

Relationships between Men and Women in Islamic Organizations

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ABSTRACT

In Islamic culture, which is the culture of order and discipline, the organization and organization are viewed with a deep perspective. The division of labor, the limits of duties, the prevention of interference in affairs, the authority and freedom within the bounds of responsibility, are all issues that are considered necessary to achieve happiness and sovereignty in the Islamic system. This study sought to investigate the relationship between men and women in Islamic organizations and analyzed the relationship between theories in this field with a descriptive-analytical method and concluded that human beings are social beings. With the advent of Islam and the fact that religion has the ability to be present in all individual and social spheres of human life, at all times and places and conditions, Muslim relations also found a special structure and rules. Islam not only endorsed constructive social relations; Rather, by explaining new principles, he emphasized the importance of targeting this general need of society.

KEYWORDS: organization, Islamic organizations, exchanges, exchanges of men and women

INTRODUCTION

How and to what extent women's participation in management is one of the issues that have always been considered and each political and social system has defined it according to its own criteria that despite the slogan of equal rights for men and women, women still play their role in the field. They have not been managed and this is due to various variables, including political, social, cultural and economic factors.

Imam Ali (AS) in his letter to Malik Ashtar, his representative in Egypt, considers society to have different social classes and categorizes each of them according to the type of work and how they are responsible, and with clear expression, the duties and effect on other strata. They leave and have gathered the influence they receive from other strata under an independent organization. And it emphasizes to its representative to recognize the dignity and status of each organization and to pay the right price to maintain and strengthen it. "O owner! "Know that the society under your supervision is divided into different classes, and the work of no group is perfected except by another group, and no other group is needed." (Nahj al-Balaghah letter 53, Damghani, 1998: 86).

A study of history shows that due to the psychological humiliation faced by women throughout history, their presence in the management of various areas of society has been based on patriarchal culture, which is unfortunately

still one of the main obstacles to women's participation in decision-making, planning, organizing and monitoring. And it is the control of organizations, and the researcher has tried to examine the management system of the country's organizations, considering the importance and necessity of eliminating discrimination. It should be said that in Islam, there are no Qur'anic sermons and rational narrations and arguments based on which the right of ownership and participation in the management of various spheres of society can be considered specific to men or women, and the presidency and government of men and women It is legitimate, therefore, to understand the necessity and importance of the subject of research, because it is in the light of the results of this research that we can know the exact role of women's management in various organizations and their mission in decision-making, planning, organizing, . Receive monitoring and control. The purpose of this study is to investigate the relationship between men and women in Islamic organizations.

We spend most of our lives interacting with others. What is certain is that we all have to communicate with others, and no one is able to meet even their usual needs without the help and assistance of others. Studies show that as science and technology progress, so does the need to learn "effective communication science." At the same time, it must be acknowledged that with the expansion and diversity of societies, the type of communication has become more

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complex, and many people are even more serious about communicating with their loved ones. What introduces us as human beings is the amount of interaction we have with others. On the contrary, with the lack of human relationships, human beings are deprived of each other's love and human traits are forgotten. Interpersonal communication is essential in our success in many areas, such as social growth and development, as well as building a positive and logical identity (Sultan Mohammadi, 2002).

Questions:

1. How is the relationship between men and women explained in Islamic organizations?
2. What is the position of women in Islamic organizations?

Hypothesis:

1. The communication between men and women in Islamic organizations is explained on the basis of Islamic sources and teachings.
2. In Islamic organizations, women have a special place.

Theoretical Framework:

Every research is based on a theoretical or conceptual framework. The theoretical framework of this research is based on the theoretical support of several theories or theories. The relationship between similar theories and the justification of opposing theories to explain the research problem is examined. Here and in connection with the issue of male-female interactions in Islamic organizations, different theories based on Islamic sources are studied.

Organization:

An organization is a social institution in which individuals work together to achieve specific goals in the shadow of cooperation and have a conscious structure and a certain boundary (Daft, p. 25). In other words, there are a group of human beings who work together to achieve a goal in a way that makes it impossible to achieve it individually (Wagner & Hollenbeck).

Understanding management requires understanding the concept of "organization." In other words, management is not possible without the knowledge of the organization.

Organization in Islam:

At the beginning of their movement, the prophets create the organization of the "ummaht" according to a well-organized program that has been communicated to them through "revelation."

