The Model of Inferring Management Principles and Concepts from the Qur'an with Emphasis on the Concept of Organizational Deception

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Abstract

One of the important issues in obtaining management concepts from the Qur'an is the method and model of inference from the Qur'an. Since the Qur'an and the knowledge of management, both deal with human beings and human needs and human society, are considered at the same horizon in terms of subject and purpose. In the meantime, the discovery and production of management concepts based on the Qur'an depends on a precise explanation of the method of inferring and extracting sciences from the Qur'an, which is sometimes referred to as the inference of sciences from the Qur'an. So far, there have been two extra-Qur'anic and intra-Qur'anic methods regarding the method of management inference from the Qur'an. The first method is to present managerial issues to the Qur'an and the second method is to extract managerial styles and recommendations from the Qur'an. The purpose of this article is to extract some of the managerial concepts and statements from the Holy Qur'an and its function in management areas, which ultimately leads to judging the relationship between management knowledge findings and Qur'anic findings. The research finding is the extraction of an eight-step model from the Qur'an to identify one of the harms of management called "deception", which ultimately leads to judgment and presentation of theory of (development, revision, adaptation, critique and conflict).

Keywords: *Method; Managerial Inference; Qur'anic Method; Management; Deception*

Introduction

In recent decades, Muslim scholars have tried to use the teachings of the Holy Qur'an to supplement management knowledge or possibly draw a new management model. Some have extracted managerial propositions from the Qur'an in a partial and case-by-case manner and expressed them as a management principle or technique. Others have tried to deduce managerial propositions or draw models from the Qur'an with a methodical look. (Gaini, 79, 16)

So far, two well-known methods called the method of Shahid Sadr and the method of thematic interpretation have been mentioned in scientific spaces about the method of managerial inference from the Qur'an in a relatively methodical way; and different stages of these methods have been discussed by

thinkers. The first method is extra-Qur'anic and the second method is intra-Qur'anic. The method of Shahid Sadr is to present managerial issues to the Qur'an and the second method is to understand the management styles and extract the principles and foundations of management and possibly management recommendations from the Qur'an. (Sadr, 1387; 47) In management texts, drawing an appropriate conceptual framework is necessary to accurately explain managerial and organizational concepts. (Danaeifar, 1396, 11) Therefore, finding such a conceptual structure in the Qur'an to find the application of these concepts in the organization requires the development of a model for understanding managerial concepts from the Qur'an. Managerial inference of the Qur'an and standardization of managerial perception of the Qur'an requires the implementation of the following eight-step model. This model starts from lexical analysis and ends with judging and presenting a theory. It is noteworthy that in order to explain the steps in more detail, this method has been explained in each step, along with the Qur'anic concept of deception.

Deception and its related concepts, i.e. lie, deception, organizational deception, theft and embezzlement in the organization today is one of the problems facing managers and one of the obstacles to growth and productivity. Introducing this issue to the Holy Qur'an and finding the answer from this divine book can help the knowledge of management and the science of the organization in solving current problems. (Lotfi, 1397, 123)

First stage; Analysis in lexical sources

The first stage of the model involves exploring valid dictionaries and finding the roots, derivatives and different meanings of the word. This exploration has begun from the first dictionary books, namely Khalīl Farāhīdī (b. 175 AH) in Al-Ayn book begins and continues in later periods. Deception (Khod'ah[1]) is from the article "khada'a[2]" means forcing others to do what they do not like. Scholars have attributed deception to the crocodile; because it is hidden in the hole and bites the hand of the one who violates the hole. (Zubaydī, 84) The proverb (scorpion is the doorman and guard of crocodile) is taken from the intense bite of a crocodile whose job is to deceive and hide.

Deception, which in Persian is equivalent to cheating and trickery, has been defined in dictionaries with phrases such as concealment (Farāhīdī, vol. 1, 115), ambiguity, amphibology, اظهار خلاف ما تُخفيه, «أراد به المكروه من حيثُ لا يَعْلَم», «يظهرون غير ما في أنفسهم», and deception (خَتل) and phrases like that. (See Table 1) Furūgh al-Lughah considers the absence of "violence and domination" in deception necessary and considers its existence as a departure from the concept of deception. (Furūgh fi al-Lughah, 253)

Second stage; reviewing the interpreters' findings in expanding the meaning of the word

Since the view of lexicographers has often been without regard to the Qur'anic and hadīthī meaning of words, the second stage is necessary.

Especially among the commentators there are those who are among the prominent lexicographers. For example, Zamakhsharī, the author of Kashshāf Interpretation, is one of the well-known strange-writers in the field of vocabulary. This stage is the completion of the first stage, i.e. lexical exploration, with the difference that in the second stage, lexical research is done in interpretive texts and the findings of the commentators are added to the lexicographers' knowledge.

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[1] خدعه
[2] خَدَع

The semantic tools	Synonym word	The meaning of deception	Name of book
1-The deceit, deception 2- Hypocrisy	——	إظهار خلاف ما تُخْفيه	**1-Lisān al-Arab**
	—	الاخفاء و الابهام	**2-Bahjah al-Khatir wa Nazhah al-Nazir fi Furūgh al-Lughah**
1-Lie 2-Hypocrisy	—— احتيال، مكر	اظهار ما ينطق خلافه يظهرون غير ما في أنفسهم يظهرون غير ما في نفوسهم يظهرون الإيمان و يبطنون الكفر	**3- Furūgh fi al-Lughah** **4-Majma' al-Baḥrayn** **5-Majma' al-Bayān** **6-Tafsīr al-Kabīr Fakhr Rāzī**
1- Deception, trick, fraud 2- Reluctance and compulsion	ختله ختله ختله	أراد به المكروه من حيثَ لا يَعْلَم أراد به المكروه من حيثُ لا يَعْلَم أراد به المكروه من حيثُ لا يَعْلَم	7-Taj al-Arūs 8-Sihah Jawharī 9-Qāmūs al-Muḥīṭ
1-To mislead 2-To force 3-To create illusion	——	إنزال الغير عمّا هو بصدده بأمر يبديه على خلاف ما يخفي أن يوهم صاحبه خلاف ما يريد به من المكروه	10-Mufradāt Alfāẓ Qur'an 11-Kashshāf Zamakhsharī

On the subject of deception, the commentators, by expanding on the words of the lexicographers, have included reluctance and coercion in the meaning of deception and have also spoken about the purpose of deception. Zamakhsharī has defined the word deception as "confusing others and throwing them where they do not like" (Zamakhsharī, 56) and Ṭabrasī in Majma 'al-Bayān (Ṭabrasī, 133) and Rāzī in Tafsīr Kabīr (Rāzī, 303) have emphasized on the meaning of expressing dissent and hypocrisy. These two steps are shown in a table to compare the speech of lexicographers and commentators.

