invocations. Joshan-al-Kabir, literally translated as "The Great Armor", was first taught by Jibra'eel to the prophet of Islam (P.b.u.h.), in which 1001 of characteristics and names of God are mentioned. This Deep and prolonged prayer has lifting and unique words to praise God, yet it enumerates the behavioral characteristics and attributes from which one can acknowledge the Holy Essence of God's nature and its perfection and glory. In this prayer, God is praised with different names such as forbearing, gentle, bountiful, all-beneficent, merciful, calm, trustworthy, truthful, warner, generous, forgiver, tolerant, competent, flexible, innovative, healer, precise, time wise, live, severe in punishment, dignified, noble, responsible, disciplined, conductor, steady, loyal, breeder, linking, sufficient, instructor, and helper.

The epistemological structure of this article is firstly based upon the assumption that God is a moral being. Having Accepted this assumption, one can conclude from the word of God "I will create a successor on earth" (H.Q., Sura Baqara, verse 30), that mankind is able to show his divine attributes by conforming to moral manners. Secondly, according to His holy saying "Each day He [God] is busy at some task" (H.Q., Sura Rahman, verse 29) God is continuously managing the universe and provides us with a perfect model of ethical management. Thirdly, by modeling the organizations, systems and processes as beings with the spirit and life, the management method of these beings could be generally categorized as ethical or unethical, hence, affecting their products and outputs.

In this paper, the great Joshan-al-Kabir prayer is studied from a new perspective. The content of this prayer is qualitatively analyzed from a "management model" point of view. As a result of the analysis of 891 items, 102 concepts, 16 dimensions and seven main themes of this prayer, the foundations of an ethical management model are derived. Using these foundations, a new ethical-oriented management model is introduced and discussed.

Statement of the problem

At first glance, probably no subject is addressed and supported unanimously by the members of different classes and ideologies like morality. God's messengers, philosophers, religious scholars, scientists, poets, monotheists, atheists and agnostics seem to share the same golden rule as a basis of their moral doctrine: "Whatever you approve for yourself, approve it for others too and whatever you dislike for yourself, dislike it for others as well". In other words, "do unto others the way you prefer to be treated by others (Reza Zadeh Khosravyyeh, 35:2006).

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Observing the missions of great educators of mankind throughout the history, one may find their moral teachings astonishingly similar. God's great prophets, Abraham, Moses, Jesus, and Muhammad as well as scholars and philosophers like Socrates, Confucius, Buddha and Zoroaster invite public to charity, compassion, justice, abstinence from lust, responsibility and wisdom (Zhks, 2535 Imperial, 16 and 17). However, a careful study of the social reality reveals that what Socrates (399-470 BC) felt to be the gravest threats to the Athenian society still exist today: The danger of fanaticism that encourages blind following of old ideas, and contrastingly, the danger of moral impetuosity caused by rejecting old ideas as a whole (Rawls, 128:2002).

Relationship between religion and ethics

Religious teachings often take the form of warnings and hints and less frequently do they appear as commands and prohibitions. This concept is emphasized in Holy Quran in several occasions such as "Guidance is Our concern, (Sura Layl, verse 12); "We have guided him (mankind) along the right path, whether he is thankful or thankless." (Sura Dahr, verse 3); or "We have dispatched a messenger to every nation, who said: *Serve God alone and turn aside from arrogant ones*. Some of them God has guided, while others there are for whom error has been confirmed. Travel around the earth and see how the outcome was for those who deny everything" (H.Q., Sura Nahl, verse 36).

The relation between religion and morality is usually argued to be either ranking or competitive. The Holy Prophet (P.b.u.h.) explains the essence of his mission as: "Sure I was appointed only to perfect the noble ethical traits". Therefore, according to Islamic teachings, it is believed that a ranking relationship between religion and morality exists. The establishment of a life based on pragmatism and effectiveness may put morality in a superior rank over religion. Religions however do not see any conflicts between their divine messages and morality.

