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The role of intuition in managerial decision-making: Islamic approach

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Abstract
Current theories argue that decision making is largely based on quick and intuitive processes.The results of study on topping organizations show that successful decision-makings are intuitive rather than rational. Therefore in recent years the issue of intuition and intuitive decision making as an effective management has attracted increasing attention in scientific circles and world-class research. Identify the components and designing intuition conceptual model in decision making based on the Islamic approach is the main purpose of this article. In the main stage of article which is Qur'anic approach, concepts and issues related to intuition were identified using data-based grounded theory strategy and Tafsir al-Mizan. The results of the study is emergence of 86 concepts which were categorized in 18 subsidiaries and 7 main concepts using the seminary and academic expert's perspectives.

Key Words: *intuition, Beliefs, Islamic approach, decision making, Managers*

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1.Introduction

Decision making has been one of the hottest topics investigated in management science. many management scholars have dedicated sizeable amounts of their time to understanding this topic, and up to now their findings have been astonishing. managers who are accustomed to making decisions merely based on standard solutions and few options are prone to failure(Vasconcelos, 2009). Recently, the conceptualization of intuition has received growing attention both among psychologists and management theorists. Frantz (2000) sees intuition as a mental process but not a conscious analytical-logical, step-by-step, and reasoned way of thinking. Eisenhardt and Zbaracki (1992) state that intuition refers to incremental adaptations based on deep and intimate knowledge of the situation faced by decision-makers. Intuition is a synthetic psychological function in that it apprehends the totality of a given situation. Dane and Pratt (2007) define intuition as "affectively-charged judgments that arise through rapid, non-conscious, and holistic associations." Mitchell et al. (2005) define intuition among opportunity-seeking entrepreneurs as "the dynamic process by which entrepreneurial alertness cognitions interact with domain competence. to bring to consciousness an opportunity to create new value." It is difficult to describe intuition but easier to recognize it (Sadler-Smith and Shefy, 2004). Miller and Ireland (2005) distinguish two forms of intuition in strategic decision-making: holistic hunch, involving a synthesis of diverse experiences, novel combinations of information, and a strong feeling of being right; and automated expertise, based on a combination of situation-specific experiences, past learning, and a sense of familiarity. Khatri and Ng (2000) suggest that intuition is subconscious, complex and quick; but not coming from emotion and not necessarily a biased process. Elbanna and et al(2013) regard intuition as "a mental process based on a 'gut feeling' as opposed to explicit, systematic analysis, which yields an intuitive insight or judgment that is used as a basis for decision making."

scholars have advanced arguments about intution and its conceptualization, role, antecedents and outcomes(e.g., Dane and Pratt, 2007; Sinclair and Ashkanasy, 2005).

Focusing on the pragmatic side of this managerial problem, Isenberg (1989) noted that on a daily basis, executives strive to find a point where both their "gut" and their "head" are touched. In this regard, one can claim that there is some consensus as to the lines of inquiry over this topic. Basically, the majority of researchers have been highlighting either a rational decision-making approach or an intuitive one. Obviously, each side strives to show the weaknesses of the opposite side, and why its arguments must be accepted. Vasconcelos(2009) proposed that the best solution tends to embrace a complementary or integrated decision-making approach. Some managerial problems are increasingly complex and multifaceted, and thus it would be intelligent to employ all alternatives under a congruent and integrative frame in order to reach the best decision(Vasconcelos, 2009). Relatedly, Cavanagh and Hazen (2008) note that "Obtaining fuller information, and doing so in a receptive way and in prayer, lessens the chance of making an erroneous decision".

McGee and Delbecq argue that managers consider useful prayer. In addition, they somehow feel inspired to make better decisions (McGee & Delbecq, 2003). Muslim leaders to reach a better decision of all material and psychic benefits and resources that look just like toys and material part of performance are part of the group's spiritual toys, and must by resort the spirituality. For best decision, especially in conditions of uncertainty, enjoying the supernatural assistance, such as intuition and divine assistance is vital for decision-makers (Najafzadeh, 2008).