Third stage; Semantic analysis in coherent vocabularies

Accurate understanding of each word has a much relation with understanding synonymous words. Coherent words are words that are very close to each other in terms of function and usage, so that

sometimes these words are synonymous. Some words have one or more synonymous words, and some words do not.

The three Qur'anic words that are semantically related to deception and are considered to be related words are the words of deceit, guile and treachery. Deceit and guile are both mentioned in the Qur'an, but treachery in its bad meaning is mentioned in the hadiths and it has been mentioned in the Qur'an only in the literal sense, which is the same as abandon. (Lā Yughādir means doesn't abandon[3])

Deception and treachery are common in cases like hypocrisy and harm to others, but they have different meanings. In the dictionary of Maqāyis al-Lughah, the word treachery (i.e. ghadar[4]) means breaking the covenant and leaving the fidelity (Ibn Fāris, 413). So treachery that is a kind of cowardice and breaking the covenant is ugly in the war but deception is allowed[5]. From the jurisprudential point of view, treachery is considered immorality and sin, and from the moral point of view, it is ugly. (Nahj al-Balāghah, p. 200) On the contrary, not only deception is permissible in war, but victory in war is equated with deception. The famous sentence of the Prophet "The war is deception" in the hadīthī books is a proof of this meaning. (Muslim, 143) It can be said that the return of treachery is treason.

The word "Makr: i.e. cunning" is used 43 times in the Holy Qur'an, most of which is about God. In dictionaries, the word "cunning" is sometimes synonymous with words such as "guile and deception" because it is common in hiding with deceit and deception. "Rāghib" says in "Mufradāt":

"المكر صرف الغير عما يقصده"

(Rāghib, 367) It should be known that cunning in the Arabic word is different from cunning in the Persian word; because in Persian, cunning means sinister and evil plans, while in Arabic, cunning means "absolute solution" (Makarem, 567). That is why in the Qur'an, cunning is sometimes mentioned as good (the best of planners[6]) and sometimes at the same time as bad. (Evil plots[7]).

Guile means trying to harm others by trickery. This word - which has been mentioned 35 times in the Qur'an - in many cases means cunning. Furūgh al-Lughah considers guile to be contemplative, and thoughtful, and does not consider thought and thinking necessary for the truth of deception. Likewise, contrary to deception, he considers the realization of the guile conditional on the element of "violence" (Askari, 253).

Farāhīdī distinguishes between guile and cunning from the perspective of belonging and considers the semantic range of guile from this perspective to be more limited than "cunning"; explaining that guile only includes hiding things in which appearance is its feature (Farāhīdī, 370), Mustafawī attributes the theoretical difference to some from the point of view of the nature of cunning and its simplicity and complexity and says: guile and cunning differ in that guile is stronger than cunning, and the reason for this is that guile himself becomes transitive. But the plot is transitive with a conjunction (Mustafawī, 10, 140).

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[3] In Surah Kahf, this is mentioned by the criminals:

يا وَيْلَتَنا ما لِهذَا الْكِتابِ لا يُغادِرُ صَغيرَةً وَ لا كَبيرَةً إِلاَّ أَحْصاها(كهف، 49)

[4] غدر

[5] Imam Ali (AS) has said:

وَ لَوْ لا كَراهِيَةُ الْغَدْرِ كُنْتُ مِنْ أَدْهَى النَّاس (نهج البلاغه، خطبه 200)

[6] خَيْرُ الْماكِرين

[7] مَكْرَ السَّيِّئ

Fourth stage; Interpretation of the concept and extraction of Qur'anic applications

This stage includes a complete interpretation of the concept and understanding of its uses in the Qur'an. This means that the different uses of a word in the Qur'an are examined and the opinions of commentators on this subject are collected. The word 'deception' has been repeated in three verses of the Qur'an and a total of five times in the Qur'an. This word has been used three times in the form of Mufāʿilah (Yukhadiʿūn and Khādiʿ) and twice in the form of Thulāthī Mujarrad (Yakhdaʿūn). But according to many commentators and lexicologists, this article is used in the form of Mufāʿilah in the same meaning of Thulāthī Mujarrad and there is no two-sided meaning in it in a real way. According to a basis, Allameh Tabataba'i considers the abundance of meaning to be conceivable for Yukhadiʿūn and says: If we accept that the multiplicity of bases implies the multiplicity of meanings, Yukhadiʿūn means complexity or abundance in deception. This is the truth of the matter; because one whose job is to deceive, learns new tricks that are more complex and skillful than the previous ones (Tabataba'i, 5, 117).

In the verses of the Qur'an, deception is attributed to both God and the hypocrites. Of course, the deception of the hypocrites applies both to God and the Messenger of God and to the believers. In interpretive sources both axes (God's deception and hypocrites' deception) have been discussed and different statements have been made by the commentators.