It should be noted that by moving from personal level to organizational level, even religious ethics are equivalent to a collection of theories and policies under which the organization or the community works. It is therefore essential to respect personal morality and individual identity and prevent them from being sacrificed by organization goals because ultimately, individuals are accountable for their actions before God. This matter is stated frequently in Holy Quran, like: "on The Day when the man flees from his brother, his mother, and his father, his mate, and his children, every last man among them will have enough concern that day to keep him occupied" (H.Q., Sura Abas, verses 34-37). From this point of view, the organizations should provide means for individuals – but in a larger scale – to improve and develop their moral values. Introduction and admiration of ethical achievements of role models and heroes helps the members of the community make moral choices in their own lives. (Reza ZadehKhsrvyh, 270:2006). The same idea is stated in different words by Erich Fromm when he defines the freedom and happiness of man as his effort to attain self-knowledge and self-management capabilities. (Erich Fromm, 110:2004). In Islam, "the knowledge of self" is stated to be prerequisite and equal to the knowledge of God: "Each body has his own understanding, will has his God knowing" (Majlessi, 2005: 95/452). Only in the companionship of this knowledge, a person would succeed to achieve an ethical pragmatism to develop a character based on the divine characteristics and become a successor of God on earth.

Individual factors influencing ethical decision-making process and ethical behaviour

The power and the structure of moral reasoning and conclusions

Historical perspective of the philosophers described moral judgment and conscience as a prudent decisionmaking with respect to all aspects of the rights of others . (Narvyz and Bok 2002: 297). Theory of cognitive development of Kohlberg assumes six stages of moral development identified in three levels, including pre-contract, contract or traditional moral and post-contract levels. It also assumes an evolution trend for ethical maturity (Sky Lewis et al, 1998: 164). In the last stage of thinking, individual develops independently and impartially a vision of the moral justification of self-regulation for moral decision making. (Abdollahmohammadi, Baker, 2007: 45). At this level, ethical principles such as justice, reciprocity acceptance, respect for other people's rights are widely considered. (Shaw, 2003). Based on this level (Brownstein *et al.,* 2006) special tests were devised ethical issues for engineers and scientists (ESIT).

Individual characteristics as correlaters of moral reasoning

Moral reasoning can be significantly related to demographic factors such as age, experience, education level, gender, and professional designss in their career (Sky Lewis et al, 1998: 164). As an example, cognitive moral reasoning of women showed a more caring or compassionate based ethics comparing to men. (Brnady, 1997: 653).

Moral reasoning for the owners of businesses and professionals

Several studies of moral reasoning has been performed for professional groups. Disciplines such as accountants (Pvrkr 2003), (Thomas, 1994: 199) authors (Ashrab, 1997, etc.), medical students (Manrv et al, 2003: 54) journalists (West Brook, 1994: 189) nurses (Tysn, 2003) and engineers (Brownstein et al, 2006). However, few studies are available for moral reasoning of directors and managers.

Organizational factors influencing ethical decision-making process and ethical behavior

Studies show that in addition to individuals and their individual characteristics, organizational factors have significant correlations with moral reasoning and ethical behavior. (Trvynv et al, 2006: 951) the number of people visiting the client, the power distribution of the organization and organizational levels can affect moral reasoning. (Leung and Cooper, 2005).

Situational Factors influencing the decision-making process and ethical behavior

Some studies (Frdryj and Ferrell, 2002) and (Mdrakl, 2003: 225) suggest that on average within an organization 10% of employees pursue their own interests at work, 40% follow organizational rules and regulations, 40% are motivated by the rational and social consequences of their behaviors, and the remaining 10% follow the values and standards beyond the defined rules of their organizations for decision making.

Rewards systems are other Situational factors affecting the decision-making process and the ethical behavior of managers within the organization. (Harrison and others, 2005: 117). Ethical leadership within organizations has a positive impact on moral climate (Reynolds et al, 2007). Ethical Culture is also the subsystem of organizational culture. (MAC - Cobb et al, 1998: 447) and (Smith, 2002: 1) It has been stated that organizational culture is a complex set of beliefs and expectations shared by members of an organization. (Dallas, 2002).

Ethics relationship with management (individual, organizational and social)

Untified - interactive approach

This concept simply means that the relation of some established moral principles to scientific is like as of soul to body. Terefore with the recognition of the union between soul and body, there must exist a union between the morality and management.

End - means approach

It means that management should act as follower of the morality and the supremacy and centrality of morality essential.

