

Research Paper

Ethical Decision-making Model for Educators: Insights from Imam Sajjad's Supplications



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ABSTRACT

Background and Objectives: Ethical performance is essential for educational leaders, but the ethical decision-making (EDM) process is poorly understood in different contexts. Islamic countries, with a distinctive philosophy, require their theories of ethics. This study aims to explain a model of EDM based on the teachings of Sahifa Sajjadiyya, a collection of supplications and moral guidance by Imam Sajjad, the fourth Shia Imam.

Methods: This study was conducted to examine the text of Sahifa Sajjadiyya and extract all the concepts related to the ethics of managers using conventional content analysis. To ensure the accuracy of the interpretation, the researchers consulted various commentaries on the text, such as Riyadh-al-Salekin (in Arabic) and several Persian explanations. The consensus of researchers and external audits also verified the validity and reliability of the results.

Results: The model derived from this study has three main categories that every manager should consider in every decision: Necessities, facilitating factors, and inhibiting factors of EDM. Each category has interrelated subcategories.

Conclusion: According to the findings of this study, the central variable of this model is faith in God's absolute sovereignty as the basis for EDM. The influencing factors that can range from inhibition to facilitation include the manager's individual characteristics, organizational atmosphere, and community culture. These concepts can be used to design decision-making evaluation questionnaires for managers.

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Introduction

In recent years, special attention has been paid to organizational ethics, primarily ethical decision-making (EDM). While much has been published about the EDM process in organizations, much remains unknown [1]. The importance of EDM is undeniable given the level of illegal and unethical activities that continue every year and its costs for various sectors, including shareholders, employees, students, and others [2].

Despite the efforts of most organizations to implement comprehensive ethical programs, including the development of ethical codes, ethics training, the formulation of ethical charters, and the development of various ethical models, unethical behavior continues to persist worldwide. The significant costs to society resulting from unethical actions that are also preventable indicate that EDM is one of the most critical processes for creating a better world, not only in university management but for the entire society [3].

Ethical leadership can reduce corruption in public organizations in developing countries. Moral leadership is needed, especially in organizations that still struggle to establish a comprehensive ethical system. In addition, to reduce the incidence of unethical behavior and promote ethical behavior, managers of public organizations in developing countries should observe ethical standards and encourage subordinates to make decisions ethically [4]. This requires EDM considerations by leaders [5].

Some decisions can change human life; therefore, the issues in EDM can be considered the heart of leadership [6]; if leadership perspectives and beliefs are based on values, the changes it pursues in the organization can guide the organization within the framework of ethical laws. Leadership is not an individual activity, and without followers, leadership has no meaning [7, 8]. Therefore, the framework on which leaders make decisions certainly influences their followers [9, 10].

Research background

With the keywords 'educational management,' 'decision-making process,' and 'EDM,' SID IRANDOC, Magiran, and Noor Digital Library databases were searched in the Persian language from 2001 to 2021. A total of 43 articles and 699 theses, research reports and article summaries were obtained, most of which were review papers and reports. Without the term "educational man-

agement," numerous research studies related to decision-making in the final process of life, choosing treatment, and other matters related to therapy and medicine were unrelated to the present study. To select the appropriate approach for researching and investigating the scope of the problem in the world with keywords, such as 'educational management,' 'educational leadership,' 'moral and EDM' and 'higher education,' a search was conducted from 2000 to 2021 on the ProQuest, ERIC, OVID, Google Scholar and Web of Science databases.

The second part was a review of the texts to become acquainted with the studies done in the field of Sahifah Sajjadiyya. In this context, in the text and titles of the articles of Noor Digital Library, as the most extensive reference of Islamic sources and Qaimiyeh publications in Isfahan, the terms 'Sahifah Sajjadiyya' and 'Imam Sajjad' were searched in Persian texts.

Studies have shown that the traditional models of EDM may not be efficient enough to understand how leaders respond to ethical dilemmas under uncertainty and ambiguity. Leaders of organizations face environmental challenges and pressures that put them at moral risk. Hence, some may make unethical decisions under pressure, leading to unethical behavior [11].

Kashif et al. found that religiosity positively affects workplace ethical culture. Religiosity is an individual factor affecting the EDM process [12]. Islamic countries, having a unique philosophy of life and different cultures from other countries, need their theories [13]. There is a consensus regarding the critical role that leadership based on Islamic principles can play in improving intercultural understanding, increasing work quality and organizational effectiveness, and contributing to economic growth and societies with more sustainable growth and development [14].