The commentators have put forward different theories about God's deception towards the hypocrites (Allah is the deceiver) and of course they can be combined and aligned: Ibn Kathīr in his commentary, mentioning the principle that "there is no doubt that God does not deceive" says that the meaning of God's deception toward the hypocrites is the same tradition of Istidrāj and as a result of their misguidance (Ibn Kathīr, 387) Maybudī says in Kashf al-Asrār: "But the same deception was not attributed to God, since deception is false and falsehood is not attributed on Him" (Maybudī, 736) Abu Ḥayyān in his interpretation of Baḥr al-Muḥīṭ has considered God's deception against the hypocrites as their Hereafter punishment (Abū Ḥayyān, 108) Fakhr al-Rāzī in Tafsīr Kabīr considers God's deception as God's punishment for the hypocrites (Rāzī, 11, 284) Ṭabrasī in Jawāmi' al-Jāmi' and Zamakhsharī in Kashshāf and Muhammad ibn Jarīr Ṭabarī in Jāmi' al-Bayān have mentioned the same meaning and said: The meaning of God's deception is "protection and immunity of their property and blood in this world and torment and misery in the Hereafter" (Ṭabrasī , 1, 297; Zamakhsharī, 579)

Suyūṭī in Durr al-Manthūr, by quoting a prophetic narration, considers the deception of God to be real; in the way that God will first give light to the hypocrites on the Day of Judgment to move among the Muslims (and the hypocrites think that they are saved), He will suddenly turn off their light and leave them in the darkness (Suyūṭī, 235).

In the interpretation of Baḥr al-Muḥīṭ, he considers deception of God as a metaphor (attributing punishment to sin) and says:

«هو خادعهم: أي منزل الخداع بهم، و هذه عبارة عن عقوبة سماها باسم الذنب»

(Andulisī, 4, 68)

From the explicit statement made above about the denial of deception from God, it is clear that these commentators consider the issuance of deception from God to be not a fact but a kind of metaphor. In contrast to another group of commentators, they have accepted the deception of God without the need for Ta'wīl and have explained it in the context of divine traditions.

Allameh Tabataba'i has accepted the deception of God in another way that the divine deception is the retribution of the evil deeds of the hypocrites to whom they return according to the divine tradition; it seems that the hypocrites are so trapped and surprised that all the ways are closed to them. He says: "The hypocrites do not notice that by their deception, they have opened the way for the deception of God for themselves and have considered the deception legitimate and permissible for themselves; therefore, it

must be said that the deception of the hypocrites, compared to the punishment of action, is nothing but the deception of God (Tabataba'i, 5, 117).

Tafsir Nemooneh has accepted the same meaning by mentioning the following story. "This (God's deception about the hypocrites) is just like the famous story narrated by some elders who said to a group of craftsmen: 'You should be afraid that strangers may deceive you.' Someone said, 'By the way, they are ignorant and simple people. We can deceive them, the great man said: I mean the same, you provide little capital in this way and you lose the great capital of faith "(Makarem, 4, 174)

These interpretations truly attributed deception to God; with the explanation that God has established a tradition in the universe that returns the deception of the hypocrites to themselves and returns the result of their deception to themselves. By this description, attributing deception to God is true; because the establishment and application of this tradition has been the will of God and the work of God.

Sheikh Tūsī mentions the two theories in Tibyān and considers both of them as possible (Tūsī, 156).

What has been said so far has been about God's deception towards the hypocrites, but different opinions have been expressed by commentators about the hypocrites' deception towards God.

Considering that the deception of the hypocrites has come in the form of Mufāʿilah, most commentators have considered the same form of Mufāʿilah as "عافاه الله" which is one-sided, because the possibility of man's deception towards God is ruled out. Ṭabrasī has accepted this promise in Majma' al-Bayān by mentioning this sentence:

«يُخادِعُونَ اللَّهَ» أي «يعملون عمل المخادع»

(Ṭabrasī, 134)

Ṭabarī in Jāmi' al-Bayān considers Mufāʿilah to be two-sided in all his uses and says: "The hypocrites think that they deceive God and God responds to their deception by the afterlife punishment of the hypocrites." (Ṭabarī, 91)

Ayatollah Jawādī Āmulī calls the deception of the hypocrites against God as "unconscious self-deception" and by mentioning the phrase that "although this verb is a form of Mufāʿilah, does not mean a two-sided deceit", finally between the metaphor of God's deception and the truth of the hypocrites' deception towards God, he sums it up: "The result is that the deception of the hypocrites towards the believers is the same as their own deceit towards themselves: (and they deceive only themselves) and as the same penal deceit of God towards them: (and God deceive them)" (Jawādī Āmulī, 637)

Fifth stage; Hadīthī adaptations of the concept

Many Qur'anic concepts have been explained in the narrations. A number of interpretive sources are known as Narrative and Ma'thūr Interpretations. These narrations refer to various dimensions of concepts, including their causes, contexts and consequences.

In the narrations, two meanings (examples) have been stated for the deception of God. The first meaning is "hypocrisy"; because in hypocrisy, man does what God has commanded in appearance, but he intends other than God's command and commits practical polytheism. Al-Burhān, which is the most important Narrative Interpretation of Shiite, it has been stated:

«إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)] سُئِلَ: فِيمَ النَّجَاةُ غَداً؟ فَقَالَ: إِنَّمَا النَّجَاةُ فِي أَنْ لَا تُخَادِعُوا اللَّهَ فَيَخْدَعَكُمْ، فَإِنَّهُ مَنْ يُخَادِعِ اللَّهَ يَخْدَعْهُ، وَ يَخْلَعِ اللَّهُ مِنْهُ الْإِيمَانَ، وَ نَفْسَهُ يَخْدَعُ لَوْ يَشْعُرُ. فَقِيلَ لَهُ: كَيْفَ يُخَادِعُ اللَّهَ؟ فَقَالَ: يَعْمَلُ بِمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ، ثُمَّ يُرِيدُ بِهِ غَيْرَهُ، فَاتَّقُوا الرِّيَاءَ فَإِنَّهُ شِرْكٌ بِاللَّهِ عَزَّ وَ جَلَّ».(بحرانى،137)

The second meaning given in the narrations for the deception of God against man is the punishment that God inflicts upon the deceivers, and this meaning has been accepted in all Shiite interpretations and in most Sunni sources.

