Dialectical Idea About The Onset Of Management Information System Between Ancient And Modern

Prof. Dr Mohammed Abed Hussein Altaee

Zarqa University, Jordan

e-mail address: mohammed.abed.altaee@gmail.com

ABSTRACT:

Opinions varied about the first beginnings of the emergence of the idea of management information system and with the multiplicity they all moved away from the truth in determining these beginnings in revenue convincing evidence at hand. The study was conducted by focusing on the elements of the information system, which includes four elements inputs, processes, outputs and feedback through the use of Management Information System literature to expand the meanings of Quranic verses , deepen and develop the evidence, based on three of the interpretations, namely: in the shadows of the Qur'an (Qutb,1971) . And the whole of the Qur'an (AlQortuby, 1966) and the meaning of the glorious Qur'an (Pickthall, 1998).This study represents an attempt to prove this truth in advance of the firstbeginning of the emergence of the idea of the information system through the interpretation of the verses of the" Koran" and the "Hadith.The key findings are, the idea of the information system is an old idea emerged with the advent of creation and the creation of the heavens and the earth and them were associated in particular with the creation of the jinn and mankind, and this information system is characterized by as a very careful, well-known and precisely defined and reliable inputs, reliable and integrated processes and a clear, accurate, and efficient and effective. Integrated output, correct and confirmed.

INTRODUCTION:

Prevails agreement between researchers and specialists in the field of management and organization theory and Organizational Behavior, which the success of the administration in carrying out its functions depends on its success in the management of information that facilitates the task of management in making decisions in the exercise of these functions. And embodied this fact dramatically in the divine power miracle to manage this universe is strange and enormous through a system efficiently and effectively to the information , and with our belief in the absolute that God Almighty world of what was and what will be , and what if it was how to be , that does not conflict at all with the divine will in the existence of a comprehensive system of information geared to the management of this universe with a degree of perfection that live up to the perfection of God in the management of the affairs of the universe from the seventh heaven be imperfect absolute , but rather is achieved and correlated with knowledge of the absolute all large and small in the context of an accurate system information and a degree of absolute perfection and full also . Not least because of this that the

universe runs according to the system very careful not flawed, it must be accompanied by information system is also highly parallel sound. And management information systems, but described the weakness of efficiency and effectiveness when they are unable to provide the required information, which prevents the defect in the process of governance that rely on them in making decisions.

1-THE METHODOLOGY OF THE STUDY.

1-1 The problem of the study.

The following question represents a problem of this research: When did the idea of management information system emerged? We can be highlighted this problem in two aspects:

• Multiplicity of interpretations about the beginnings of the emergence of the idea of management information system, some researchers believe that this idea is relatively recent (Dickon, Gray &Wetherbe 1985). Others due this idea to the late nineteenth century (Murdick& Ross 1971). In the opinion of a third category that the idea dates back to the Babylonian covenants in the first period about (3500BC. AD. Almost).(Radford, 1978).

• Cannot find sufficient evidence in the literature of management information systems, which indicate the beginnings soundly , which stimulate researcher In the context of his passion for the subject to find such evidence in order to be pointing like this start .

1.2 Objectives of the study

The research seeks to achieve the following objectives:

• Provide scientific evidence that indicate the beginning of the emergence of the idea of management information system.

• Linking science represented by the theory of systems and management information systems and the " Quran" verses and "Hadith" .

• highlight how little human achievement at the top of a peak in the field of IT , and prepared a lot of people in the age of the miracle of humanity explosion of information and the information revolution in front of the divine miracle that is unmatched .

• Utilization , which reveals the science of facts and theories about the universe , life, and human understanding of the "Quran " , in honor of the Almighty, saying , " We shall show them our signs in the horizons and within themselves until it is clear he was right for them ," It is appropriate this reference

• Contrive all portrayed in the horizons of science and in the souls of the verses of the " Quran", and expand over the implications of the " Quran" in our perception with the recognition the fact that the text of the "Quran" is a fact in itself, regardless of science guided to the truth or was not able to.

1-3 hypothesis of the study.

The study was based on the hypothesis: the idea is a management information system is very old idea emerged with the creation of the" jinn" and "mankind" were associated with their presence and in particular and with the existence of the creature in general.

1-4 Study Methodology.