"This is your nation, and I am your Lord, so make me prosperous." (Surah Anbiya', verse 92). Another step taken by the prophets in their field of management is to teach the solidarity and harmony of the creatures of the universe as a sequential principle, and to teach all their followers who are gathered under the umbrella of "organization" that the infinite greatness of the glorious jihad. The little ones are so closely connected to each other's amazing world, so the slightest movement in a corner of the creation organization will cause a very strong wave in other parts of the world. According to the above principle, man, who is himself one of the beings of this world, can never be separated from this general ruling law in life (Damghani, 1998: 92).

Pure Islamic thought looks at the human nature of man and woman in creation from a single point of view. In this view, he calls on both to build the movement of Islamic civilization in the realm of human life and to place the responsibility of deviation from the path or stability in belief equally on both, and to divide maps and responsibilities between the two based on the principle of human evolution. (Fazlullah, 6: 1994).

The Qur'an pays attention to the personality of women: Because the sanctity of women was not protected during the revelation of the Qur'an, so they relied too much on the issue of sanctity and gave them a share in all matters and specified equality and the like (JavadiAmoli, 123 :1995).

Ways to exercise oversight in Islam

- God and the angels: In the Islamic view, there is no creature that is not under the exact sight of God. Therefore, in an institution, from the highest to the lowest position, it is controlled by the system of God.
- The soul of reproach: The reproachful soul or moral conscience that is within man, in any case, monitors human actions.
- Public oversight: Islam does not consider the issue of oversight to be the sole duty of certain individuals, but teaches all people as Sharia law and divine duty, and with the law of enjoining what is good and forbidding what is evil, every Muslim is obliged to rise up to reform the affairs of others. By propagating, spreading good and preventing evil. By establishing the law of enjoining what is good and forbidding what is evil, Islam creates a system of supervision and comprehensive control, and the Islamic manager, believing in this progressive law, can monitor and control at the level of all units. Make the organization work properly.
- Managers: The Holy Prophet of Islam has stated that the responsibility of supervising each organization is on the director of that organization: "You are all guardians and responsible for each other. Therefore, the Imam is responsible for the ummaht and the man is responsible for the family, and the woman is responsible for the affairs of the house and children, so all of you are responsible for managing those who work under your supervision" (Sahih Bukhari, Damghani, 1998: 5).

Examining and Explaining the Quran's Perspective on the Managerial Role of Women in Organizations:

- A. Queen Saba: The Holy Quran, with the story of Queen Saba, her leadership in accepting the right and inviting the nation under her command to the religion of monotheism and monotheism, as a good role model for the Islamic community in women's management and various responsibilities. Social poetry.
- B. The Great Lady of Islam Fatemeh Zahra (PBUH): One of the best examples of the Qur'an in discussions that can be used to present the managerial role of women is the excellent and prophetic leadership of Hazrat Fatemeh Zahra (PBUH) as a divine and great personality that Kowsar The precious Qur'an has all the human identity, dignity and human dignity of a woman, the mission of humanization and socialization like the prophets.

Examining and Explaining the Islamic Perspective on the Role of Women in Organizational Decision Making:

Throughout the history of Islam and in connection with the role of women in advancing the lofty goals of Islam, we have many examples that are not hidden from anyone. If we refer to the authentic Sunni sources; This issue has been important. There are many examples of the role and importance of women's status in the commonalities between Sunnis and Shiites. It is very gratifying to be reminded today that in the Islamic system, a Muslim woman, like men, is essentially free to choose her duties, relying on her strength, competence, and intelligence along with family responsibilities, while maintaining dignity, dignity, chastity, and decency. Various social activities such as: education, higher education, health education, sports, art, radio and television, government positions, strong management, activity in the judiciary, activity in the executive branch, legislation and decision-making at the national level, activity in Political and economic affairs. Both private and public. Are present, and with their proper presence in society, which is emphasized by Islam, it proves that Islam has never called for the isolation of women in society.

For example, the decision of Belqis after consulting and not tyrannizing the votes of the men of your country. According to this blessed verse, it is clear that consulting with experts and avoiding tyranny of opinion is a sign of the personality of Balqis (Al-Mizan translation, 280).

The role of the great lady of Islam Fatemeh (PBUH) in the decision-making of Fatemeh Zahra (PBUH) with her way of life and choices and decisions shows the divine worldview and teach the greatest social organization, namely the ummah and its leaders, the correct ways of policy making.