2-An overview

Broadly speaking, the management decision-

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making field has no more than three theoretical lines of research. In one of these research streams scholars have followed a more orthodox perspective, in which a quantitative approach, large amounts of data, simulation technologies, analytic computer programs or, in a nutshell, so-called management science, is pointed out. In contrast, another stream of research has embraced a heterodox view in which number crunching or piles of data have lesser importance than in the previous stream. In this view, managers' feelings, experience, and even spirituality play a key role. Nonetheless, there is another research stream that relies on both approaches combining and integrating them into the problem or task that is being faced. It tends to be seen as an integrated decision-making approach because it employs holistically what is unique to the other perspectives, but in accordance with what the situation calls for in order to get the best result(Vasconcelos, 2009).

Orthodox perspective. In essence, the mental process of decision making under such an approach is underpinned by conscious reasoning, analytical tools and/or other symbols. Russo et al. (2002, pp. 154-5) believe that rules are the sort of technique that takes little effort and provides a moderate level of quality; nonetheless, they remember rules are subject to biases and dangers especially derived from changes that can make the rules that are being used obsolete. Decision weighting, in turn, provides a high level of quality and clarity. In addition, this technique offers the advantage of being very transparent in terms of importance weights. But it presupposes careful attention to avoid applying current models in future decisions given that the context could be totally different, requiring, by extension, new variables and weights. The last technique is value analysis, which is attributed to the highest level of quality.

Heterodox view. At the other extreme of this continuum, there lies a typical heterodox view in which scholars have suggested intuitive skills as a legitimate means by which organizational decision makers also take into account their corporation choices. Actually, it has not been seen as an alternative worthy of disdain by the majority of researchers. On the contrary, they have increasingly recognized its pervasiveness and importance in corporate life. To Sadler-Smith and Shefy (2004), for instance, it is especially relevant "when outcomes are difficult to predict through rational means, executives need to acknowledge the uncertainties, be more tolerant of ambiguities, be able to respond to complexities in pragmatic, intelligent and fast ways in the face of unknown, and recognize the potential that their intuitive judgments may offer" . Also, intuition has been referred to as a by-product of non-logical (Barnard, 1938), non-rational (Simon, 1987), non-conscious processes (Epstein, 1994; Shapiro and Spence, 1997), or non-linear intelligence (Carlson and Kaiser, 1999). Although there has been some harsh criticism, especially from Russo et al. (2002), intuition has been part of the decision maker's arsenal and is helping managers in a broad range of critical managerial decisions.

Integrated decision-making approach. Overall, an integrated view seems to gather the best of each theoretical stream because it equally draws on orthodox and heterodox strengths. Actually, there has been a growing consensus toward such a view. In his seminal work, Barnard (1938) argued in favor of both approaches, because they are "much better than either alone if the conditions permit" Gradually, other researchers have agreed with that approach (e.g. Shapiro and Spence, 1997; Burke and Miller, 1999). Given the disruptive technology advances as well as fast-paced changes that managers have to deal with routinely, it would not be smart to discard because of bias any decision-making tool that could help. Indeed, some managerial problems are increasingly complex and multifaceted, and thus it would be intelligent to employ all alternatives under a congruent and integrative frame in

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order to reach the best decision(Vasconcelos, 2009).

3-Intuition skill

exploring in the Latin scientific bases authentic story of the world's attention to the topic of intuition in decision-making especially in the field of management. the capability for intuition has been examined through many different lenses. Overall, this construct has undoubtedly obtained a respectful space among scholars from different lines of inquiry(Vasconcelos, 2009). Apparently, several situations that take place in organizational environments push managers toward intuitive mechanisms. In fact, Burke and Miller (quoted in Fernando and Jackson, 2006) point out five different aspects related to the intuition resource, namely subconscious mental programming, values or ethics-based decisions, affect-initiated decisions and cognitive-based decisions that could leverage a decision made by a religion-driven leader. Researchers have regarded intuition as a cogent managerial tool even when coupled with more rational decision-making processes(Vasconcelos, 2009). Use intuition may be a gap in the rational analysis arises from uncertainty and lack of complete information on decision (Elbanna, et al, 2013).