To test this hypothesis the researcher sought to take advantage of the literature of management information system in the expansion of the meanings of " Qur'anic Thunders " and deepened , taking into account the non- suspension of the theory of special scientific fact or a private match suspension and believable. Accordingly been clarified elements of the information system based on interpretations of the venerable Senate demonstrated through words or so in which the news reported on it, and by the vast majority. In particular, with regard to the provisions of the Koran and the development of evidence away from the interpretation of the Koran and away from the self-bias, so It has been limited to three of the interpretations, namely: in the shadows of the Qur'an (Qutb,1971) . And the whole of the Qur'an (AlQortuby, 1966) and the meaning of the glorious Qur'an (Pickthall, 1998).The choices of these three interpretations exclusively from a range of interpretations available for several things reflect the personal viewpoint of the researcher is not only these things are:

•Interpretation of (AlQortuby,1966) represents the first generation of commentators interpret the pole, while (Qutb,1971)and (Pickthall, 1998) interpretations a generation of contemporary commentators and thus collect researcher interpretation between the ancient and the modern .

• Most of the interpretations back to (AlQortuby,1966) to use the evidence in revenue to the interpretation of the verse .

• Involves the interpretation of the pole on a lot of evidence that indicate the Qur'an and the miracles that have been discovered by scientists in various disciplines and areas of scientific and humanitarian aspects in recent times.

• These three interpretations contribute to better serve the objectives of this research compared with other interpretations.

2-THE ELEMENTS OF MANAGEMENT INFORMATION SYSTEM:

Clarification the elements of the information system requires a brief idea about the elements of the management information system in order to facilitate the task of test the hypothesis of the research , bringing together researchers that the general model for any system - inclusive of the Management Information System - comprising four key elements are: input , processing, output and feedback . Following is an explanation of these elements (Krober, 1982).

2-1 Input:

   Represent the series of data that flow into the system to nutrition including arise from the data and what occurs to the position of the change, which requires that such data are in the form of a certain constant flow to ensure the renewal of the contents of the system of information constantly, and as consistent with the needs of the users of renewable and constantly changing. Data refers to the raw material used to generate information which are facts and descriptions describing events or certain facts, but they themselves do not give a significant enough that in the light of which can be the decision-maker relied upon in making the decision about the position or status subject of the resolution .This is required when compiling this data be accuracy and objectivity and try to stay away from improvisation and randomness, and

Prof. Dr Mohammed Abed Hussein Altaee , IJMEI Volume 1 Issue 6 Aug 2015

318

this can be achieved by answering the following questions:

- What are the types of data to be collected?

- What is the purpose of collecting this data?

-What are the sources from which this data is available where?

-When prefer to collect this data?

- What are the means to be adopted in the collection?

2-2 Data processes:

Management Information System accomplish a series of successive operations for converting input (data) into outputs (information) and these operations are as follows (Mohammed , 2007) :

- Feeding data. Through configured properly first and then entered into the system using the appropriate means, depending on the degree of technology adopted in the system.

- Filtration. Means sifting vocabulary data in order to exclude and isolate the vocabulary of the data is not useful or non- related to the subject or situation in question required decision-making, and limited to what is necessary, the only useful. And thejustifications highlight the need for Filtration is the following:

-Exclusion of vocabulary data redundant.

- Isolate the vocabulary of the data is not relevant.

-Vocabulary excludes extraneous data and anomalies.

-Exclusion of vocabulary data obsolete and dead.

-Pruning exaggeration and ambiguity.

-Remove the discrepancy between the data vocabulary.

-Ensure the comprehensiveness of the final vocabulary relevant to the subject of the decision situation.

-Storage. The information is stored in what is called the " Data base " within the files in order to keep them until the emergence needed again at a later date , and may be storage for short periods or long depending on the extent of the need to store them .

-Update. Means the renewal of the contents of the database system as it does not remain stored information that is static and stable, but it is updated over time through change depending on the changes taking place in the activities that generate the data from which such information is stored and is this update through the addition of new information were not previously existed in the files or amendments to existing information or delete the information existed and stored.

-Retrieval. Based on the justification for storing information in a database can take advantage of this information later when you need them appear again by various beneficiaries through retrieval depending on the time of the emergence of the need for it, and at the request of the beneficiary?

2-3 Outputs:

The output in the Management Information System is the information. The information means " data that have been processed so that the significance of certain unreliable by the decision-maker to draw a certain meaning or clarify things when confronted and assessment of the situation "

Prof. Dr Mohammed Abed Hussein Altaee , IJMEI Volume 1 Issue 6 Aug 2015

319

, in other words, is the vocabulary of data that has been picked up under the certain standards become so useful in decision-making . These outputs are presented in the form of reports take different forms.

2-4 feedback:

Refers to the process of the system control which is made through the matching between the planned outputs (targetinformation) and the actual output achieved from the system in order to detect deviations between them and correct the deviation down to the best possible performance of the system. The following figure (1), illustrates the elements of the management information system in the organization.
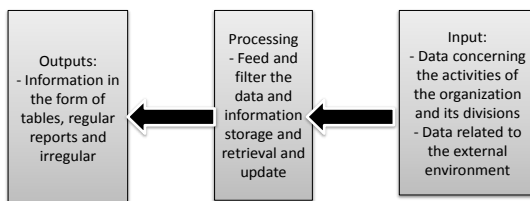

Figure (1)

The Key elements of the management information system in the organization

3-THE ELEMENTS OF THE INFORMATION SYSTEM IN THE LIGHT OF QUR'ANICMIRACLE.