Means – End approach

In contrast to the previous approach, the management is end and ethics serves, as believed by Machiavelli and his followers.

Separation - distinction approach

This approach believs in distinctiveness and differentiation between ethics and management and advises against their interference.

Inconsistency - conflict approaches

According to this approach, not only these two areas are distinct but also they are contradictory and harmful to each other's purposes.

According to Islamic scholars, including SadrAlmtalhyn only the first two approaches, namely, unified - interactive approach and the end - means approach are veracious (Elyasi, 2009: 66).

Islamic Management Model

Based on the Islamic vision, the purpose of management is not only to regulate the affairs, rather, the position of a manger is similar to a teacher whose behavior and interactions construct a model for followers (SoleimaniMeymand, 2009: 72).

Excellences of human talents for decision-making, policy planning and ideal management are core components of Islamic management Frent. Elements of knowledge, motivation, commitment to law and commandments of God, determination, and distribution of power and authorizing

the delegats are best manifested in Islamic management (Hamid Zadeh, 2002: 333).

Imam Hussain movement is a good example of Islamic approach. It is a perfect symbol of morality and ethics. Imam's mission established that his motivation was invitation to virtue and prohibition from evil, as he stated before leaving Medina: "I did not rise for selfishness, corruption and oppression but I did rise to reform and revive the Islamic model for the followers of my ancestor" (Majlesi 2005: 44/329).

According to Holy Quran, Islamic Management is based on self-oriented morality. Because if people achieve true dignity and leave humiliation, they will achieve effectiveness at the individual level, as well as social and organizational levels (Yazdi, 2008: 236). Islamic Management is the realization of the well-known saying that "In the heart of every problem lies an opportunity and it is the the managing capabilities of great men to create big opportunities from big crisis" (Helen Keller 2008: 112).

Mayan Huber (1973) has studied the problematic and distressful events at tangible, physical or social levels and concluded that the crisis is a disorder of the whole system in terms of physical form or symbolic form that s endangers the system. The crises undermine the legitimacy of the organization or society and lead into fundamental changes (Alvani, 1996: 56).

The dignity - as the central element of Islamic management – could be defined as "a state in which failure and defeat of human is not possible, therefore, failure is equalized with the lack of dignity (Alraghb Alasfhany, 2002: 93). The word dignity originally is used as strength and the glory of invincibility. Although other meanings like overcoming and tough are also used. (Tabatabai, 1987: 34/32). According to Quranic vision, even if asking for water for ablution before prayer contradicts with self-esteem, this task is not required for prayers (Imam Khomeini: 104, 1387). It goes without saying that self-esteem is not acquired without morality.

Joshan-al-Kabir Prayer Concepts

The Joshan-al-Kabir Prayer is composed of 100 sections in which one, ten names or attributes of God are mentioned. Reciting this prayer, the repentants try to purify their souls and resort to God's forgiveness from his own wrath and torment. Reminding of the wonders of creation and the glory of God in this prayer is visionary and enlightning for human. Reading each section of the prayer, the man could reach a level of consciousness that enables him to make revolutionary changes before he greatness of the Creator. Joshan-al-Kabir prayer is the breeze of knowledge that removes the dust from the mirror of our hearts so that the graces of the divine light could be seen. God always invites man to profound thinking. Contemplating the implications of Joshan-al-Kabir prayer overwhelms every scrutinizing thinker. In this prayer, the mentioned names and attributes are not restricted in meaning to a specific context. For example, the name "Moqîm", simply translated to the Resident, refers to the infinite power of

God and points out the establishment of a world where everything is out of human's imagination and capability. The name "Azîm", meaning the Great, describes the magnitude and immensity of God which is not restricted by any limitations. In the following section, out of consecration, 14 names of God are selected from the prayer and explained breifly.

1. Qadîm (Ancient): This name has attracted the scrutiny of many philosophers and thinkers throughout time. It refers to the concept of eternity, existence of God without beginning. In this regard lies a meaning that nothing can proceed the existence of God.

2. Halîm is a character of God that refers to the unique concept of tolerance. This means that God does not rush in his commands nor does he expedites his wrath or punishment.