It is stated in 'Uyūn Akhbār al-Rezā;

سَأَلْتُهُ (الرِّضَا) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: «سَخِرَ اللَّهُ مِنْهُمْ» وَ عَنْ قَوْلِهِ، «يَسْتَهْزِئُ بِهِمْ» وَ قَوْلُهُ تَعَالَى، «وَ مَكَرُوا وَ مَكَرَ اللَّهُ» وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ: «يُخادِعُونَ اللَّهَ وَ هُوَ خادِعُهُمْ» فَقَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَسْخَرُ وَ لَا يَسْتَهْزِئُ وَ لَا يَمْكُرُ وَ لَا يُخَادِعُ، وَ لَكِنَّهُ عَزَّ وَ جَلَّ يُجَازِيهِمْ جَزَاءَ السُّخْرِيَّةِ وَ جَزَاءَ الِاسْتِهْزَاءِ وَ جَزَاءَ الْمَكْرِ وَ الْخَدِيعَةِ.(عروسى حويزى، 565)

In another narration, the Prophet (PBUH) was quoted as saying:

فَإِنَّهُ مَنْ يُخَادِعِ اللَّهَ يَخْدَعْهُ وَ يَخْلَعْ، مِنْهُ الْإِيمَانَ، وَ نَفْسَهُ يَخْدَعُ لَوْ يَشْعُرُ. (بحرانى، 193)

The root and consequence of deception in narrations

In the narrations, important things have been said about both the root of the deception and the consequence of this dangerous feature. Some narrations have considered the origin and root of deception as the ethics of lowliness and imperfection. Ali (AS) said:

«اِيّاكَ وَ الْخُدِيعَةَ فَإِنَّ الْخُدِيعَةَ مِنْ خُلْقِ الَّنِيمِ» (آمدى، 360)

In some narrations, a consequence such as misfortune and ugliness has been predicted for deception; it seems that the deceiver has to wait for bad things to happen. Imam Ali (AS) said: " المكر لؤم،الخديعة شؤم"; Guile is originated from inferiority, and deception is sinister and evil. (Khansari, 37) Another narration has considered the consequence of deception as irrationality and the paralysis of the power of wisdom.
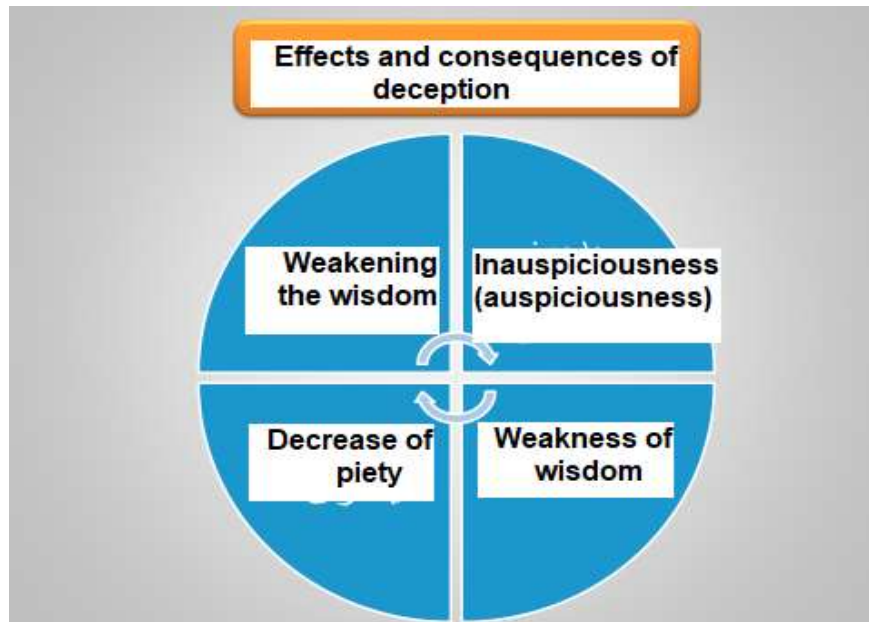
«فساد العقل الاغترار بالخدع»

The same meaning has been mentioned in another hadith:

.«غر عقله من اتبع الخدع»

Since the emergence of wisdom and its growth is influenced by the cultivation of the powers of wisdom, in the narrations, avoiding deception has been considered as the basis of wisdom.

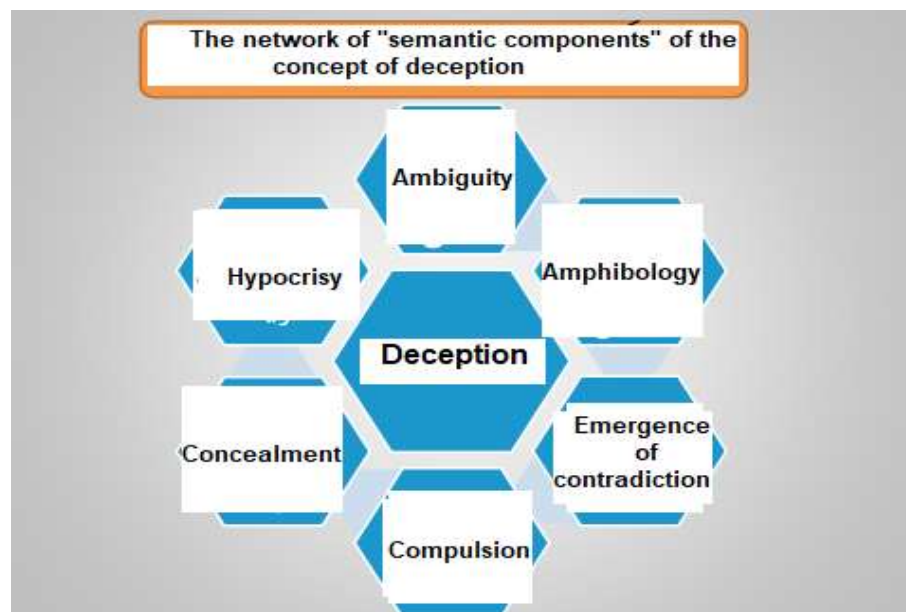«رأس الحكمة تجنّب الخدع» (آمدى، 360)