The role of Zeinab Kobra (PBUH) in deciding to take a position and make the right and appropriate decision for the director causes the life and continuity of movements in the communities. Hazrat Zeinab (PBUH) decides to choose the method of struggle and It demonstrates the prudent stances of the Hashemite dynasty and explains the culture of Ashura as befits the dignity and status of the family of Prophethood and Imamate, and thus made a valuable contribution to advancing the goals of the Hussein uprising.

The most important difference between men and women from a psychological point of view:

Skills in building good relationships with others increase our ability and confidence and show our talents and achievements. Undoubtedly, there are differences between men and women in the application of these skills, and it is these perceptual and verbal differences that change the course of their communication in all areas, especially in the organization.

One of the wonders of creation is the existence of differences between men and women. Biologists and researchers, after conducting numerous studies, have concluded that the mental and intellectual behaviors of men and women in some of the main traits are inherently different and act differently under the influence of gender. . Some of the differences between men and women can be described as follows:

➤ Men and women have very different views on marital issues. You must have heard that marital relations in

women are tied to positive emotions and feelings, while in men, they have more physiological aspects. This is perhaps the most important difference between men and women, often overlooked in cohabitation.

- Women love ceremonies.
- Men are less ceremonial.
- Independence is very important for men. Men want to be independent in matters of finances and transactions and the like. Opposing a spouse or not paying attention to it can cause problems and o- Women are relationship-oriented and tend to watch and comment and show more talent for insight and intuition.
- Men are more purposeful and more inclined to practice and experiment and have more talent to provide reason and logic.
- Women want to be supported and they care about that support. If a woman feels neglected and irresponsible by her husband, she becomes very upset and reacts strongly. Because what matters to women is that they feel that their husbands respect them. He pays constant attention to them, and his health, vitality, beliefs, and even his changes are important to him.
- Women find it easier to accept their husbands' influence. obstacles in the cohabitation because the man thinks that his independence has been damaged.
- Women find it easier to accept their husbands' influence.
- Men resist women's influence.
- Home management is very important for men. In almost all cultures, the man is recognized as the first power of the family. Men want to be the core of the family, and in families where a woman decides on family matters without consulting her husband, there are often many problems that can be attributed to the suppression of a man's self-esteem. Of course, the fact that the man is the first power in the family does not mean that the man appears in a dictatorial role, but rather that the management should be the responsibility of the man.
- Women are more afraid than their anger.
- Men are more angry than scared.
- Talking and social communication is important for women. As women gather and talk, they moderate and alleviate many of their worries, stresses, and anxieties. Women tend to be more social and talkative than men. For this reason, if the understanding of men and women is weak in this regard, it will surely cause them serious misunderstandings in their life together.
- Women are more tolerant of physical suffering than mental suffering. Men are more resilient to spiritual suffering.
- Men's view of issues is more general. Men usually do not go into details and subtleties, while women pay close attention to the depth of issues and details in communication and other matters. Usually, these characteristics of men and women make a woman think that a man is careless and careless about many issues, and a man considers his wife to be a sensitive and meticulous person who always has his mind involved in trivial and insignificant issues. They are busy.
- Women always try to make their children happy and comfortable. Men prepare their children for independence, confrontation with danger and hardship.
- Physical attractiveness and beauty are very important for men.
- Physical attractiveness and beauty are very important for men. Men are more affected by women's physical

attractiveness and beauty than women, which is another important difference.

- The mother loves all her children almost equally; His love is not conditional on obedience and talent. Fathers love children who have heard from them and are more successful in their education, social and professional life.
- Women are more emotional than men. Another major difference between men and women is that women are more emotional, and this is what women expect from men as well! For example, a woman who always remembers the exact date of the wedding day, the date of her husband's birth, the place of acquaintance, etc., and may also provide gifts for her husband on the occasion of them, when she encounters a husband who is concerned about these issues. He is careless or forgetful, first of all he thinks that his wife is uninterested in him. Men and women are one and the same in essence and nature, and there is no real difference between the two. At the same time, there are differences between men and women that lead to the recognition of gender equality and the distinction between the masculine and the feminine, leading to the correct recognition of the status of women and the avoidance of the path that leads to over-indulgence. Exaggeration throughout history has inflicted irreparable damage on a woman's body. A deviant attitude humiliates a woman and does not recognize her worthy status; It also ignores the natural distinctions between men and women and seeks these differences in factors such as culture, social conditions, educational environment, etc., and considers biological and intrinsic factors to be insignificant; While the existence of distinctions is an indisputable fact that both the external objectivity of men and women and scientific studies prove it (Akandi).