The Sahifa Sajjadiyya is a comprehensive document that encompasses all divine, human, ethical, worldview, political system, rights, and invalidation of falsehood duties, and all the instructions in divine ordinances have been entrusted to the Ummah in the form of prayers. The scientific and cognitive foundation in the compilation of the Sahifa Sajjadiyya cannot be found in any technical, philosophical, or mystical book. This document is a practical guideline that can form the basis of a nation's life [15]. In recent years, research has been conducted on Nahj-al-Balagha and research institutions for Nahj-al-Balagha have been established. Still, extensive research on the Sahifa is also appropriate [16].

The significance of Sahifa Sajjadiyya, one of the most valuable Islamic inheritances, has not been recognized, and scholars, elites, and officials have paid no attention to it. This book has no place not only among Sunnis but also among Shiites, and it deserves to be studied and paid more attention to its various dimensions [17]. This book appears to be a prayer and is a complete and deep course in worldview and school, when Imam Sajjad (PBUH) did not have freedom of speech and expressed the complete principles of ethics and the proper method of planning social and political life in the form of prayer and supplication and spread among Muslims. The famous Egyptian interpreter 'Tantawi' says about the greatness of this valuable book:

Sahifa Sajjadiyya is the only book with science, knowledge, and wisdom that cannot be found in any other book. The misfortune of the Egyptian people is that they have not yet become aware of this precious and eternal prophetic work. The more I look into it, the higher I see it than the words of the created and lower than the words of the creator [18].

Therefore, considering the shortcomings in previous research, the current needs of the trainers and Shia communities justify the necessity of examining the elements of the educational system of Imam Sajjad's (PBUH) thoughts [19]. Therefore, the present research was designed and implemented to explain the EDM model of educational managers based on the supplications of Imam Sajjad (PBUH) in the Sahifa Sajjadiyya.

Methods

The present study was conducted with a qualitative approach using the conventional content analysis method. Although the general principles of content analysis are the same in the implementation, according to the studied texts, the researcher can be creative [20]. The research stages were as follows:

1) Setting the research objectives, problem, questions, and hypotheses

The research question in this study was about the EDM model based on Sahifa Sajjadiyya.

2) Selecting the research unit (Sahifa prayers)

To choose the original version of Sahifa from the [Noor Digital Library](#), [Wiki Shia website](#) and [Academic Jihad Scientific Information Center database](#). According to Sadrayi Khoyi, the oldest handwritten version of Sahi-

fa is kept in the Vatican Library. However, they admit they found no trace in the Vatican Library's catalog. After that, Sahifa Sajjadiyya was written by Ibn Malik in 1025, and it is considered the oldest handwritten version of this book in the world [21]. To implement this step, the text "Sahifa Kamleh Sajjadiyya," which is known as a famous document, was used. The translation and explanation of Ayatollah Hassan Mamdouhi Kermanshahi was the basis that focused on extracting the meaning and concepts related to EDM. Then, by searching the texts of other translators, similar cases were categorized, and other cases were recorded in a separate table. The document's original text was identical in most copies, and the only difference was in the document's text, according to Ibn Shakib that differences have been written as subtitles in different cases. Therefore, the unit of research was the text of the prayer and the translation and descriptions available to the research team, which are mentioned in the sources.

3) Creating themes and sub-themes of the research based on the text of the prayers

4) Encoding

In this section, semantic units were formed; then layers were created, and ultimately, the main themes were obtained, presented in the results section tables on how the main themes were constructed.

5) Coding control and accuracy

To ensure the accuracy of the coding, in addition to reviewing multiple translations, the research team extracted the codes separately and then discussed the cases of disagreement in sessions.

6) Research Reliability and Validity

The entire text was reviewed by external reviewers (other than the research team) who were familiar with the concepts of the manuscript.

7) Data analysis

In content analysis, data were collected and analyzed simultaneously. After repeated study and review of the texts, this research was not limited to mentioning the superficial meaning of words and quantitative analysis. Still, qualitative concepts and themes were analyzed using MAXQDA software, version 20 with various interpretations.