A person who persists and indulges in deception is referred to as an atheist in the narrations. Imam Ali (AS) said: "He who deceives has no religion. (Ibid)

Effects and consequences of deception

Weakening the wisdom

Inauspiciousness (auspiciousness)

Decrease of piety
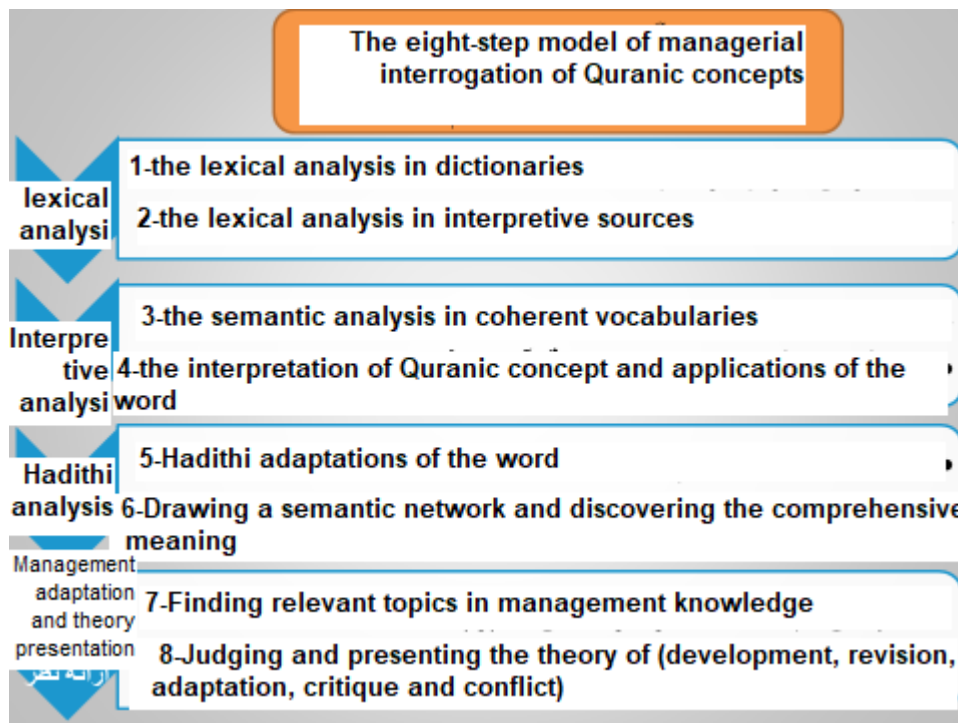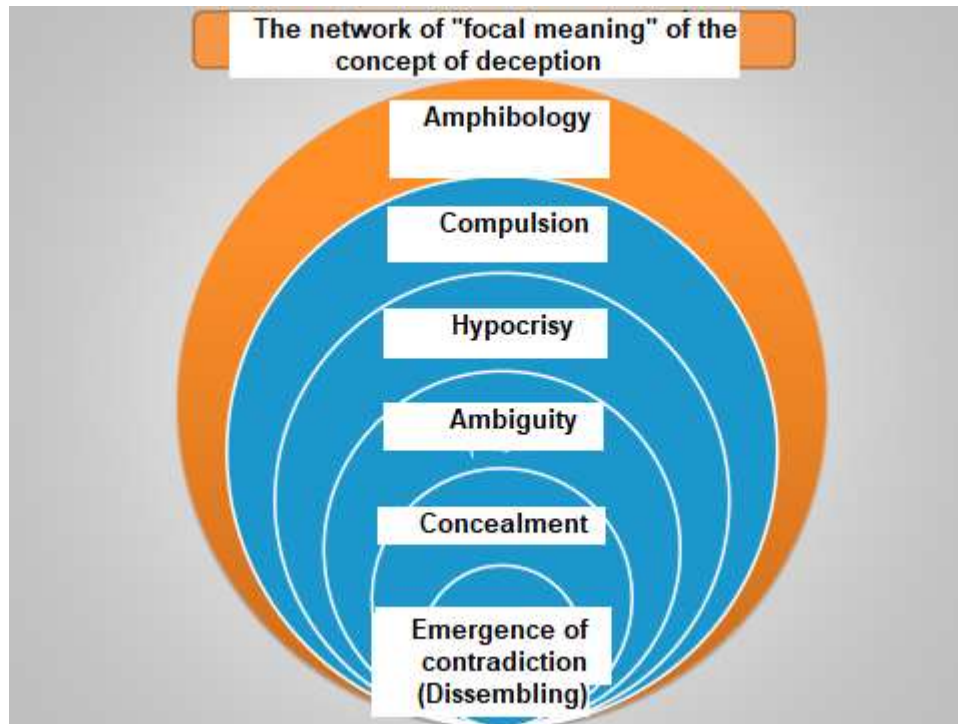
Weakness of wisdom

Sixth stage; Discovering the comprehensive meaning and drawing a semantic network

At this stage, after mentioning the semantic components of the word, the comprehensive meaning is inferred and the network of causes and consequences of the concept is drawn.

The word deception has six meanings in lexical, interpretive and narrative sources. The six meanings include the hypocrisy, concealment, ambiguity, amphibology, compulsion, and emergence of contradiction[8]. It can be argued that the common aspect of all meanings is the last meaning, that is, "emergence of contradiction." The emergence of contradiction consists of two elements: "emergence" and "contradiction". As long as something is hidden, the deception has not been done, and when the matter that has been emerged corresponds to reality, the deception has not been taken place again.