Daniel Kahneman described human decision making using two interacting systems. System 1 (intuition) is fast, automatic, and effortless, while System 2 (deliberative thinking) is slow, controlled, and effortful. In this model System 1quickly proposes solutions, and System 2 monitors System 1, helps solve problems where the answer is not readily apparent, and attempts to monitor and correct any biases of System 1 (Kahneman & Frederick, 2005). Most recent research has examined biases of System 1 for simple judgments, but many scientists argue that heuristics and intuitions lead to better and more satisfying decisions in everyday life (Gigerenzer & Brighton, 2009) and characterize even the decision making of experts (Kahneman & Frederick, 2005; Klein,1998).

4-Decision making skill

Expertise researchers have argued that experts' decisions are primarily the result of accumulation of extended experience, leading to fast intuitive decisions. However, objective accuracy of expert decisions has been found to be generally low and in many domains of expertise longer professional experience has not been associated with better decisions(Choudhry, Fletcher, & Soumerai, 2005; Ericsson, 2007; Tetlock, 2005). In domains, such as athletics, typing, and music, where we see reproducibly superior performance, expertise is not associated with length of experience but with the duration of training activities (deliberate practice) that give immediate accurate feedback and opportunities for gradual improvement. One of the best examples is chess where deliberate practice such as the reported solitary studying of grandmaster games has been found to be closely related to chess ratings based on tournament success which is related to players' ability to decide the best chess move in the laboratory(Gobet & Charness, 2006). While accurate feedback has been argued as necessary for the development of superior intuition (Hogarth, 2008) the locus of individual differences in chess skill has not yet been clearly linked to either intuition or deliberative thinking processes.

Leading theories of chess expertise hypothesize that intuitive processes based on pattern recognition, allow experts to rapidly retrieve the selected action from memory. In these theories the acquisition of a large body of knowledge linked to familiar patterns allows the expert to recognize patterns which cues the retrieval of the best moves. Extending this hypothesis, major theorists have described chess as an example of a domain where experts rely on superior intuition as stated in Dreyfus and Dreyfus (1986) "Serious tournament chess involves deep deliberation, although… quality of move choice depends surprisingly little on anything beyond pure

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intuitive response. While the reliance on intuition does not preclude a role for deliberation, intuition is thought to be more important".

5-Intuition resource: the science view

First and foremost, it must be emphasized that intuitive decision-making has mainly been seen as a consequence of the subconscious process of making decisions underpinned by either solid judgment experiences or "gut feelings". Many researchers have pointed out that intuition, to some degree, overlaps with experience due to training, learning, gathering of facts, patterns, concepts, procedures, and abstractions that can be stored in one's mind throughout the years (Simon, 1987; Agor, 1989; Vaughan, 1989; Behling and Eckel, 1991; Eisenhardt, 1999; Khatri and Ng, 2000;Matzler et al., 2007). The underlying assumption is that the longer the executive career (the reasoning is equal to other professionals), the lesser the likelihood of making wrong decisions. In contrast, Klein (1999) remarks that our experience can sometimes mislead us; nonetheless, we will likely make mistakes that must be somewhat added to our experience as a whole. On the other hand, it seems exaggeration to consider intuition as knowledge obtained without rational thought as suggested by Rowan(1989), given that when it happens, recipients are consciously searching for answers, inspirations, and paths to solve their concrete problems and challenges. Exploring other interesting research vein, Khatri and Ng (2000) refer to intuition skills as a "synthetic" psychological function that allows us to see an integrated picture. To Eisenhardt (1999), that perception enables managers to get a higher understanding of competitive forces that affect business stability. Also, forecasters in their predictive exercises – as well as in the process of choosing which data and potential scenarios they judge to be pertinent – use some level of intuition (Goldberg, 1989). In its purest sense, intuition is a kind of competence that enables the intuitor (Wild, 1938) to understand or portray a whole frame; that is, something that neither exists nor was clearly outlined earlier. Yet, when that inspirational moment takes place it commonly sparks some idea or thought that will likely engender an innovative solution, a very special human creation, the understanding of a certain situation or just a conclusion to an intricate problem. Perhaps, therein lies the reason why Jung conceived it as the "noblest of human gifts". In this regard, Khatri and Ng(2000) envision intuition as a "holistic perception of reality that transcends rational ways of knowing". It must be also acknowledged that intuitive skills are clearly employed by rank-and-file people, and the situation is not different with top managers. More exactly, a manager who is worthy of praise uses it a lot.