By comparing the characteristics of women and men, the following results can be obtained:

1. Men and women complement each other; Men's characteristics, women's shortcomings, and women's characteristics complement men's shortcomings.
2. When a man and a woman know the differences between them and accept them, a strong and effective relationship is established between them, and love has the opportunity to flourish.
3. One of the main causes of constant, torturous, and life-threatening conflicts between husbands and wives is that men evaluate women by their "characteristics," and women measure men by their "scale." Measuring liquids in meters and textiles in liters is as accurate as comparing men and women with each other and measuring and evaluating them.
4. Women pay more attention to details and act more emotionally when dealing with issues and problems, but men generally look and act more broadly in dealing with problems and issues.
5. In comparing the characteristics of men and women, we should not think that the characteristics of men are better than the characteristics of women, or vice versa. Each may be superior in one characteristic and not in another. (hamshahrionline.ir). (asriran.com).

Jurisprudential Principles of Communication

In order to explain the correct and desirable relationship between men and women, which is accompanied by

maintaining modesty, it is necessary to discuss the main accessories or accessories of this relationship, which include dialogue and conversation, covering, looking and touching and physical contact.

A. Conversation and conversation:

The main condition in establishing any relationship is conversation and dialogue. In such a way that if there is no dialogue, communication will be almost meaningless and canceled. From a jurisprudential point of view and religious texts, it is not forbidden to have a conversation between a non-mahram man and a woman, whether it is about scientific, political or ordinary, ordinary and **Everyday issues**. **Imam Khomeini of Quds says:**

It is permissible for a non-mahram woman to hear the voice of a non-mahram woman if it is not permissible, and it is also permissible for a woman to listen to the voice of non-mahram men if she is not afraid of sedition. Some believe that it is Haraam to hear and hear a woman's voice. But this promise is weak. Of course, it is forbidden for a woman to talk to men in an exciting way. That is, to make his voice thin, delicate, and beautiful so that the hearts of the sick may be coveted. (8) In fact, what has been said can be a reason for the disrespect of the social presence of women in Islam; However, the religion of Islam, in line with its goals and with regard to the lofty goal of human life, has described the lines and limits in this regard. Due to the great importance of religion in the relations between men and women and in line with the law of social relations, their observance has been strongly emphasized.

B. coverage

It is obligatory on a woman to cover herself when she is in the community and in contact with the opposite sex. Of course, women's clothing in front of foreign men is not specific to Islamic law, and this has been the case among some other religions, both in the past and in the present. What is meant for women in Islam does not mean that it forbids them from participating in society; Rather, a woman should cover herself in socializing and communicating with men and not show off and show off (Nikzad, 2008).

Investigating the presence and power of women in men's environments

One of the important indicators for measuring the development of any country is the situation of women and the type of their participation in the men's environment. Because development is not only measured in terms of gross national product and per capita income, but also factors such as political, social status and public participation of individuals, especially women, also affect this process (Gardner, translated by Mohammadi, 2007). Therefore, the way society treats and treats women is one of the important indicators of political and social development in a country. It is this approach that provides the conditions for the active presence and effective participation of women and causes the ground for more women's participation and more serious use of their power, thinking, innovation and creativity (Azad Armaki, 2001).

Research has shown that the presence of women strengthens cooperation between individuals, creates a peaceful atmosphere, healthy competition, reduces deviance and increases the desire for progress and a sense of belonging to

society. It seems that other factors such as age, education, income, faith and religion also affect the work environment (Ritzer, free translation of Armaki, 1995). Similar research shows that women's participation in economic and business activities has grown significantly in recent years. Women have various motivations in economic and social activities, the most important of which are economic motives with the aim of improving the family situation, maintaining individual independence, feeling safe, and expanding social relations (Roozbaum Mahdavi Translation, 1997).

There are several views on the presence of women in society: the view of freedom of association and association, which does not set specific boundaries for the association of men and women, and considers any relationship between men and women to be free. Another view that monopolizes the socialization of men and women, and according to this view, only husband and wife can have a relationship, in addition to the fact that husband and wife do not have the right to express this relationship in society, and the third view, viewers It is Islam that, by specifying the limits of communication and socialization, has allowed it to be observed in accordance with the rules and within its limits. This study, while examining issues such as the view and hijab from the Islamic point of view, states that Islam, while rejecting any chaos in the social relations between men and women, opposes the seclusion and isolation of women in society and allows the relationship between men and women with a clear demarcation. Knows.