The network of "semantic components" of the concept of deception

Ambiguity

Hypocrisy

Amphibology

Deception

Concealment

Emergence of contradiction

Compulsion

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8 اراده غیر، اخفاء، ایهام، ابهام، الزام، اظهار خلاف

The network of "focal meaning" of the concept of deception

- Amphibology
- Compulsion
- Hypocrisy
- Ambiguity
- Concealment
- Emergence of contradiction (Dissembling)

The eight-step model of managerial interrogation of Quranic concepts

lexical analysi
1-the lexical analysis in dictionaries
2-the lexical analysis in interpretive sources

Interpretive analysi
3-the semantic analysis in coherent vocabularies
4-the interpretation of Quranic concept and applications of the word

Hadithi analysis
5-Hadithi adaptations of the word
6-Drawing a semantic network and discovering the comprehensive meaning

Management adaptation and theory presentation
7-Finding relevant topics in management knowledge
8-Judging and presenting the theory of (development, revision, adaptation, critique and conflict)

Seventh stage; Finding relevant topics in management knowledge

At this stage, those management issues and issues that are semantically or ultimately related to the Qur'anic concept are identified. Various topics of management knowledge including organizational behavior, human resources and management principles and theories can be discussed here. With a little research in management resources and books, it is concluded that the issue of deception can be discussed and applied in many management issues. However, so far the issue of deception has not been considered in a separate topic and in detail in management resources; but it is closely related to many management knowledge topics. Basically, it should be said that the lack of a serious discussion of this category in theories of organization and management can be attributed to the shortcomings of this knowledge.

The subject of deception and deceive is used and applied in the subject of human resource management, including the subject of selection, reward and punishment system, report-writing, recruitment and employment, and organizational culture. (Gaini, 1392, 44) This issue is developing in the topics of organizational behavior too; especially in topics such as work (motivators and work commitment...), cognition (modeling, self-control, behavior modification...), and motivation, healthy personality, personality change, group adaptation, communication and management of change in the organization. (Rezaian, 1395, 120) Also, planning to change the behavior of employees who, due to the dishonesty of managers, turn to hypocritical and deceptive behaviors is very important in management, which is interpreted as a change to increase effectiveness. (Hersey, 1396, 189)

In this article, by receiving a model from the view of the Qur'an on the subject of deception, we deal with one of the tasks of human resource management, namely performance evaluation system, and aim to clarify the relationship between the Qur'anic conceptual system and management knowledge findings and as a result complete and develop the issues of management knowledge and application of Qur'anic management concepts in organizations.

Performance evaluation system

One of the topics in which the topic of deception can be applied and can even help to complete it is the topic of "performance evaluation". Today, one of the most important issues in human resource management is the issue of evaluating employee performance. With optimal performance, the performance of the organization is also improved, productivity is increased and it is possible to take advantage of opportunities and eliminate threats. Therefore, it should be said that both the benefit of the individual and the benefit of the organization depend on correct and optimal performance, and correct performance is discovered with the performance evaluation system. (Gaini, 1392, 90) Performance evaluation involves a process that systematically describes the strengths and weaknesses of employees at regular intervals. (Zarei Matin, p. 152) The purpose of employee evaluation is to optimize performance and its results are used in important matters such as establishing a payroll system, encouragement and punishment, dismissal and appointment, reform of processes in the organization. (Hafiz al-Kutub, 52) It is true that in the evaluation system, strengths, improvements and efficiency are also considered, but what is considered the focal point in the evaluation is the discovery of shortcomings, weaknesses and harmful and critical points in the organization. From this perspective, the issue of deception in the organization is considered as one of the key concepts related to the performance system of the individual and the organization. Various instances of deception in organizations have forced strategic managers to redesign not only the action plan but also the strategic plans of companies and organizations for matters such as false reports, duplication of organizational behavior of employees and organizational fraud to have a more accurate and comprehensive view of employee performance and the effectiveness of their organization. (David, 1396, 621)

First of all, the question can be asked if the performance evaluation system is designed to appear to contain facts; but in fact, in a deceptive way, it has shown a different picture of the performance of the

employees and the performance of the organization, and by confusing (misleading) others, it has become fundamentally against itself, should we name such a system a deceptive system? The performance evaluation system may mislead employees and stakeholders, and even management and policymakers in three aspects.

2-1; Deceptive evaluation method

"Performance evaluation methods" are perhaps the most fundamental issue in performance evaluation issue. What makes the issue of deception applicable in evaluation methods is the use of methods that are designed for other purposes, and decision makers, knowing that such a method is useless or ineffective in this organization, choose it. Some methods are based on employee participation and others are based on problem solving and some methods are designed based on organizational goals and each organization should choose the appropriate method according to its organizational requirements and mission. "Systematic deception" appears especially when not in the implementation and analysis stage, but in the most basic stage, i.e. choosing the method of performance evaluation, the organization chooses inaccurate, defective and irrelevant methods for the convenience of its work and escaping from the facts and turn the evaluation system against itself.

For example, one of the most comprehensive methods in Iran for employee and management evaluation is the ranking method. The ranking method is a simple and fast method, but it is subjective, tasteful and imperfect. In this method, management sacrifice speed and convenience for the evaluation goal and he chooses a method that has no effect on improving performance. This method, which is actually individual evaluation, not performance evaluation, basically never leads to performance optimization and improvement. Such a choice diverts the evaluation system from its goal, which is to eliminate shortcomings and improve performance, and exposes the organization to systematic deception in the field of evaluation.

### 2-2; Deceptive and dramatic performance in evaluation

The organization may act correctly in the stage of choosing the method and choose a scientific and appropriate method, but in the implementation, it takes a "negligent approach" and puts itself in the path of organizational deception. For example, in the ranking method, the evaluator (who is the superior) fills in a sheet containing the description of the person and the description of his performance in a few minutes and assigns scores and values to the performance and process factors. The outcome of this evaluation affects a number of things, such as group award, reward, years, and appointments. Such a form of performance - commonly referred to as symbolism - never approaches the goal of evaluation and has no effect on performance optimization.