6-Prayer mechanism & Intuition

Prayer can be employed in a lot of forms such as ritual, conversational, petition, meditative, thanksgiving, contrition, adoration, confession, sacrifice, intercession, contemplation, or vows (Poloma and Gallup, 1991; Baesler, 2003; Zaleski and Zaleski, 2005). Therefore, the most elucidative perception regards that prayer – be it verbalized or not – offers a channel by which one enters into a direct communication with God (Fontana, 2003) or another deity. According to Baesler (2003), it tends to enact an experience of mystical union with God (or whichever entity) by which the cognitive thoughts and expected behaviors associated with Christian values increase and thoughts and behaviors linked to sin decrease. There is reason enough to expect that prayers are a mechanism that trigger the best feelings, states and proposes in us. Fontana (2003), in turn, accounts for the fact that prayer can encompass a lot of things such as praise, gratitude, supplication, guidance, support, forgiveness, healing, spiritual strength, wisdom, or any thought or desire that is compatible with a loving and omniscient God. Research shows that those who usually draw upon prayer believe and feel they are supported by God in their problems and difficulties, even in those

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cases where it is impossible to pinpoint any solution or amelioration (Vasconcelos, 2009).
In contrast, Fontana (2003) raises other interesting points about prayer outcomes and scientific measures that must be mentioned. If prayer really does work on a level other than the purely psychological, it provides potential support for nonphysicality, for some form of contact between a nonphysical mind and energies unknown to science. In theory it should be possible to put prayer to scientific test, but the difficulties are formidable in that we have to disentangle the individual's own psychological resources from these hypothesized spiritual energies.
There is strong evidence that today's workers suffer great pressure from their employers to obtain significant organizational results. In a related vein, Poloma and Gallup (as quoted in Krause and Chatters, 2005) surveyed a sample of 1,980 individuals from different religious orientations about prayer practices and found that meditative prayer is most effective in exerting beneficial effects on psychological well-being compared to any other sort of prayer. Nonetheless, in their factor analytic study, they also found that conversational prayer is the type of prayer by which believers usually ask God to provide guidance in making decisions.
Spiritism Doctrine(SD) has since its inception attributed great importance to intuition capabilities. More exactly, both SD researchers and mediumship messages have highlighted the transcendent functioning of intuition on people's lives(Vasconcelos, 2009). There is an ongoing interplay between embodied spirits (we) and disincarnate spirits. Apropos this point, spirituality in the workplace theorists (e.g. Lewis and Geroy, 2000) examined some workers' perceptions(beliefs) about spirits or ghosts inhabiting the same building where they worked and obtained some very intriguing opinions. Actually, these scholars found that some workers believed that evil spirits used to possess their managers and coworkers. Therefore, intuition skill requires an extra effort to be activated even in corporate life. Apparently, intuition is rightly triggered through the prayer mechanism given that we all need to be, based on SD tenets, in "good spiritual shape" in order to be recipients of good suggestions and inspirations. Conversely, we could be guided to pursue wrong directions, make mistakes or bad decisions that we could regret(Vasconcelos, 2009).
SD vigorously emphasizes the importance of prayer as a transcendental mechanism. Further, SD explains that such mechanism works as a route or a telephone line by which any individual can establish a linkage between him or her and God, celestial entities or even disincarnate spirits such as parents, relatives or friends. In essence, prayer is an act of wholehearted communication, and, the more intense and pure it is, the greater the likelihood that one will be heard by deities. Similarly, Denis (2003) proposed that a prayer appeal that contains stronger and sincere impulses likewise yields more distinct and clear "revelation of the harmonies, the voices, the purity of their higher worlds.
It seems, therefore, that intuition is better enacted by praying mechanisms. The evidence suggests that both intuition and prayer are forces that must be coupled together in order to encourage a decision maker to reach, so to speak, wiser results or, to put it differently, maximized spiritual outcomes. In other words, the flow of ideas, thoughts, and insights are apparently optimized when this spiritual tool is activated.