3. In some parts of the Prayer, the name of such as kind lord, owner of the mortgaging, the arguments, Sultan, happy, generous, helper that all special thanks from Holy Lord of his slaves.

4. Gentle, God put kindness above all creation. Put God in the sense that the love his slaves.Character lord of goodness is reminded that God has given the gift of love to his creations.Guide emphasize on this matter that God is a guide for misleading that may be trapped in darkness and destruction.

5. Name of the King on the throne of the Lord emphasized that any generalization of kingdom. This refers to the fact that God's kingdom the only extremely powerful out of what we can not image.the Holy Lord kingdom is over all the Worlds, without a little bit of something is omitted.

6. helper is another name due to kind of Lord meaning God is very kind to His creatures, and he helps on the necessary time and help all people who ask or not.

7. Other names of the Lord in Great Joshan-Kabir Prayer can be called great deterrent, repellent, sourer, creator, advantageous, listener, lawyer, and noted that each hold the same weight refers to the attributes of the Supreme Lord.

8. The repulsive refer to the power of God over everything for passing away every evil from his slaves.Sourer refers to Gods power to enhancing the position and power of God in his creation to the sense that only he could have enhance humiliated man again and power upgrade just the position of God's creatures.

9. Builder, the builder and the architect of the universe, God knows, God can create a beautiful and harmonious in the extreme things and people.

10. Lord beneficial trait is said to be from the source of his kindness and emphasizes that God is infinitely merciful to His servants in interest and profit.

11. Hearing adjective, refers to the means that God hears every groan and demand, and praise, and verily, there is no hiding from God.

12. Kind insists that God has created in her womb, and does not prohibit any of them from the circle of his compassion.Protector, this attribute refers to the lord as keeper, he only things protector.In the sky disasters only God can keep someone or something. In The tragedy situation God will be the only thing keeping the mankind.

13. In some parts of the this Prayer composed names have been emphasizedNames of God with deep semantic content and more attention for prayer.Lord of infinite grandeur and glorious kingdom.Strange beauty of God's glory,Extreme beauty and dignity belong to his own.Emphasize the power and perfection of God in the sense that only the Lord can bring balance to the extreme perfection and growth.

14. Only God has the power to fertilize the clouds that they rain pours down on the earth.

Joshan-al-Kabir Prayer from management point of view:

Little literature does exist on the managerial perspective of Joshan-al-Kabir prayer so far. By reviewing the translation of this prayer, a practical management that satisfies God and allows man as a worthy successor of God is obtained. Some of the statements of the prayer and their managerial lesson are as follows:

➤ If we address God: "O loving goodness", we should be benevolent to our employees.

➤ If we address God: "The best of beneficent", we should act with goodness and kindness to the people

➤ If we address God: "O gracious to our sins", we should forgive the employee's errors as possible.

➤ If we address God: "generous and benefactor", we should let the seeds of love grow in the hearts of staff with the gift of forgiveness.

➤ If we address God: "O owner of the pledge and promise", we should keep our pledge and loyalty with employees.

➤ If we address God: "O the grace and kindness", we should treat the staff with the grace and kindness.

➤ If we address God: "O the one from whom nothing except grace and mercy is expected", we should treat others with grace, kindness and compassion.

➤ If we address God: "O you who your mercy precedes your anger ", our kind management must be above the wrath and punishment.

➤ If we address God: "O The forgiver of the wrong doers ", we should give the employees another chance after their mistakes and decision for compensation.

Content analysis of Joshan-al-Kabir Prayer

In this study, besides the review of the available statements of the scholars about Joshan-al-Kabir prayer, a qualitative content analysis is done. What In order to explain and design an ethical management model based on the principles and main concept of the Prayer the following steps were taken:

1. The original Arabic text of the prayer and its Persian translation were carefully studied several times (at least 50 times) in order to get a