One of the examples of deceptive implementation is the existence of factors that have different interpretations and each evaluator gives value and point to them with their own interpretations. Where the factors are not multifaceted and uninterpretable, the evaluator judges the external instances due to his own taste. The spirit of simplification in the evaluator, a priori mentalities, and generalization of individual behavior to organizational performance, and various biases are among the factors that deceive and invert the evaluation in the implementation stage.

2-3; the construction of deception

Since performance evaluation in organizations is usually the basis for decision making in various areas, deceptive feedback in the previous two stages, imposes itself in the form of entropy and provides the ground for the gradual collapse of the organization. Employees in the organization are hard to deceive and often differentiate between slogans and behaviors, and deceptive behaviors cannot confuse them. (Pierce, 1393, 435) Double and crippling deception is where the organization considers its own deceptive evaluation results as the basis for important changes such as compiling strategic documents, dismissals and appointments, structural and process changes, compensation system, reward and punishment system.

This construction causes irreparable damage to employees' trust and contaminates the organization. Such a construction is not only considered as a manager's deception to the employee, but also as a manager's scam against the organization.
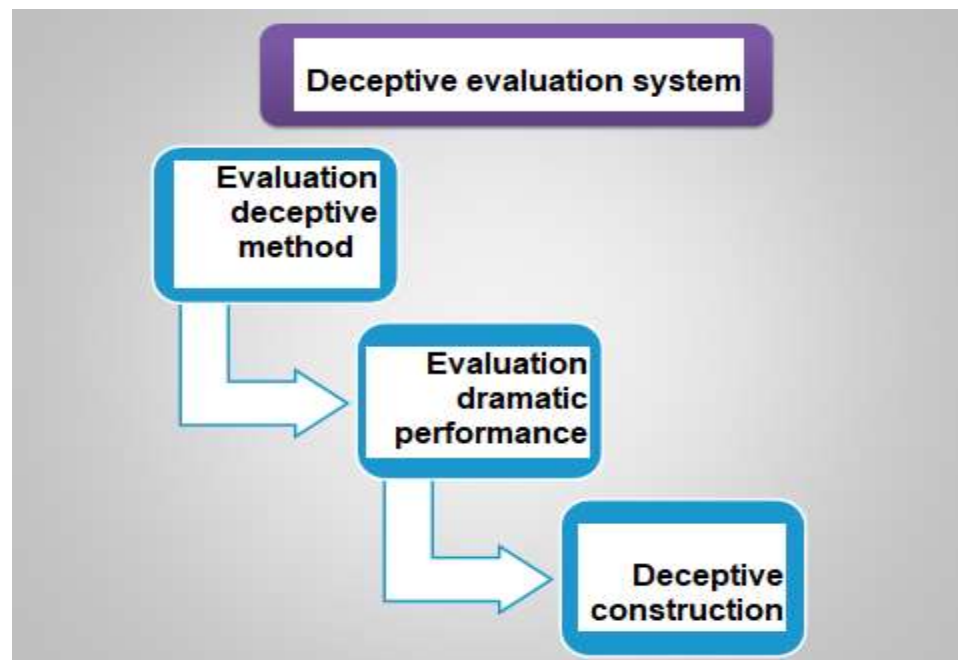
**Eighth stage; Judging and presenting the theory (development, revision, adaptation, critique and conflict)**

At this stage, the relationship between Qur'anic concepts and propositions with the corresponding concepts in management science is expressed in the form of theory and judgment. Such a relationship may appear in the form of expansion, development and completion of management knowledge findings and sometimes in the form of presenting a new management model and sometimes in the form of adaptation and alignment and in some cases in the form of critique and expression of heterogeneity. One of the new concepts in management knowledge that is closely related to the concept of deception is the concept of toxic organization, which is referred to as sharang [9] in Persian literature. This concept encompasses the environment and culture that lead to greedy behaviors, loss of employee trust, unhealthy communication and the emergence of negative mentalities in them. Deceptive and subversive behaviors committed by management or employees in the organization are called "silent killers". (Bakhtiari, 41) However, for toxic organizations, dimensions such as contaminated physical structure, toxic leadership, contaminated service compensation system, and contaminated interpersonal relationships are mentioned. (Hadavi Nejad, 67) But what is considered in this article and is closely related to the issue of deception, is the toxic personal relationship in the organization (person to person and person to organization).

Toxic personal relationships include all the relationships that are formed at different levels of the organization between two people or individuals (at another level, the person to the organization) over time. If these relationships lead to hatred, pessimism, mistrust and tension among employees, it will inevitably lead to poor motivation, reduced work efficiency, and poor performance, in which case management needs to root out and find a solution.

The pattern of control and correction of deception in employee relations can put an end to these conflicts to some extent and solve the problem within the organization. This model is based on creating an element of trust based on reducing employees' deceptive behaviors in the organization (deceptive

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[9] Sharang is poison and very bitter. Ferdosi says: The life is not always the same, sometimes it is sweet and sometimes it is bitter.