7-Research methodology

The research method, qualitative strategy text grounded theory that the result of this way is create a theory and not proven or test. In this study, the Holy Qur'an as one of the main sources of Islamic knowledge considered. In addition, the interpretation of the Quran by the Quran as the best and most efficient method of interpretation is used. This only works on putting together verses to under-

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stand the meaning of words is not limited, but the common theme is the same and different chapter puts together the analysis and comparison and to understand the message of the verse, appeals by the way of thinking and ijtihad. After some renderings of proposed features and interviews with scholars and experts, Tafsir Al-Mizan elected to the position and reputation. Adopt practices to the Quran by Quran interpretation, validity and accuracy of theoretical and scholarly discussions of Allameh Tabatabai are among other reasons using this kind of interpretation. In the paradigm of positivism, experimental strategy plays a central role and desirable methodology is quantitative and statistical methods. Inadequate paradigm to explain the social behavior has led to major criticism comes on the paradigm (Mehrabizadeh et al, 2011). The rapid growth and extensive qualitative research and quantitative methods in recent years, can be the promise of creating theories indigenous movement and from the organizational environment and our society (Strauss & Corbin, 2008). One of the methods of qualitative is grounded theory method. Method using inductive and based on actual and qualitative data create theory. Today, it is one of the most popular strategies of qualitative research methodologies and every day increased the range of its use (Charmaz, 2000). Grounded theory is not a theory, but theory lies in the methodology used to explore data. Therefore, theories emerge slowly in a gradual abstract process of data (Reichertz, 2010). Importantly, in theory the Islamic approach, differences over doctrinal foundations of this approach can be managed by conventional science.(Danaeefard and Emami, 2007). Grounded Theory method is limited by breaking the mold of the past, which often derived from analogy rely on the theory test, the theory deals with. This has led the way with Islamic studies have more compatible. On the other hand grounded theory of how the process of data collection to final analysis and theory of markets and, unlike with the tradition of Islamic scholars (Mehrabizadeh et al, 2011). The grounded theory method, sampling is done no means the analyst, at the same time its data collection, coding and analysis and to improve their theory until the advent of what was decided in the future which are collected and where they find them. This sampling goes by the emergence of conceptual and theoretical efficiency limited by (Fernandez, 2004)

Importantly, theorizing with Islamic approach, principles different of this approach can dispute the approaches governing the management of conventional teaching. Accordingly, given the grounded strategy, theory based on data and not based on existing theory, therefore, adherence to religious doctrine and lack of bias, according to the previous theory better served (Danaeefard and Emami, 2007). Grounded theory method by breaking limited mold of the past, which often derived from analogy rely on the theory test, theorized. This has meant that this method is more compatible with Islamic studies. The process of grounded theory of how to collect data sorting process and final analysis and theories, not unlike the tradition of Islamic Scholars (Mehrabizadeh et al, 2011). The grounded theory method, sampling is done no means the analyst, at the same time its data collection, coding and analysis and improve their theory until the advent of what was decided in the future which are collected and where they find them. This sampling goes by the emergence of conceptual and theoretical efficiency is limited (Fernandez, 2004).

7-1-Research stages

The first step is to determine the subject (terminology): This study is mean mining. The titles that not received directly from the Quran, but from numerous matters and researchers sought to explore their views on the Quran. To achieve that in Islamic texts (Arabic), what word or words can be introduced synonyms intuition, extensive field studies conducted. The Regional scholars and academics that

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have experience and expertise in Quranic sciences and management issues, the meetings held. Any reasons and the holy quran and hadith, the word or words introduced. Besides referring to the book material, all find meaning words were proposed. However, during the later stages of development, words added to the vocabulary. Overall, criterion words, inspiration, revelation, and their derivatives, and related words for search assistance in the Quran selected.

Second stage, review and reflect on the verses of the Qur'an: The words identified in the previous step and translate verses (based on Al-Sharif interpretation) the verses of the Qur'an examined. For study and contemplation, light interpretations of comprehensive software used. The application shall include the full text of the Quran and its translation and interpretation is different, it has advanced search capabilities in each of them there are while communicating with a selected verse translations and interpretations at the same exact position on a page is visible.