In order to elaborate on the structure of the model, the relationship of the main themes and the contents of the prayer are graphically illustrated. It should be notified that
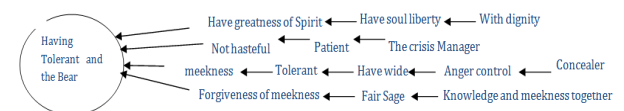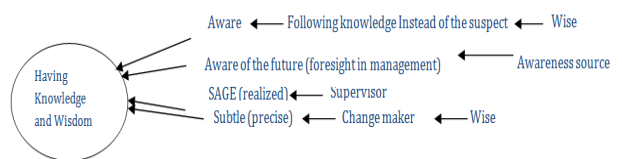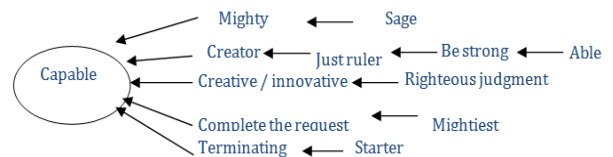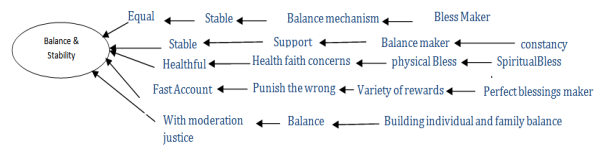
Table 1 Summary of qualitative data analysis of Joshan-al-Kabir Prayer contents by Maxqda2 software (The frequency of repetition of each attribute is given)
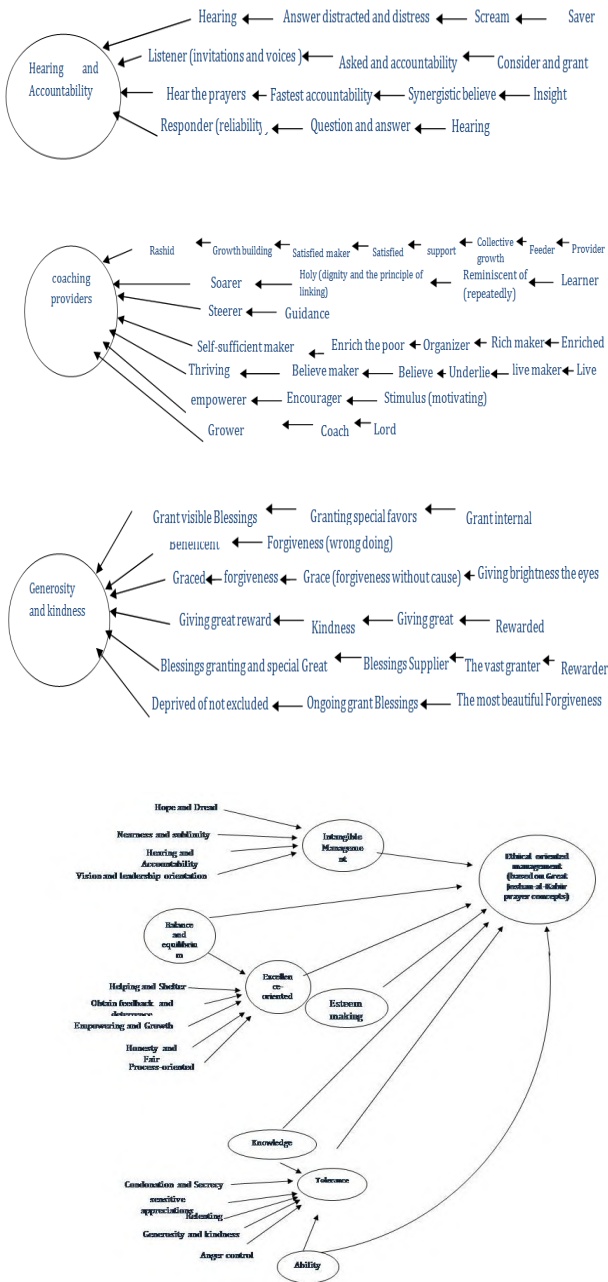
#	Attribute	Freq.	#	Attribute	Freq.	#	Attribute	Fre
1	Comforter & Reliever	2	35	Adored	1	69	powerful	11
2	Facilitator	2	36	Friend	1	70	Destination	9
3	Initiator	4	37	Compassionate and Caring	20	71	Encouraging & Motivating	6
4	Reliable & Honest	5	38	Backup	3	72	Aim of Desires	3
5	Hope of Hopefuls	8	39	Truthful	3	73	Scripter	3
6	Trustworthy	1	40	Elevated	6	74	Rescuer	4
7	Warner & Previsor	2	41	Liberator	4	75	Observer & Insightful	11
8	Noble & Dignified	5	42	Enlightener	1	76	Great yet Attainable	12
9	Awesome & Intimidating	2	43	Iilluminator	4	77	Regulator	3
10	Acceptor of repentance	3	44	Time Wise	1	78	Protector	12
11	Believer	1	45	Live and Life giver	6	78	Well Examiner	10
12	Gracious and Merciful	27	46	Artfully Creator	10	80	Well Rewarder	20
13	Forgiver of Mistakes	21	47	Concealer	11	81	Generous & Righteous	18
14	Diligent	7	48	Healthy and Health Giver	3	82	Conductor and Guide	22
15	Grand and Exalted	7	49	Praiser and Praised	7	83	Companion	12
16	Giver of Glad Tidings	4	50	Severe in Punishment	8	84	Faithful	8
17	Illustrator	2	51	Caretaker and Governor	8	85	Lord & Master	6
18	Nourisher	9	52	Quick	2	86	Retributor	3
19	Secret Keeper	1	53	Intercessor	8	87	Pure & Purifier	2
20	Alterer	8	54	Thankful and Thanked	3	88	Terminator	5
21	Distributer	3	55	Listener and Responsive	16	89	Stable	6
22	Competent	13	56	Patient	2	90	Breeder	2
23	Comprehensive	1	57	Dignified & Honorer	9	91	Backbone & Supporter	8
24	Successor	4	58	Benefactor	4	92	Refuge & Sanctuary	25
25	Separator	3	59	Aaction-oriented	3	93	Linking	1
26	Auditor	4	60	Rich & Enricher	7	94	Persistent	1
27	Delighted	5	61	Preventor	6	95	Light of the Eyes	2
28	Creative and Innovative	19	62	Transcendental	3	96	Sufficient	5
29	Articulate	8	63	Balanced	3	97	Perfectionist	4
30	Repeller of Calamities	4	64	Resourceful	4	98	Remover of grieves	18
31	Knowing & Wise	26	65	Considerate	3	99	Rememberer & Remembered	5
32	Just and Fair Judge	11	66	Trainer & Mentor	4	100	Reminder	4
33	Healer	6	67	In charge & Inquisitor	3	101	Helper	17
34	Precise	6	68	Originator	1			