Table 1. Main classes and sub-classes and references of the text of Sahifa Sajjadiyya resulting from the complete text of Sahifa and the available explanations and interpretations

Categories	Sub-classes		Based on the Text of the Prayers
Necessities	Having human nature		1 st
	Faith in the sovereignty and absolute power of God		6 th , 1 st , 27 th , 36 th , 31 st , 47 th , 48 th
	Sincerity		1 st , 28 th , 29 th , 31 ^s , 33 rd
	Heart health		5 th
Facilitating and inhibiting factors	Decision-maker	Positive and negative traits	2 nd (complete), 6 th , 7 th , 20 th , 8 th , 42 nd , 52 nd
	Decision-making subject	God's satisfaction	5 th
		Benevolence considering global interests	2 nd , 6 th , 26 th , 27 th
		Moderation	20 th
		Considering decision-making as a divine test	14 th
		Foresight and future outlook	48 th
	Background factors	Societal culture	26 th
		Organizational atmosphere	20 th

Results

After reading and rereading the text of the classes according to the necessities, the facilitating factors of EDM were divided into three general categories, factors related to the decision-maker, factors related to the decision-making subject, and background factors, including the culture of society and organizational atmosphere. Table 1 presents the classes and references related to the text of the prayers in semantic units.

Necessities

The concept of necessities in EDM is something that, if ignored, makes it impossible to make an ethical decision. It seems that the first prayer of Sahifa Sajjadiyya is where the Imam (PBUH) says after praising God:

(8) وَالْحَمْدُ لِلَّهِ الَّذِي لَوْ حَبَسَ عَنْ عِبَادِهِ مَعْرِفَةَ حَمْدِهِ عَلَى مَا أَبْلَاهُمْ مِنْ مَنِّهِ الْمُتَتَابِعَةِ، وَاسْتَبَعَ عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَنَاطِرَةِ، لَتَصَرَّفُوا فِي مَنِّهِ فَلَمْ يَحْمَدُوهُ، وَتَوَسَّعُوا فِي رِزْقِهِ فَلَمْ يَشْكُرُوهُ (٩). وَلَوْ كَانُوا كَذَلِكَ لَخَرَجُوا مِنْ حُدُودِ الْإِنْسَانِيَّةِ إِلَى خَدِّ النَّهْمِيَّةِ فَكَانُوا كَمَا وَصَفَ فِي مُحْكَمِ كِتَابِهِ: «إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا» (١٠). وَالْحَمْدُ لِلَّهِ عَلَى مَا عَرَفْنَا مِنْ نَفْسِهِ، وَالْهَمَمْنَا مِنْ شُكْرِهِ، وَفَتَحَ لَنَا مِنْ أَبْوَابِ الْعِلْمِ بِرُبُوبِيَّتِهِ، وَدَلَّنَا عَلَيْهِ مِنَ الْإِخْلَاصِ لَهُ فِي تَوْحِيدِهِ، وَجَنَّبَنَا مِنَ الْإِلْحَادِ وَالشَّكِّ فِي أَمْرِهِ [22].

(8) Praise be to Allah, who, if He had withheld from His servants the knowledge of His praise for what He has afflicted them with of His continuous bounties and not bestowed upon them His apparent blessings, they would have acted in His favor without thanking Him. They expanded their sustenance without gratitude (9). If they did, they would go beyond the bounds of humanity to the level of animals, as described in His decisive book: "They are not but like livestock; rather, [even] more astray in (their) way" (10). Praise be to Allah for what made us aware of regarding Himself, inspired us with gratitude, opened for us the doors of knowledge through His lordship, guided us to sincerity in His monotheism, and kept us away from disbelief and doubt in His command [22].

Having human nature

Experts in management science have expressed decision-making as a unique human ability. An interesting point is that at the beginning of Sahifa Sajjadiyya and in the first prayer of the Imam, he differentiates between humans and animals by referring to a verse of the Quran. Therefore, having human nature can be considered a prerequisite for EDM. The Imam describes ingratitude towards God as the limit of leaving humanity and going to the abyss of animals. The importance of gratitude

from the Imam's perspective is such that only the word "Alhamdulillah" is mentioned 33 times until the end of Sahifa. One of the characteristics of this praise is that its source is knowledge and recognition. Among the other things that take a person out of the realm of humanity is taking possession of God's blessings, the consequences of which are considered nothing but destruction.

Facilitative and inhibitory factors of EDM

The factors related to the decision-maker include belief in the sovereignty of the will of the creator, intention, knowledge, certainty, justice, benevolence, moderation, courage, decisiveness, and meritocracy. The issue of ethics is closely related to the personal characteristics and conduct of individuals. The first and most important aspect of ethics is related to human actions, which require moderation in performance and attitude. In particular, managers should, concerning management, managerial activities, decision-making processes, and leadership, not only with colleagues and superiors but also with citizens and the general public, behave based on the fundamental principle of democracy and its main feature, public participation in public affairs.

Faith in God

In Imam Sajjad's (PBUH) logic, the essence of all human behavioral values returns to faith in God. Without faith, ethical values do not materialize from an Islamic perspective. It is also extracted from the first verse of the fourth supplication that faith is the source of decisive decisions and the most significant force that can pull the true nature of human beings out of the veil and remove its barriers [15].