Third stage: extract relevant concepts from Tafsir Al-Mizan. In this step by referring to the Tafsir al-Qur'an carefully evaluated and all following messages were in thinking. The selected verses before the study and ponder carefully conducted double. Accordingly, for each of the signs, message or messages related to mining research and to facilitate the recovery and processing of data in Excel came out in two stages, for each of them, was the right choice. The first stage and second stage interview by the investigator and exchanged views with experts. The review and reflect on the messages extracted, while the same of similar themes in literature, according to research problem increased homogeneity extracted message. Of course, the need for appropriate action continuously collects complete and correct data during the study (up to saturation point) done repeatedly.

Fourth stage: categorization (axial and selective coding): After work, the relative phase of data collection, classification and coding data as an important step in the sense of conceptual labels assigned to each of the messages arrived. These labels created gradually. By comparing different concepts, more common ground between them found enabling the classification of the same concepts in the same classification provided.

Fifth stage: developing a theory. At this stage, with the help of a continuous comparison between the signs, concepts, categories and submain and discussions with some experts and scholars, the theory was relevant to the investigation. The initial theory put at the disposal of experts in theology and Islamic management and based on expert opinions; the basic theory with minor modifications to the theory became final.

8-Results

8-1-Conceptual theory and Model

Intuition is a gentle song that refers to the place and says that this is what you do. Types intuition as inspiration, insight, power of distinction and is the divine light. Receive the Holy Quran intuitive context is needed (necessitating factors), and on the opposite side of it, there are factors that are prevented from receiving intuitive (deterrent factors). Necessitating factors consisted of two groups of safety and Causative. Causative factors are factors that cause human enjoyment of the blessings of his grace and safety factors, factors that hinder the effectiveness of satanic suggestions and desires (ie, what is called pseudo- intuition). On the opposite side of deterrent factors also includes two groups of deprivation factors and Heart veil. Deprivation of human factors causes lack of divine blessing and Veil heart, is what some people have created for themselves with misconduct. They have provided for their hearts and on the status of perception, seals made and thereby know your heart and intuition turned.

8-2-Types intuition

Inspiration. Inspired by the so-called inducing

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story of God on the human heart that motivates him to do nothing or leave anything. The divine grace, thought without perception and acquisition enters into the heart of man is a divine command. One of the signs that inspiration has pointed out, the verse 8 of Sura Shams is: "Then He inspired it to understand what is right and wrong for it. Inspired by the word(Shams: 8)". Inspiration means that something is in the heart occurred. It inspired by the meaning of decision and scientific knowledge of the news in the fall of man. This is an emanation of God and acknowledged that Allah in the hearts of anyone who wants to put (Al-Mizan translation, vol 20, p 500). Other Qur'anic verses that mention the word inspiration, verse 19 of Sura Naml is: "and he said," My Lord! Inspire me ...". Inspire in this verse means to convey something to the heart (Mofradat, Volume 22, page 391, line 17). Some analysts have said the verse above God inspired Solomon was what was in the hearts of ants (Al-Mizan, vol 15, p 503).

Because God loves his believing slaves, sometimes by showing some of the facts, they will help. Gasa: 7 & Taha: 38. At critical moments, the mother of Moses, had no decision-making power, heart inspiration came to her aid. Which inspired him to work was dangerous, but relieved, because it also inspired by the fearless and not grieve him (Al-Mizan: vol. 14, pp. 207 and vol. 16, p. 10). Verse 111 of Sura Maedeh shows that the disciples because they were faithful to God and the Prophet's time were really in every sense Mujahid in Allah's way, so that the Lord will inspire them to value it (Motahari, vol 27, p 262).

Power of Distinction. Power of Distinction in the Qur'an, means the judgment of right and wrong in cases where there is no evidence for it. The problem is that in some cases, the human mistake, and devious king of worth. This is where the insight and understanding strong requires a high level to be able to help him properly, to go towards the goal. Human performance effect in vision that has piety, in addition to science, nature, reason and experience, God makes him stronger sense of understanding and enlightenment gives him special. In verse 29 of Surat Anfal, we have: "O you who believe! if you fear God, He will grant you a distinction (to judge between right and wrong)". It means that if you have a divine duty to your Lord and recognized source of clean. That gives you insights that you can apply to clean things without virtue is not (Al Mizan, vol. 9, p. 56). So, virtue is one of the main causes of increased intuition.