Before talking about these elements in the light of Qur'anic miracle, we would like to note two major observations:

First. Researcher tried to avoid getting into controversial mental and verbal expressions about some as leading to a sense of staleness Qur'anic .

Second. Selected views on the face of the shootout and in line with the ideas presented in the conceptual framework of the elements of the management information system in the literature of the information system and not for the sake foreordained.

3-1 Input: (Qutb, 1971) indicates in the gallery interpretation of the verse " and fall out of the paper , but knows not a grain in the darkness of the earth nor damp nor crusty but in the book shown " The book is intended to board saved the considered angels so .. Does not he Almighty wrote to forget it inflicted, and was told he wrote a teach him to maximize it: any informed that this is not the reward for which no penalty is written , what about the reward and punishment.

From here, however, we believe the firm conviction with the knowledge of God full flour which is not hidden from him something in the earth or in the sky to the point that the human mind is infected fatigue which imagines briefing God with all this massive crowd of things, people and business intentions and motivation and movements in the world of perspective and the world of conscience, all of which are compared to the power of God and knowing something is moving. God says, "(He is) the knower of the Unseen. Not an atom's weight, or less than that or greater, escaped Him in the heavens or in the earth, but it is in a clear record " (Al Sheba verse: 3) .

However, we see that the inputs in the information system under Qur'anic miracle is the data for the" jinn and mankind ", for everything about them

Prof. Dr Mohammed Abed Hussein Altaee , IJMEI Volume 1 Issue 6 Aug 2015

320

issued (words and deeds) Proof of this is found in the following Quranic texts. Almighty says, " O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you. My tokens and warned you of the meeting of this your day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers " (Al cattle: 130). So there are very specific for the existence of the jinn and mankind is the function of the performed and carried out, it made very existence , and the Palace or the tire has been superseded by the very existence and became without a job and his life has become empty of intent ... Devoid of inherent meaning . Indicates " pole " here that the question and answer to committees with mankind those in charge of a single base , however , and since we do not know the colors of activity guaranteed by the jinn and the corresponding know the limits of activity required by a human through the Qur'an , a caliphate in the ground and requiring colors bioactivity in Building land and learn about the properties and their energies and their ammunition and components (Qutb, 1971). Based on this view of the adoption interpretations of Qur'anic texts in this study, to clarify the inputs as well as other elements is limited only on the activity of mankind without the gin , and then the implications are on both sides, two grounds : to say and work whether it is done in secret or in the manifest .

• With respect to "say" , there are many verses that refer to the compilation of the inputs on the basis of what comes from the words he says , as stated in this verse , " Alike of you is he who hides' the saying and he who noised it aboard, he who lurked in the night and he who Goethe freely in the daytime " (Thunder verse: 10) says Also , " We verily created man , and we know what his soul whispered to him and We are closer to him than his jugular vein "(Qaf verse: 16). The secret Webmasters in the chest and movement hidden in the dead of night, and all every underestimated and each of saying out loud and every whisper and every all those exposed.

• As for" work" , says the Almighty , " and ye (mankind) perform no act , but we are witness of you where ye are engaged therein " (Jonah verse: 62) , God Almighty with everyone and with everything all the time and everywhere familiar with the works , Seer of His slaves in his ability and his power and his knowledge, from here and to show the Webmasters of Mankind's works, God test them as stated in the text of the verse "that He might try you , which of you is best in conduct " (Hud verse: 7) . (Qutb, 1971) Say the scourge here is forknowledge, but God Almighty knows the scourge of Webmasters to show their hider actions and punished them as required by the will of God and justice .

3-2. Data processes: no different treatment processes in the information system of the universe from those in the Management Information System, which includes feeding and filter data and classified information storage, update and retrieval. Accordingto the verse " So make no haste against them (O Mohammed). We do but number unto them a sum of(days)" [15], everything from the words and actions of human calculated upon numberless expression here depicts the accuracy of processing portrayal . Felt it could clarify these processes as follows:

3-2-1.Data Collecting. This process can be illustrated through the interpretation of the verses

Prof. Dr Mohammed Abed Hussein Altaee , IJMEI Volume 1 Issue 6 Aug 2015

321

"Then whoso doth good works and is a believer, there will be no rejection of his effort. Lo! We record (it) for him " (The Prophets verse: 94), and do not think that Allah is unaware of what the wrongdoers "(Ibrahim verse: 42), " Or deem they that We cannot hear their secret thoughts and private confidences? Nay, but our envoys, present with them, do record " (Ornaments of Gold verse: 80), " When the two Receivers receive (him), seated on the right hand and on the left" [19], "Lo! There are above you guardians. Generous and recording " (Al-Cleaving verse: 10 and 11). When the persistence of these interpretations come up with the following:

• What is meant here is the sayings and deeds of the human beings which documented by the Angels authorized by order of God guide them in writing, according to the verse, " Generous and recording " (Al Qortoby,1966).

