A Study of Management Styles in Shah Tahmasebi Shahnameh

Abstract

Management styles are explicit ways of making decisions. These styles can vary depending on factors such as community culture, task expectancy, workforce diversity and personality features, and finally, the abilities of leaders. A number of ancient sources are a reflection of management styles of their period; in this regard, the Shah Tahmasebi Shahnameh which is written based on Ferdowsi Shahnameh is considered as such. There are three mythological, epic and historical periods in Ferdowsi's Shahnameh. Ferdowsi first applies the symbolic use of myth to express the management principles of kings and according to the epic atmosphere of such myths, he narrates the privileged views and superior management of the character. The method of conducting the present study is a descriptive-analytical method based on library data. The management styles studied in the present study are based on Tannbao and Schmidt (1973) theory of management styles, including: independent or authoritarian management style, sincere or paternal management style, democratic management style and free or non-intervention management style. The results indicate that Ferdowsi's poems create a new story by using figurative and symbolic language and through their political, social and cultural tendencies, have portrayed the management styles of kings and commanders.

Research aims:

1. The study of management styles in Shahnameh based on mythological and epic attitudes

2. The study of management styles in Shahnameh based on historical attitudes

Research questions:

1. What are the management styles based on mythological and epic attitudes in Ferdowsi's Shahnameh?

2. What are the management styles based on historical attitudes in Ferdowsi's Shahnameh?

Keywords: supervisory styles, Shah Tahmasebi Shahnameh, mythological, epic and historical attitudes.

Introduction

Management and its styles depend on current events; Therefore, managers should be well aware of the management style to apply them in the required situation. Selecting a management style is a response to the challenges of human resource management today. The emergence of management styles based on world literature, goals, performance and effectiveness of the field of human resources has undergone many changes. Management is a very important factor in the organization of administrative behavior in the organization due to the role it plays in individual and group effectiveness. At present, with the formation of behavioral and contingency theories, the significance of the role of the follower in the process of management culture has been considered, so that today, art is an active actor in the management process and plays a role as a potential factor. Management is a combination of science and art to create an environment in which collaboration and partnership with others is possible in order to shape an efficient process, during which the optimal use of resources to provide services to satisfy their applicants. It is realized by avoiding the occurrence of any undesirable consequences. Meanwhile, a number of artists resort to epics and myths to express their managerial ideas. Myths are the unifying force of national identity, which over time people have made them the headline of their managerial beliefs and ideas. Management schools based on mythology have recognized myth as the symbolic image of the management of kings and commanders and the symbolic image of social issues and prehistoric ideas, the aspirations of ancient people and modern people. Recognizing that culture and literature are becoming an increasingly accepted term in the literature of organizational management and at the macro level of society, and has been used by many management thinkers. There are also outstanding literary works in Iran that contain valuable points in terms of social concepts and management styles. One of these works is Ferdowsi's Shahnameh, which was written in the Islamic period due to the reputation of this work. One of the copies of this artwork is the Shahnameh of Shah Tahmasebi, which was written in the Safavid period by the order of Shah Ismail I and probably in the year 930 AH. Therefore, investigation is necessary to analyze the management styles in this literary work.

A review of the research background shows that no independent work on this subject has been written so far. Management styles have been one of the main necessities for carrying out the activities of many managers of modern organizations and kings. Successful governors and organizations have a key characteristic that distinguishes them from unsuccessful organizations and governors; This characteristic is the use of dynamic and effective management styles. In Ferdowsi's Shahnameh, different types of management and governance of kings have been proposed, which are divided based on the theory of management styles of Tanninbam and Schmidt. The management styles studied in the present study are based on the theory of management styles Tannenbaum and Schmidt (1973): 1. Independent or authoritarian management style (without the right to decide for employees). 2. Sincere or paternalistic management style (along with employee loyalty). 3. Democratic management style (with change and planning). 4. Free or non-intervention management style (fluid and ready for change) (Tannenbaum and Schmidt, 1973). This research intends to study the management patterns or styles in Shah Tahmasebi Shahnameh by descriptive and analytical methods and relying on library data.