command over all the concepts and themes of the prayer.

2. Available expository books on the Joshan-al-Kabir prayer were studied, including but not limited to: Mohammad Taqi Jafari's interpretation of Great Joshan-al-Kabir Prayer, Zomorodian's Alarfyn Great Master of Prayer.

3. Data from the prayer were organized by using data quality analysis software MaxqdA2. The first 891 initial concepts were coded in a two-month-period. By the systematic classification process, the same concepts were classified into 101 subjects. By Comparing the semantic categories based on logic, they were upgraded to higher levels of abstraction and as a result, main items or innovative were discovered.

4. During the process of analysis, comparison and review of initial concepts, main themes were identified whose meanings were more abstract.

5. Abstract circles of management aspects were created and all the items were related to them accordingly.

6. A logical and intuitive flowchart for the aspects of ethical management was initially designed. The conceptual model for ethical management was obtained after a recursive process of study and modification.

there are 16 flowcharts in total from which only seven are presented here for brevity.

Figure: Hearing and Accountability

Hearing ← Answer distracted and distress ← Scream ← Saver
Listener (invitations and voices) ← Asked and accountability ← Consider and grant
Hear the prayers ← Fastest accountability ← Synergistic believe ← Insight
Responder (reliability) ← Question and answer ← Hearing
Hearing and Accountability

Figure: coaching providers

Rashid ← Growth building ← Satisfied maker ← Satisfied ← support ← Collective growth ← Feeder ← Provider
Soarer ← Holy (dignity and the principle of linking) ← Reminiscent of (repeatedly) ← Learner
Steerer ← Guidance
Self-sufficient maker ← Enrich the poor ← Organizer ← Rich maker ← Enriched
Thriving ← Believe maker ← Believe ← Underlie ← live maker ← Live
empowerer ← Encourager ← Stimulus (motivating)
Grower ← Coach ← Lord
coaching providers