• assertion severe that all the same by a sergeant of the order of God watched and counted them and saves them a client by the order of God , all the movements of the human and cantonments between the two kings clients him on the right and on the North continued to receive from him every word and every movement and recording as it unfolds , as always at these censors of Angels human only when one of the three cases is the feces , "janaabah(Lack of Purity)" and washing (Al Qortoby,1966).

Peacekeepers that tracks everyone kept all his work is not exposed to the context here is not defined as more than they are of God's commands , and human enough to know that That there are angels keepers and writers both by binding. The emphasis of the argument and ordered him, "Mujahid"said with the knowledge of God with

all the information about each human, he has commissioned two angels in the night and two others were wounded in the day to document the each human beings actions and his saying in order to equip the evidence and argue on the Day of Resurrection on every human beings, one on the right and writes the good deeds and the second on the left and writes bad deeds (Al Qortoby,1966).

(Qutb, 1971) Confirms " We do not know how to score angels and how they write, it is prescient of the unseen , who do not know anything about him except from such texts . , We have to realize without the interpretation does not add to the significance of the term frank there is no need for the fantasies that are not based on . Our position about this superstition(Occult)that we receive as they are and believe it without searching in how it is done because it is not included in our tests the limits of human knowledge is not , he adds , " pole " We have We knew in our knowledge of the human apparent means of recording were not notified of our ancestors on PayPal and all this in our surroundings we humans do not need a fortiori that restrict the angels in a way recording certain derived from our perceptions limited human distal once and for all that the world unknown to us , who do not know him , but what tells us God without an increase , and this fact is enough in an image of the images and do not escape from its presence did not realize we were told us how it is done by God to reckon not calculated to make the effort to learn how it is done in vain .

3-2-2. Filter: embodied the Qur'anic verses filtering process several data formats can be summarized as follows :

• retain what the reward and punishment only , (AlQortuby,1966), refers here to the interpretation

Prof. Dr Mohammed Abed Hussein Altaee , IJMEI Volume 1 Issue 6 Aug 2015

322

of the verse , " This our book pronounced against you with work. L o! We have caused (all) that ye did to be recorded" (Crouching verse: 29) that the peacekeepers have every day what they wrote on the slave , then if they return to their place copies of deeds The evil is not permissible to shift the second edition . It was said that the angels lifted if the work of slaves God Almighty is to prove that he has what it reward and punishment , and fall from , inter alia, that it does not reward or punishment .

• retain what is necessary and the exclusion of what is not necessary; rule base is a requirement of faith to accept work. Almighty says, "Lo! As for those who believe and do good works—Lo! We suffer not the re-ward of one whose work is goodly to be lost " (The Kave verse: 30), this means that it has no value when God's work is not issued faith is not accompanied by faith, as in the verse, "A similitude of those who disbelieve in their Lord:Their works are as ashes which the wind bowed hard upon a stormy day. They have no control of aught that they have earned. That is the extreme failure " (.Ibrahim verse: 18) in other words, their frustrating unacceptable and does not get the infidel on any reward for acts of kindness in this world of frustration with disbelief. What was the good deeds they do "Criminals "from their point of view and thought it will document the advantages in their records, but these acts become interest-free and be strewn down the drain.

• doubling some vocabulary data whether it is bad deeds or good deeds Regardless of the amount, it may be multiplexed to ten times more than seventy times , and God multiplies who wishes without calculation.

With regard to double deeds"Islamic Sharia" has made it clear in many places that whenever doubled taboo also doubled penalties as in the text of the verse, "O ye wives of the prophet! Whosoever of you committed manifest lewdness, thepunishment for her will be doubled, and that is easy for Allah "(The Clans verse: 30).

And because of the high status and honor and preferred and advancement in rank to the rest of the women.(Al Qortoby,1966).With regard to double Favors came in many pictures can be summed up in three pictures are:

Double pay twice as in the verse "These will be given their reward twice over ,because they are steadfast and repel evil with good, and spend of that wherewith We have provided them " (The Story verse: 54), as narrated in "Saheeh Muslim" from Abu Musa that the Messenger of Allah, peace be upon him , said three pay the reward twice , a man from the people of the book safe in His Prophet and realized the Prophet Muhammad peace be upon him and believed in him and followed his sincerity double reward , and the slave who completed fully what is required of him by God and by the owner a double reward, and the man had a servant-maid so well gave her good food and the best behavior and set her free for the sake of God and then married her double reward (Sahih Muslim).