Insight. Heart is the most important tool of the intuition. Heart recognition is light that God has imparted knowledge on the human heart (Ebrahimian, 1999). The heart eye or the conscience eye in the majority of religions, cultures and ethnic groups, sometimes with the title of the third eye, the intuition eye, the mind, the heart, presented (Barazandeh, 2004). The heart eye in Islamic culture more and more from all cultures and sacred practices is higher. Some of the Quran verses from the interpretation of visibility, then it have attributed to heart. As God has said: "The heart did not deny what it saw -Will you then dispute with him about what he saw?(Najm: 12-11)". Insight is a kind of intuitive understanding that is beyond perception with one of his physical senses (Al-Mizan, vol. 19, p. 7-47).

Divine Light.The Quran in Sura Hadid of light inside, especially for the heart and believing that the world is in need, it has learned: "and make for you a light with which you will walk(Hadid: 28)". As believers in the light of the knowledge that Allah has honored the light is eternal happiness for him (Al-Mizan, vol 15, p 168). The man is not enlightened, their happiness does not find a way to fire smoke envy and hatred and egotism and arrogance and attribute and other vices of the battle, his mind cannot spot the way he makes clear (Motahari, vol 22, p 144). In Surat Taghabun said: "Whoever has faith in Allah, He guides his heart(Taghabun: 11)". God's promise in this verse is true to his faith, knowledge and

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insight into the direction from which the heart is mentioned. Of course, knowledge that can be achieved through faith in God such as sensory and intellectual knowledge, but rather a kind of intuitive knowledge and mystical focus, the human heart (Ebrahimian, 1999(.

8-3-Pseudo-intuition

What is important in intuitive decision making recognize intuition from pseudo-intuition because both induce heart but one of the good and the right way to show other side of evil and the wrong way. Therefore, it is important to distinguish the two from each other. According to the concepts derived from interpretation of Quranic verses, main categories, pseudo-intuition, the two groups were satanic suggestions and sensual as Table 2:

8-4-Necessitating factors

Intuitive knowledge according to Quran requires proper context. As the seed grows in land preparation, seed of intuition will be grows in heart and clean soul. As long as the heart is seen living in the dark, deprived of access to the truth. Then he seen in heart bright light on his knowledge poured." and one whom Allah has not granted any light has no light(Nour, 40)". Necessitating factors is factors that shape and reinforce intuitions are the will of God. Based on Quranic concepts extracted, necessitating factors from the following two sub categories formed.

a.Causes factors: factors that cause human enjoyment of the blessings and grace of God.

b.Safety factors: Factors considered effective to prevent evil and sensual suggestions that what the study called pseudo- intuition.

According to these two subcategories, necessitating factors include11 components: Faith and good deeds, Piety, Trust, Sincerity, Charity, Strive for God, consent of God, remembrance of God, Taking refuge in God, Prayer and supplication, Patience and prayer.

8-5-Deterrent factors

One of the main aspects and categories extracted, "deterrent factors" based on Quranic concepts derived deterrents of the two subcategories of deprivation and heart veil.

a.deprivation factors: Intuition, inspiration and guidance from all kinds of blessings, grace and divine assistance, it gave some people having their own situation and others to deny its own benefit. Based on Quranic concepts extracted, deprivation factors are factors that are causing the lack of man divine blessing.

b.Heart veil: Veil that stubborn and rebellious people abuse their behavior, they have provided for their hearts and on the status of perception has sealed. It noted that men are always, at every level of the inhibiting factors are vulnerable, and thus detect lesions with special elegance.

According to these two subcategories, deterrent factors include11 components: Following whims, Following devil, Deny the signs of God, Worldly concerns, Oppression and aggression, Guilt, Ignorance and neglect, Forgetting God, Hypocrisy, Disbelief and polytheism, Arrogance.