Figure: Generosity and kindness

Grant visible Blessings ← Granting special favors ← Grant internal
Beneficent ← Forgiveness (wrong doing)
Graced ← forgiveness ← Grace (forgiveness without cause) ← Giving brightness the eyes
Giving great reward ← Kindness ← Giving great ← Rewarded
Blessings granting and special Great ← Blessings Supplier ← The vast granter ← Rewarder
Deprived of not excluded ← Ongoing grant Blessings ← The most beautiful Forgiveness
Generosity and kindness

Figure: Main themes of Ethics-Oriented management Model

Hope and Dread
Nearness and sublimity
Hearing and Accountability
Vision and leadership orientation
→ Intangible Management

Balance and equilibrium
Helping and Shelter
Obtain feedback and deterrence
Empowering and Growth
Honesty and Fair Process-oriented
→ Excellence-oriented
Esteem making

Knowledge
Condonation and Secrecy
sensitive appreciation / Releasing
Generosity and kindness
Anger control
Ability
→ Tolerance
→ Ethical oriented management (based on Great Joshan-al-Kabir prayer concepts)

Main themes of Ethics-Oriented management Model

The seven themes of ethics-oriented management model based on the concepts of qualitative content analysis of Joshan-al-Kabir prayer are as follows:

Knowledge, Ability and Tolerance

knowledge as an independent theme of ethical management model that has a direct effect based on all of our religious knowledge and concepts of Western management text explicitly.As from the heart of the data, information, knowledge, wisdom, and wisdom is born and basically by ignoring it, every system even immoral systems lead to death.On the other hand, knowledge has direct effect on meekness or tolerance. Someone can claim

who is tolerant that previously found knowledge about it. ability is the second theme of ethical management model.Ability is set of knowledge, skills, competence and moral traits which are innate and has individual and organizational and social levels.In addition to being a key element of management and leadership, the ability has direct effect toleranceor meekness as a combination theme. Only when somebody has both the knowledge and the ability to act, speech or publication and try subject to restraint,Along with personal or organizational other aspects such as Overlook, the power of secrecy, power, generosity and kindness, sensitive appreciations and ability to swallow his anger and reversible trait can claim meekness.With this explanation and with little doubt, It is clear that the tolerance, besides the knowledge and ability is customizable theme of Moral management model.

Equilibrium, Stability and Excellence

Excellence, Balance and equilibriumare key factor for the stability of any system or organization.Balance of material and spiritual needs, the right balance between wisdom and passion, the balance between economic interests and moral teachings and the balance between effort and surrender , balance between thinking and trust.It's rightly the main themes of excellence models.However, the process is easy and the impossible. Act to achieve the results that they want and desire are easy and difficult.Just follow the themes and ethical management model aspects, not only by the principles of traditionally excellence models is accessible.

Dignity

By The consensus of all, Esteem is a central element in the Imam Hussain (AS) management .Based on this Ethical Management model explanation of morality, Esteem is the opposite of humble theme. In conflict with any moral wisdom and clean conscience, no smell good be infected by of humble. If managers act as the recipient of this model, accept the Esteem a theme at all levels of the organization and outside the organization, and put in practice two measures individually and collectively, the optimal Moral management is gained.

Intangible Management

The most serious explored innovative theme of this study is the intangible management including Hearing and Accountability, Nearness and sublimity, Hope and Dread, Vision and leadership orientation.The rail value of the ethical management is "intangible presence and a director as the Ethics Schema pattern - oriented" .Only in Moral management model that family, or community organization members under a manager's style of management, model, authority and leadership, strong vision of leadership in the sense of being active without physical presence of manager. Nearby, the access, the camaraderie , the bond with tall stature and dignity , ambition and at the peak of his penetrating and insightful of leader.While life expectancy in all circumstances, return and correct errors, mistakes and forgetfulness may see, there is always the fear of fast, sophisticated, intangible and compensated with his past.

Hope it's what this article try to explore themes of ethics-oriented management model based on the concepts of

qualitative content analysis of "Joshan-Kabirprayerconcepts" innovatively style ,Open a new horizon in the direction of more comprehensive and holistic management concepts and software to assist the movement of Islamic scholarship in the field of management.

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