• multiplexed ten-fold, as in the verse, "Whose bringeth a good deed will receive ten-fold" (Cattle verse: 160) ,any of his penalty ten times than they should have and the good here faith, any of the came the testimony that there is no god but Allah hath every business in the world of good ten ilk of reward (Al Qortoby,1966).

• weakness absolute, as in the verse " Whoso brined a good deed will receive tenfold the like thereof, while whoso brined an ill deed will be awarded but the like thereof; and they will not be wronged " (The Cow verse: 245) ,this multiplier is not appreciated only God Almighty. Says "Cordovan" that God multiplies for a slave between seven to seven hundred times to wills than doubled. It was narrated. From "Abu Hurayrah", may Allah be pleased with him said: I heard Messenger of Allah, peace be upon him says that God Almighty gives his believer slave for every good deed two thousand of the advantages, and if God said it is a great reward , which is estimated of (Al Qortoby,1966).

3-2-3. Storing information : turn the data after filtering operations to information that is stored in the knowledge base , which consists of a large group of files , as it includes these files information about the creatures of the universe since the beginning From the moment of the creation of the earth until this moment , and these files may be classified on the basis of the creatures (angels , Human beings , gin , planets ....) , or on the basis of milestones for the emergence of the clans as is the case for humans , who led the Mini or appearing on the succession by the arrival of the Apostles them . What concerns us here is the files of human beings , it opens every human being has a file from the moment of creation and the store where all the information related to the day of reckoning . Almighty says , " Everything have We recorded in a book " (The Tidings verse: 29) ,and also " And all things We have kept in a " Imam", a clear register " (Yasin verse: 12). any all presented their work and all of their legacy from the effects of all written and countless ,is not something which does not forget. The "Imam " here as he sees it , " Cordovan " sheets business ,

then file a comprehensive and accurate business Subjects include comprehensive and accurate information so that you do not stray leaves incoming nor small nor large , but took them (Imam) . Because cloning is what he wrote peacekeepers to humans and the Treasury to raise the sheets business files which our concept of contemporary (Al Qortoby,1966) .

3-2-4. Update : With that faith does not indicate that the switch to spend a God and erasure of proof than ever by the judiciary, and the judiciary is a reality and it is inevitable steadiness and it is an expense of the reasons for which the yolk and God knows . God says "Allaheffaced what He will, and established (what He will), and with Him is the source of ordinance "(The Thunder verse: 39). Said "Akrema "Allah erases what he pleases means repentance from all sins, and to prove the merits instead of sins. Said" Saeed bin Jubair" means of the sins of His slaves and leaves wills do not forgive (Al Qortoby,1966) . Based on this, the process of modernization of the information stored in the Office of peacekeepers, any files in the subjects get through three formats achieved the first and second ones in the individual's life while you get the third after his death , and these formulas are:

• **Repentance of** His slave and asks pardon for his sins are offset by the forgiveness of God , and is in the meaning of the verse , " then the Lord for those who have worked evil in ignorance and repent thereafter and mended the Lord from beyond the Forgiving, Most Merciful " (The Bee verse: 119), this verse and others generally include repentant all to the day of judgment , whether was intended for the general and inclusive for all of creation , or to individual cases

Prof. Dr Mohammed Abed Hussein Altaee , IJMEI Volume 1 Issue 6 Aug 2015

324

, the asking for forgiveness with God or repentance forgive him .

• **Erase the bad deeds by good deeds**. Almighty says , "but one who repents and believes and does righteous Those replaces God their sins into good deeds , and Allah is Forgiving, Most Merciful " (The criterion verse: 70), which replaces the disadvantage by Repentance with advantages then added to their new good deeds . "Alzaggag" Said: Not replace good rather than bad, but repentance is installed instead of the bad, where are the good with repentance . "Abu Dhar" narrated from the Prophet "Muhammad peace be upon him" said: evil alter advantages. Reportedly switch Forgiveness is no God forgive them that evil does not change them that good deeds (Qutb, 1971),and from our point of view and in the context of the information system , whether the first or the second meaning , it falls within the concept of modernization.