Ayatollah Mesbah Yazdi writes: Faith has two pillars: One pillar is knowledge and understanding, and the other pillar is loving and desiring. A person can know many things but not be interested in achieving them. If these two pillars are achieved, a person acts, and someone who wants complete faith performs the best deeds [23].

... وَبَلِّغْ بِإِيمَانِي أَكْمَلَ الْإِيمَانِ، وَاجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ، وَأَنْتَهُ بِنَيْتِي إِلَى أَحْسَنِ النَّيَّاتِ، وَبِعَمَلِي إِلَى أَحْسَنِ الْأَعْمَالِ.

And complete my faith with my faith, and make my certainty the best of certainty, and let my intention be the best of intentions, and my actions the best of actions (Sahifa Sajjadiyya prayer, 20 first verses) This faith is not only in words, but its essence is realized in the human soul and it gives a person a personality that covers all his states of being, and the denial of others and the fault

finding of ill-wishers do not prevent him from continuing on his way. Therefore, faith is a foundation that is mixed with the human soul and plays a fundamental role in building his transcendental nature [15]. In the seventh supplication, Imam (PBUH) refers to God's will:

يَا مَنْ تَحَلَّى بِهِ عَقْدَ الْمَكَارِهِ، وَيَا مَنْ يُفَقِّأُ بِهِ حَدَّ الشَّدَائِدِ، وَيَا مَنْ يُلْتَمَسُ مِنْهُ الْمَخْرَجُ إِلَى رَوْحِ الْفَرَجِ (٢). ذَلَّتْ لِقُدْرَتِكَ الصَّعَابُ، وَتَسَبَّحَتْ بِلُطْفِكَ الْأَسْبَابُ، وَجَرَى بِقُدْرَتِكَ الْقَضَاءُ، وَمَضَتْ عَلَى إِرَادَتِكَ الْأَشْيَاءُ (٣). فَهِيَ بِمَشِيَّتِكَ دُونَ قَوْلِكَ مُؤْتَمِرَةٌ، وَبِإِرَادَتِكَ دُونَ نَهْيِكَ مُنْزَجِرَةٌ.

Oh you, through whom the knots of difficulties are untied, and by whom the limits of hardships are surpassed, and from whom the way out to the spirit of relief is sought (2). It is by your power that the obstacles are humbled. By your kindness that the means are facilitated, and by your decree that the affairs run, and by your will that the things come to pass (3). Therefore, they are submissive to your will without your command and obedient to your desire without your prohibition...

In his interpretation of this passage, Tayyib Niyā writes: All events and affairs in the world are in the hands of the mighty God, who has complete control over His creatures, and no movement in the world occurs and no eyelash twitches, except by divine permission and will. In the pure and perfect mysticism of the infallible and pure family (PBUT), absolute sovereignty is from God, and all creatures need His court [24].

A manager who believes that only God is the solution to all problems and only by the power of God, the difficulties can be resolved by an infinitely powerful force as their support. Such a manager never reaches a deadlock in dealing with problems. When a manager with faith believes that no one can prevent what God does and no one can make easy what God makes difficult, their daily decisions and performance are influenced by this faith. This manager does not become despairing when faced with unresolved issues and moves forward by resorting and relying on God because they know the key to the secrets lies in God's wise plan. At the beginning of the coronavirus outbreak (March 3, 2020), the supreme Leader, Ayatollah Khamenei, recommended people not only seek refuge and attention from the creator but also recite this prayer in that regard.

Intention

It can be concluded from the supplications of Sahifa Sajjadiyya that intention is a crucial element in decision-making:

انْتَهِي نِيَّتِي إِلَى أَحْسَنِ النِّيَّاتِ، وَبِعَمَلِي إِلَى أَحْسَنِ الْأَعْمَالِ. اللَّهُمَّ وَفِّرْ بِلُطْفِكَ نِيَّتِي.

Finish my intentions with the best intentions and my actions with the best deeds. O Allah, multiply my intentions with Your kindness.

From a religious perspective, intention is very influential in the health or corruption of an action, and no action is possible without intention. The most crucial factor for the value of an action is intention. Usually, no one is aware of another's intentions among humans, and only the person himself is mindful of his intentions; of course, it may be possible to find out someone's intention based on evidence and clues [25].