behaviors with colleagues and deceptive behaviors with the organization). The mentioned pattern takes place in two areas: "repulsion of deception" and "elimination of deception"[10].
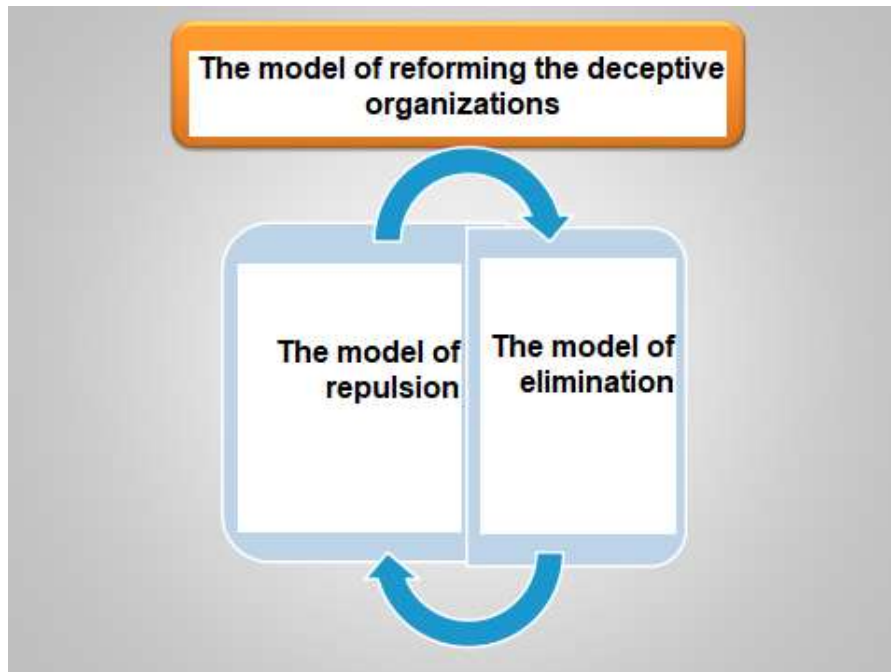

The pattern of repulsion, which is considered a preventive pattern, includes causes, factors, contexts that help the formation of irritating behaviors in the organization and ignites the flame of such behaviors. Manager should identify the deceptive platforms within the organization, especially the deceptive structure, the system of compensation for deceptive services, the system of evaluating deceptive performance, the deceptive process of doing work and provide the field of employees' more trust in eliminating deceptive performance of the organization. Such an organization can be called a "deception-eliminating organization".

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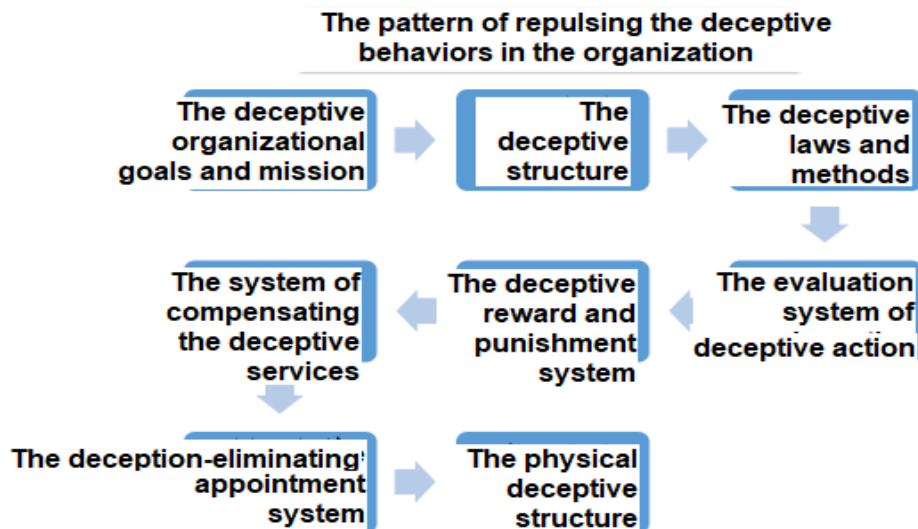
[10] The meaning of elimination is to prevent the continuity of the object and the meaning of repulsion is to prevent the principle of creating an object. (Jawādī Āmulī, breezes of Thought 2, p. 26).

The pattern of elimination is also related to the mental, rational and perceptive conditions that are formed in the employees over time and involve the organization in toxic behaviors. This pattern is a type of treatment and correction that is performed after the repulsion pattern. Considering that a significant part of organizational violations and erroneous behaviors of employees, including forgery, fraudulent reports, extortion and embezzlement are closely related to the issue of deception in the organization, so the need to treat this feature is felt more. (Manteghi, 1392, 109)

The pattern of eliminating the deceptive behaviors in the organization

- Identifying the problem
- Training
- Identifying the bed
- Benevolence
- Consulting
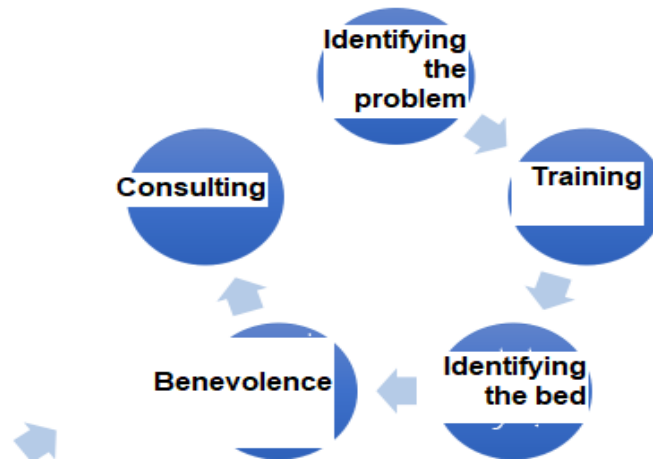
In the elimination pattern, managers identify interpersonal behaviors that are based on deception and correct and treat it with appropriate training, benevolence, and counseling.

Conclusion

The eight-stage model of deduction of part of the managerial damage from the Holy Qur'an has been designed with the aim of drawing the processes of inference and extraction of managerial concepts and propositions in the Holy Qur'an. This model includes lexical exploration in dictionaries and interpretive sources, complete interpretation of the concept from the point of view of commentators, semantic analysis in coherent words, hadīthī adaptations, drawing a semantic network, finding relevant topics in management knowledge and finally judging and commenting to find the relation between the Qur'anic concept with the management knowledge.

The phenomenon of deception manifests itself in different ways according to its roots and causes and dangerous consequences in the organization. If an organization is toxic, it is necessary for managers to try to cure this shortcoming in the form of two models of repulsion and elimination, which is especially traceable in one of the important areas, namely performance evaluation system and in three dimensions of method, implementation and construction of deception.

Resource

The Holy Qur'an

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