• **Add the good or the bad ,** and modify the contents of the file through human action in his life and be rewarded for it and rewarded him after his death. At the right " of the age of the year good was his wages and wages of working out later but did not detract from their wages thing is the age in Islam a bad year was and it diminished the brunt of the work after it is that detract anything from their burdens " (Sahih Muslim). Within the same context, the verses came creams indicate what a person acquires in his life because God says , " A soul will know what it had sent before(it) and what left behind " (Al-Cleaving verse: 5), and the Almighty says also " On that day man is told the tale of that which he had sent before and left behind " (The Rising of the Dead verse: 13), which his work before his death, and including , etc behind the effects of this work

rewarding them after his death, whether it is good or was it evil . Some deeds which he doeth rewarded them twice, with respect to advantages, mentions "Abu Huraira" Prophet "Muhammad peace be upon him" as saying that " what caused the insurer of his work and his benefits after his death note his knowledge dissemination and a son valid left or Koran inherited or mosque built or built a house for the wayfarer or rivers conducted or charity directed his money in his health and his life caused after his death " (Al Qortoby,1966).

Regarding the baddeeds.Almighty says "That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear! " (The Beeverse: 25)."Mujahid" said carrying the burden of those who have misled not detract from sin deceiver something cause misguidance they like the sins of their followers (Al Qortoby,1966), narrated by "IbnMajah" in his "Sunan" from the Prophet "Muhammad peace be upon him", he said " whatever reason called misguidance to follow him like the sins of followed does not detract anything from their burdens " (SunanIbnMajah).

3-2-5. Recovery: The process of retrieval of information here in the form of notification every man in all his life in this world, where God tell them everything worked "On the day when Allah will raise them all together and inform them of what they did* Allah had kept account of it while they forgot it. And Allah is Witness over all things " (She That Disputed verse: 6. 7), Where people become deployed that day to see their work after that detects and publishes files deeds for the information on the rights of all his doing or what the words uttered by him. But all hid in his secrets, whether it was okay or ugly as the

Prof. Dr Mohammed Abed Hussein Altaee , IJMEI Volume 1 Issue 6 Aug 2015

325

Almighty says, "(Then) every soul will Know what it had made ready"(The Overthrowing verse: 14), which opened after it was folded. Meant here Newspapers works written angels where what do people of good or evil , and these newspapers folded death and publishes doomsday stand in every human being on his newspaper teaches including say money this book does not leave the small and large only learns them (Al Qortoby,1966) . Almighty says "And we set a just balance for the Day of Resurrection. So that no soul is wronged in aught. Though itis of the weight of a grain of mustard seed, we bring it. And We suffice for reckoners " (The Prophets verse: 47), and indicates " Qotub,1971" here mustard seed, small lost no weight nor value to be squeezed into a rock or floating in the sky or buried in the ground come by God and his ability do not leave it and his knowledge sued it (Qutb, 1971). (AlQortuby,1966) adds, he wanted to work and sin and acts of worship that is, those good or sin such as tablets come by God which demonstrate the comprehensiveness and accuracy of retrieving because "Mustard Seed" said to be common sense does not realize her weight as it does not outweigh the government balance.

3-3. Outputs: The outputs book publication that speaks the truth and who does not leave the small and large acts of slave only attached, which corresponds to reports in Management Information Systems. The concept of output in the form of the book mentioned many times in the Koran, Allah says , " And every man's augury have We fastened to his own neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open.(And it will be said unto him):Read the book. The soul sufficed as reckon against thee: his day. " (The Children of Israel verse: 13 and 14), and the Almighty says in another place ," And we task not any soul beyond its scope, and with Us is a Record which speaketh the truth , and they will not be wronged " (The Believers verse: 62). The book here is the report , which was prepared in light of the record sheets business we do not know what we humans did not instruct the whole this is a prescient do not know him , but as much as it tells us the Almighty . Narrated by "IbnMajah" talk about "Abdullah bin Omar" said: The Messenger of Allah, peace be upon him , " yelled a man from my nation on the heads of the creatures Venture upon ninety-nine record and the length of each record is beyond our sight, then says the Almighty God Do you deny this thing? Human says not Lord , God says: O my servant, Do wronged angels who wrote your actions ? Says no ..(AlQortuby,1966) . Narrated from "AnasIbn Malik " that the Prophet(Muhammad peace be upon him) , said , " Provides for the son of Adam three records doomsday: the record of the good work and the record of the sins and the record includes the blessings given to humans. These records or three reports involving their actions which they made in life , reflecting upon, and they audit , records are characterized as a comprehensive content -minute details did not leave moiety incoming nor Tents by small and large not included .