Studies have shown that men are more intimate than women in the workplace and have more self-confidence, rudeness and verbal power. They are more inclined to work in groups and have less confidence in their colleagues, and are less inclined to connect with same-sex colleagues. Most face-to-face communications are able to repeat their intentions to others, rely more on effective body movements, and are satisfied with their work and facilities and dissatisfied with their rights. In contrast, women are more sensitive, more responsible, and more emotional. They pay more attention to privacy and use more hand gestures; they are less satisfied with their coverage in the organization and less resistant to changes in the organization. The manager's treatment of subordinates is important to them, and they are more inclined to do monotonous tasks and are more supportive of their colleagues when problems arise. As a result, differences in the communication skills of men and women in the workplace can be identified.

In the verses of the Qur'an and the history of Islam, there are many cases that point to the presence of women in society. In Surah Qasas, the story of Prophet Moses (pbuh) about the efforts and activities of the daughters of the Prophet Shoaib (pbuh) outside the house is as follows: "And Lama Word Water median ecstasy against my nation of people Ysqvn and delighted me DvnhmAmratynTzvdan fireproof we KhtbkmaQaltaLansqy even YsdrAlra' and Bvna Sheikh Kabir" (2) And when Moses Wells median reached, a group of people there He saw the cattle watering themselves, and beside them he saw two women taking care of their sheep and not approaching the well. "What's your job?" He said to the two. (Why don't you water your sheep ?!) They said, "We will not water them so that the shepherds will all come out, and our father is an old man (and he cannot do that." This verse refers to girls who are forced to work because of

family circumstances. And they are social presence and they are trying to form this social presence to a large extent based on their chastity and modesty. Another verse that can be cited in the category of women's social presence is the verses that tell the story of Queen Saba: "Inn and Vajdat" But I have seen a woman who rules over them and has control over all things.

People tend to behave according to the meanings they give to people, objects, and events. In addition, meaning is created in a language that people use with others and in personal thoughts. Language allows people to gain an understanding of themselves and to interact with others in society (Letin Jan, 2005: 372).

Some theories about men's and women's relationships:

Uncertainty Reduction Theory

When two strangers meet, their primary focus is on lowering the levels of insecurity in that situation, meaning that they may not know how to behave (or how the other person will behave) or may have a different mentality about the other. The other party is not sure about himself. Uncertainty occurs at the individual and relational levels (Latil Jan 2005, 581).

Communication privacy management theory

Self-disclosure in relationships requires the management of private and public domains. These limits exist between the feeling of the need for self-openness and the feelings that the individual wants to remain private. Self-openness in improving relationships is more than just revealing personal information to others. It is also necessary to discuss these areas and coordinate them. Self-disclosure decisions require careful care.

Communication Adaptation Theory

This theory focuses on the underlying motives and consequences that occur when changing the communication style of two speakers. When communicating, people try to adapt or harmonize their style of speaking with others. This is done in two ways; Divergence and convergence. Groups with ethnic or racial pride often use differentiation (divergence) to highlight their group identity. Convergence occurs when there is a strong need for social support, often from people without power (Richard West; Lynch H. Turner).

What is communication?

Communication can be considered a multifaceted process in which two or more people exchange thoughts, ideas, feelings, and facts, and do so through the use of messages that have the same meaning for all of them.

An era where every moment depends on amazing changes. Communication comes first. Research shows that about seventy-five percent of our daily time is spent in contact with others. That's why everyone's quality of life depends on the quality of their relationships with others. Communication is a set of skills. But the most important thing is to understand the other side's point of view and understand their point of view. We live in a world where communication and communication are always the same, and as we know, there are different types of communication, one of which is interpersonal communication. There are differences in the undisputed communication between the two parties who

exchange messages. What is clear is that the perceptual and verbal differences between men and women are more apparent, and it is these differences that change the course of their relationships. Looking at nature and the evolutionary characteristics of men and women, with a little reflection, one can understand the differences between them. Men and women as two classes of the same type, due to equality in humanity and common creation, in all the features that are the essence of human humanity, are completely equal and equal to each other, but despite this equality, their differences are also significant. he does. Discussing the relationship between men and women, linguist Deborah Tannen says: Different words: Different worlds, the goals of communication and its rules between women are different from the goals and rules of communication between men. In communication, men and women always use language in different ways, and this difference in different uses distinguishes their language from each other (Berko-1999-p. 158).