9-Managerial implications and conclusions

Results of examine Latin scientific bases is authentic story of the world's attention to the topic of intuition in decision making, especial-

Subcategory	Concepts	Verse	Marker	Matching with Almizan	Other verses
Types	Satanic inspiration	the satans inspire their friends	Ana'am: 121	Vol. 7, p. 459	Zukhruf 36 and 37 - Mojadeleh: 10 - Shoara: 2-221 - Araf: 200 - Fesslat: 36 - Nas: 4 and 5
	Sensual inspiration	The(human) soul is certainly incites to evil	Joseph 53	Vol. 11, p. 269	Q: 16 - Qasas: 50 - Maedeh: 30 - Mohammad: 16

Table 2. concepts and evidence relevant to the subcategory "of pseudo-intuition"

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ly in the field of management. As noted, many of the researchers acknowledge, intuition is effective in management decision making. It does not mean that rationality and logical analysis is useful, but the decision needs to both rationality and intuition. In fact, the success of deciding depends on the balance between the two. The conventional approach to the issue is the definition of intuition, it stated that intuition and intuitive decision-making process within the complex, based on experience and individual judgment, is a particular rule does not follow from the nature of the mutation accelerated. In summary, the management conventional approach to concepts and terminology picked up unconscious, subconscious, intuitive judgment, visual thinking, and a sense of inner, subjective process for intuition considered. It should be noted that intuition not to be confused with feelings and emotions. To acknowledge the many researchers, intuition is not appropriate in all situations and it must be considered that the factors and circumstances includes: the size, performance, hierarchy and organizational culture, the nature of the job, time factors, environmental factors (lack of confidence, stability, complexity); individual factors (trust, experience, etc.); and rank and seniority manager, profile decision (uncertainty, the type of decision, the decision-making, etc.) among others. What seems most important is the vision, this is what causes people to acquire or upgrade skills and intuitive. The results of the review of research in this field, to factors such as knowledge, experience, involvement in solving the implicit learning, prayer, and others have had referred. In addition, of course there are circumstances that prevent intuitions, such as fear and dreaming.

Perhaps the most important managerial implications of this paper are that the use of intuition in certain conditions can be more effective, rather than purely rational and quantitative analysis used. Managers should be aware of the benefits of both approaches, intuitive, and logical to use them in the right place. The results show that the decisions leading organizations succeed and have a more intuitive rather than rational. Successful management with a small volume of information received, earlier than others receive; recognize opportunities and threats and act based on the total picture. Many management decisions, especially in terms of strategic issues and lack of information, the obscure process has nothing to do with rational methods adopted. Use intuition may be a gap in the rational analysis decision arises from uncertainty and lack of complete information. In a sense, rationality and intuition sides of the same coin.

Managers who believe in the Islamic ideology, all the physical and psychic factors involved in implementing things they know and act according to divine commandments so that they can benefit from the blessings of God in solving problems. Conventional models suggest that lack of belief and intuition in knowledge management or neglect of a basic component in the field of vision, leading to incomplete and sometimes incorrect approach to the concept of intuition. Based on the facts and concepts derived from the theory and the study of God's worldview was based on intuition and concept in this context is explained. What is the concept of revelation in the Quran is to intuition a spiritual force and superior intellect. Witness the fact that the director is clear and light as he helps in decision-making. Therefore, a Muslim director should not ignore the superior service.

Compare the Quran intuition about the factors and components of the conventional view in management science suggests that the two approaches define different witnesses that it was in the paper. The paper provides a framework-centered religion somehow enrich decision-making processes in the organization. Theory and extractive model of this study can serve as a model for the organization's intuitive decision making to decision-makers know that the witnesses accepted as a mental operation, it can be appropriate in

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some situations decision. Managers should be familiar with the actual value of intuition and its consequences. Proposed study and its implications intuition is part of the training managers. we found strong evidence that a Islamic-based framework might enrich the sensitive topic of decision-making processes in organizations. It must be recognized, on the other hand, that it relies on managers' needs, faith, and time constraints to draw upon the best mix of analysis. we also conclude that this Islamic -based framework probably enables decision makers to avoid injustices, to attract good spiritual influence, to repel bad spiritual influence and to enhance the accuracy of their final decisions.

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