3-4. feedback : The feedback in the cosmic order , unlike feedback in the information system , which may involve the presence of deviation between the planned outputs and outputs the actual , in the information system of cosmic no room for fallacy and deviation points here, " pole " (Qutb, 1971). in the interpretation of the text verse " And We shall inherit from him that whereof he spoke , and he will come unto Us ,alone (without his wealth and children)" (Mary verse: 80) to the account that the Day of

Prof. Dr Mohammed Abed Hussein Altaee , IJMEI Volume 1 Issue 6 Aug 2015

326

Judgment will not accept nor fallacy typecast in power because they are impossible . In our view , the feedback here take formula reconsider reports the subjects that include , as we have said information about the actions and words of each slave slaves as is practical to return to the point input and enter new data and then perform processing operations mentioned above again and generate a new report with new information may be quite different from the information in the first report on everyone involved. has stated in the "hadith" from" Abu Huraira" that the Prophet(Muhammad peace be upon him) said, " Doomsday rights returned to its owner, even taken for a sheep without horns of a sheep with horns " (Sahih Muslim). Feedback focus here on the recalculation in light of the rights of other humans , it tells us the prophet(Muhammad peace be upon him) creations establishing the scales of justice to take away all his rights to take Favors of the oppressor to the oppressed so devoid of good deeds throws in Hell. "Abu Imamate" said: Prophet(Muhammad peace be upon him) said, "comes the unjust doomsday even if the bridge of hell between the darkness and the rugged extended to the oppressed , knew each other (the oppressor and the oppressed) and knew what injustice it, what has been who wronged and take his rights of those who wronged even divest in the hands of good deeds , if did not have the advantages of response from them their sins, even they throw in the nadir of hell. Noting that it does not conflict with the interpretation of the verse, "No laden soul can bear another's load" (The Children of Israel verse: 15). The following diagram illustrates the components of the information system in the light of Qur'anic.
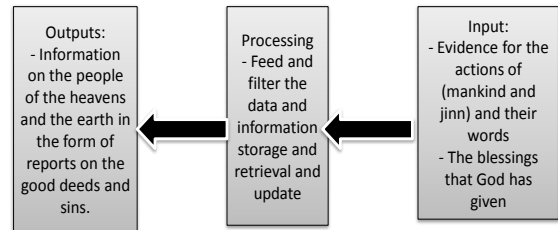

Figure (2)

The Key elements of the management information system in the light of Qur'anic

4-CONCLUSIONS :

In light of the previous display can be reached a set of conclusions are:

1 - The idea of the information system is an old idea emerged with the advent of creation and the creation of the heavens and the earth and them were associated in particular with the creation of the jinn and mankind.

2 - Inputs to the system are assembled and obtained only from within the cosmic order as the larger system which is not accepted by the largest system of it, it flows data in the information system of the cosmic internal environment of the system only.

3 - The outputs of the system characterized by complete accuracy other than postural information system according to the Almighty said , " and we put the scales straight to the Day of Resurrection

Prof. Dr Mohammed Abed Hussein Altaee , IJMEI Volume 1 Issue 6 Aug 2015

327

not remedy the same thing and that was the weight of a grain of mustard came out and enough our Accountable " (The prophets verse: 47). Thus the output of this system which is characterized by precision associated with the mechanics and laws of the universe, which is also characterized by precision.

4 - The available information is not only important for decision-making but also provide evidence outgrow the argument, Paradise her grades, in contrast hell consists of abysses according to what they are working and the mercy of God before all else. The end of the existence of this information system which is perfect is to establish a clear arguments and evidence unequivocal significance Almighty in all the reward or punishment inflicted slave Day of Judgment and Statement capacity mercy in forgiveness for the abuser and forgiveness of sins to grow in scale and frequent commission as stated meticulously in actions records.

5 - Beneficiaries of this information are the angels who use them in the implementation of the orders of Allah Almighty in all His creation by type of penalty, which bestowed on according to a published report.

6 - This information system is characterized by as a very careful , well-known and precisely defined and reliable inputs, reliable and integrated processes and a clear , accurate, and efficient and effective . Integrated output, correct and confirmed.

REFERENCES:

1- Dickon, Gray W. &Wetherbe, James C. (1985), "The Management of Information Systems", (Singapore: McGraw-hill, Inc.,).

2- Murdick, Robert G. & Ross Joel E. (1971), "Information System for Modern Management, "(Englewood Cliffs, Newjersy: prentice-hall, Inc.,) .

3- Radford, K.J. (1978), "Information System for Strategic Decision", (Englewood Cliffs, Newjersy: prentice-hall, Inc.,).

4- Krober, Danald W. (1982),"Management Information System", (London: Collar-Macmillan Publisher).

5- Altaee, Mohammed Abed Hussein (2007),"Management Information System", Dar Wael for printing and publishing, Amman, Jordan.

6- Qutb, Sayyid (1971), "in the shadows of the Qur'an," (Dar revival of Arab heritage, Beirut).

7. Al Sheba verse: 3. Seen as well in the verses: Al-Hajj: 7, arguing: 5, Al-Imran: 4, Iron: 12, Divorce: 24, Gain: 7, Taha: 3.