One of the necessities of human life is socializing and connecting people with each other, and without it, life will be out of the ordinary. The Qur'anic verses and the narrations of the infallibles (peace be upon them) as well as the scholars emphasize that companionship is necessary for human life; However, this association will have harmful effects if it is not controlled and is accompanied by unbridled disruption. The presence of women in society is also one of the issues that has been seriously emphasized; Because women, in the position of half of the body of society, must have an active presence in society and determine its destiny. In the first chapter of this study, this presence in the community is assessed from the perspective of the Qur'an as well as from the perspective of history, and refers to parts of women's history that not only are not secular women in Islam, but also play an important role in maintaining Islamic law. Plays a role in society; As seen in today's society, there are several perspectives on this issue, the explanation of which is given in Chapters Two and Three. A summary of these views is as follows: The view of freedom of communication and association, which does not set specific boundaries for the association of men and women, and considers any relationship between men and women to be free. Another view that puts the socialization of men and women in complete monopoly, and based on this view, it is only the couple who can communicate; In addition, the couple does not have the right to express this relationship between the community. The third view is that Islam, by defining the boundaries of communication and socialization, has allowed it to be observed in accordance with the rules and within its limits. By examining issues such as the view and the veil from the Islamic point of view, we find that Islam rejects any chaos in the social relations between men and women and opposes the isolation of women in society. It is an illegitimate and unlawful relationship in which the intention is pleasure and lust, while in the matter of physical contact without the intention of pleasure we also state that such contact is not permissible; As it is not permissible to look at the body of a non-mahram without the intention of pleasure (Zafra, 2009).

In fact, in addition to the tradition of the Holy Prophet of Islam, various verses of the Qur'an, such as the verses of enjoining what is good and forbidding what is evil, allegiance, emigration, the obligation of zakat, etc., confirm

the view that Islam agrees with the presence and social participation of women; A view that God, in other verses, describes and conditions for presence and participation below.

Definition of communication skills

Although interpersonal communication is the greatest human achievement, ordinary people are not able to communicate well. Low-level communication can lead to loneliness, distance from friends, spouses, children, and job inefficiency. Communication skills refer to a set of interpersonal relationships that include learning to listen, listen, and resolve differences. On the other hand, there are capabilities that help us learn, and being able to do so makes it easier to communicate, to feel understood by the other person, to interact emotionally with him, and ultimately to communicate effectively where the speaker and listener feel comfortable. They experience empathy and companionship (Bakhshandeh, 2013).

Given the need for the rule of divine values in Islamic organizations, it is necessary to prioritize the interactions of men and women. According to some research, men have higher scores on women in some aspects of extroversion (aggression, dominance) and lower scores in some others (socialization, warmth). Men and women have many differences in their gender interests; Men are more interested in activities aimed at goals and occupations such as mechanics, engineering and carpentry, and women are more interested in activities aimed at people and occupations such as social work, teaching and nursing.

Human relations are like centralized circles, the central point of which is Allah, and the components of individual circles are society. If positions are different in terms of duties, but management is a circle where everyone communicates with each other in meaning and needs and wants are based on Islamic principles (Hamzaei, 2006).

The current situation in which organizations operate. Due to being in a changing environment on the one hand, as well as changes in the structure and composition of human resources on the other hand, it requires managers to cooperate and improve in order to improve the performance of the organization (Tayebeh, 2001).

Conclusion

In this study, the relations between men and women from the Islamic point of view were examined and the principles and foundations of Islamic values as well as management were discussed.

The importance of this issue has been given more attention by mentioning examples of the role of women in advancing the lofty goals of society that have occurred throughout history.

Various views and theories related to this issue have also been mentioned in this study, and the Islamic principles that emphasize the importance of the role of women and how they relate to society in the case of men who are influential in a society.

The transcendent view of the divine verses and the precepts of Islam in the relationship between men and women is one

of the main principles and sources in the view of any researcher and researcher who can responsibly understand this serious matter.

Society and society are made up of men and women, each of whom must realize the importance of his or her position and strive for excellence. Along with individual effort, collective effort and the attention of officials in this field will lead to the progress and growth of the community and the organization.

According to Islamic principles and principles, due to the differences in the characteristics of men and women, many instructions have been included in the implementation of the assigned tasks and issues.

Having special personal and personality traits, they have different activities than men, and in Islam, its duties and proper implementation have been emphasized. Men, on the other hand, have separate responsibilities for women due to their physiological characteristics and different views, which may often be beyond the control of women.

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