Conclusion

Using symbolic and figurative language, Ferdowsi creates a new story to depict the management styles of kings and commanders through his political, social and cultural tendencies. In Ferdowsi's Shahnameh, there

are three mythological, epic and historical periods, based on which different views have been presented. In these three periods, there are fifty kingdoms that can be divided into three groups according to their characteristics such as personality, moral virtue, power in governing the country, justice, serfdom and development of the country or vice versa. Appeared: the ideal princes of justice at the peak, hated and tyrannical kings in the abyss and rulers who have good and bad traits together. Ferdowsi first uses the symbolic use of myth to express the management principles of kings and according to the epic atmosphere of some myths, narrates the superior views and superior management of his character. In the meantime, in Shahnameh, regardless of whether the rulers are Iranian or Iranian, we see three types of management style and government: Independent or authoritarian management style: Zahak method that does not tolerate fluctuations and is leaded selfishly to destruction; Democratic management style: the style of Fereydoun, Bahram and Manouchehr, in which good deeds and planning for change are constantly going on; Free or non-intervention management style: The performance of Piran and Kaykhosrow, which changes according to each flow, is fluid and ready for change. According to the researches, it can be said that management schools along with Shahnameh mythology, myth along with epic and historical attitudes as a symbolic image of management phenomena and symbolic image of social issues and prehistoric management ideas, social aspirations of ancient and psychedelic people Today, the symbolic rationalization of the application of epic managerial attitudes in antiquity is known. From this point of view, the Iranian kings, except Siavash and Kaykhosrow, have a way of accepting changes and are in the middle level of management; Of course, Siavash and Kaykhosrow, due to their adaptation and readiness to cope with any change and respond to unpredictable and ready-to-change events, have a high-level management style with their free management style and their function with independent management style performance methods. There is also Afrasiab in Turan, who opposes any change and is a Sungar with an independent or authoritarian management style (without the right to make decisions for employees) and is at the operational or old-fashioned level of stability. The government programs of the Shahnameh kings have the scientific features of futurism, continuity, flexibility and time management. The principle of organization is implemented by division of labor and delegation of authority according to the expertise of the broker, the observance of the organizational hierarchy and the unity of command. The need for organizational control in this work is fully understood. The rulers of the Shahnameh are constantly learning about the land under their rule. They investigate the reports received and deal with the perpetrators decisively and without discrimination. The issue of monitoring is pursued seriously and indirectly, directly and indirectly, depending on the place and time. The closed-door view of Ferdowsi's speech in presenting his managerial styles has the following pattern: Managers should be end-thinking and forward-looking people. See tomorrow in today's mirror and expand their horizons. It is better for managers to refrain from entrusting serious tasks to small and lowly people, and to employ noble, racial, and efficient people, because if the work is entrusted to the skilled, it will shine brightly, and when the work falls into the hands of the incompetent, chaos and disorder will ensue and the universe will expand. The security of society owes to social justice and this also depends on having fair and lawful managers at the top of the pyramid of the organization. In order for the work of the organization to be done better, the motivation of the employees must be increased. Giving fair and prudent rewards to employees makes the manager better and faster to achieve the desired goals in the organization. The manager's attention to the needs of people ensures his success in achieving the goal, so that managers in organizations are honest, religious, active and open-minded people; Although sometimes they disagree with their thinking; since they do not have a precious ring, and do not hope that the system under their command will have improvement effects, so that they do not shy away from the ungodly and greedy for the position, like lepers. Never throw all the people under their supervision in the mill like wheat; rather, they should pay attention to every living and active human being in the system like a living sapling and believe that raising the level of knowledge and wisdom of the workers and the society under the government will lead to national greatness.

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