8. Al cattle: 130. Read also verses from Rahman: 38, custom: 2, King: 116, Believers: 56.

9. Qutb, Op cit, part 8, p 50.

10. Thunder verse: 10.

11.Qaf verse: 16. The same meaning in the verses of Ibrahim: 38, Bees: 19 and 23, Stories: 1, Taha: 7, prophets: 4 and 29.

12. Jonah verse: 62.

13. Hud verse: 7.

14. Qutb, Op cit, part 12, p 35.

15. Mary verse: 84. As well as verses of She That Is To be Exammed : 3, Exile: 18, Iron: 4.

Prof. Dr Mohammed Abed Hussein Altaee , IJMEI Volume 1 Issue 6 Aug 2015

328

16. The Prophets verse: 94.

17. Ibrahim verse: 42.

18. Ornaments of Gold verse: 80.

19. Qaf verse: 17.

20. Al-Cleaving verse: 10 and 11.

21. Al Qortoby, Abu Abdullah Mohammed bin Ahmed al-Ansari (1966), "combined with the provisions of the Qur'an ", 3rd edition, (House Science, Beirut), P181.

22. Ibid, p 247.

23. Locsit , Part 17, p 9.

24. Qutb, op cit, pp. 162-163.

25. Al Qortoby, Abu Abdullah Mohammed bin Ahmed Al Ansari, op cit, part 16, p 175.

26. Crouching verse: 29.

27. The Kaveverse: 30. Also see, Repentance: 130 Woman: 146.

28. Ibrahim verse: 18 read as well as verses like, Light: 39, The Troops: 66.

29. The Clans verse: 30. Also read TheCriterion: 69.

30. Al Qortoby, Abu Abdullah Mohammed bin Ahmed Al Ansari, op cit, part 14, p 174.

31. The Story verse: 54. Read also, The Prostration: 31 and Iron: 28.

32. Sahih Muslim, p 342.

33. Cattle verse: 160.

34. Al Qortoby, Abu Abdullah Mohammed bin Ahmed al-Ansari, op cit, Part 7, p 150.

35. The Cow verse: 245. Also reads: Iron: 11, 18, Mutual Disillusion: 17, Women: 40, the Troops: 10.

36. Al Qortoby, Abu Abdullah Mohammed bin Ahmed Al Ansari, op cit, Part 4, p 242.

37. The Tidings verse: 29.

38. Yasin verse: 12.

39. Al Qortoby, Abu Abdullah Mohammed bin Ahmed Al Ansari, op cit, Part 15, p 42.

40. The Thunder verse: 39.

41. Al Qortoby, Abu Abdullah Mohammed bin Ahmed Al Ansari, op cit, c 9, p 335.

42. The Bee verse: 119. Recite as well as verses: The ant: 11, Women: 110, The Enshrouded One: 2, Divorce: 8.

43. The criterion verse: 70.

44. Qutb, Opcit, Part 19, p 59.

45. Sahih Muslim, Op cit, p 1306.

46. Al-Cleaving verse: 5.

47. The Rising of the Dead verse: 13.

48. Al Qortoby, Abu Abdullah Mohammed bin Ahmed Al Ansari, op cit, Part 20, p 98.

49. The Beeverse: 25. Reads as well as Spider: 13.

50. Al Qortoby, Abu Abdullah Mohammed bin Ahmed Al Ansari, op cit, Part 10, p 96.

Prof. Dr Mohammed Abed Hussein Altaee , IJMEI Volume 1 Issue 6 Aug 2015

329

51. SunanIbnMajah, 73 p.

52. She That Disputed verse: 6. 7. As well, and also verses: The Congregation: 8 , Mutual Disillusion: 7, Luqman: 23.

53. The Overthrowing verse: 14.

54. Al Qortoby, Abu Abdullah Mohammed bin Ahmed Al Ansari, op cit, Part 20, p 234.

55.The Prophets verse: 47.

56. Qutb, Op Cit, Part 21, p 74.

57. Al Qortoby, Abu Abdullah Mohammed bin Ahmed Al Ansari, op cit, Part 21, p 67.

58. The Children of Israel verse: 13 and 14.

59. The Believers verse: 62. Recite verses as well as: Cave: 49, The Reality: 19, 20, 21, The Cleaving: 7, 9,18,20.

60. Al Qortoby, Abu Abdullah Mohammed bin Ahmed al-Ansari, op cit, Part 12, p 134.

61. Qutb, the source mentioned above, Part 16, p 54.

62. Mary verse: 80.

63. Sahih Muslim, Op cit., p 4679.

64 . The Children of Israel verse: 15.

65. The prophets verse: 47.

Prof. Dr Mohammed Abed Hussein Altaee , IJMEI Volume 1 Issue 6 Aug 2015

330