Awareness

Imam Sajjad (PBUT) says in the eighth supplication: "O Allah, I seek refuge in You from... speaking about knowledge without knowledge." Management scholars consider recognizing the real need in achieving the goal as part of the decision-making process. A manager who wants to act based on the teachings of Sahifa Sajjadiyya must first be familiar with the ultimate goal that the Imam has expressed for humanity. The highest determination of the mystics and the seekers of truth decide to reach divine proximity, which the Imam asks God for in this supplication: "...Send blessings upon Muhammad and his family, and bring us near to you..."

Proximity to the Almighty is the most significant goal that God's friends pursue. Pursuing this goal influences people's thoughts, words, and actions, and attention to this lofty goal and the love of reaching it makes every difficulty and hardship in the world accessible for them. Only with scientific, ethical, and spiritual capital can a person claim to be a traveler on this path.

Certainty

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَبَلِّغْ بِإِيمَانِي أَكْمَلَ الْإِيمَانِ، وَاجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ، وَانْتَهِي نِيَّتِي إِلَى أَحْسَنِ النِّيَّاتِ، وَبِعَمَلِي إِلَى أَحْسَنِ الْأَعْمَالِ» (١)

O Allah! Bless Muhammad and his family, perfect my faith to the highest level of faith, make my certainty the best of certainties, and direct my intentions to the best of intentions and my actions to the best of actions (1).

In this prayer, the Imam emphasizes the acquisition of the best certainty. In another supplication from the other infallible, it is mentioned about Imam Sajjad (PBUT):

"...The master of God's servants, the heir of the world, the leader of guidance, the shining star and the high lantern, the dispeller of polytheism and doubt, and he is certainty" [26].

Mamduhi explains in interpreting this prayer

Choosing the best is not a criterion for the health of the human soul, but rather what is evidence of mental health and resilience. These experiments catch up with humans in various cases, and humans must do their duty. What they had obtained with complete caution showed extraordinary stability in preserving it, which became a lesson for future generations. This can emphasize the importance of decisiveness in implementing a decision based on faith and certainty [15].

Justice

Justice in the broadest sense includes the rights of God over man, man over man, and man over himself. Imam Sajjad (PBUT) praises the Almighty God in the first prayer, the first paragraph, and then draws our attention to the justice of God:

وَجَعَلَ لِكُلِّ رُوحٍ مِنْهُمْ قُوتًا مَعْلُومًا مَقْسُومًا مِنْ رِزْقِهِ، لَا يَنْقُصُ مِنْ رِزْقِهِ نَقِصٌ، وَلَا يَزِيدُ مِنْ نَقْصٍ مِنْهُمْ زَائِدٌ. ثُمَّ ضَرَبَ لَهُ فِي الْحَيَاةِ أَجَلًا مَوْقُوتًا، وَنَصَبَ لَهُ أَمَدًا مَحْدُودًا، يَنْتَظِلُ إِلَيْهِ بِأَيَّامِ عُمُرِهِ، وَيَرْهَقُهُ بِأَعْوَامِ دَهْرِهِ، حَتَّى إِذَا بَلَغَ أَقْصَى أَثَرِهِ، وَاسْتَوْعَبَ حِسَابَ عُمُرِهِ، قَبَضَهُ إِلَى مَا نَدَبَهُ إِلَيْهِ مِنْ مَوْفُورِ ثَوَابِهِ، أَوْ مَحْذُورِ عِقَابِهِ، لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى. عَذْلًا مِنْهُ، تَقَدَّسَتْ أَسْمَاؤُهُ، وَتَظَاهَرَتْ أَلَاؤُهُ، لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ.

And He made for each soul among them a known portion of sustenance. It does not increase for those who have more or decrease for those who have less. Then, he set a limited time for them in life and appointed a fixed term, which they will reach in their days and years until they reach the end of their impact and understand the calculation of their life. He will take them to what he has promised them of abundant reward, or warned them of punishment, to reward those who did evil according to what they did, and reward those who did good with the best reward. Just and holy are His names, and his blessings are apparent. He is not asked about what he does, but they will be asked.

In the sixth prayer, God testifies explicitly to the justice of God: "I bear witness that you are the God, there is no god but you, standing for justice, fair in judgment...". In the prayer "Makarem al-Akhlaq," he asks God to "Adorn me with the adornment of the pious, in the spread of justice." According to the Imam, the expansion of justice is

of such importance that he considers it as the adornment of the place of the pious. The meaning given for justice is to place everything in its proper place.

Nekunam writes in the Sahifa of Eshgh to explain this prayer: "Everyone, in any responsibility he holds, from the leader and president to the lawyer and teacher, according to their responsibility, must be equipped with justice and its levels. Then, he refers to Imam Ali's (PBUT) saying that a government can endure disbelief but not oppression. He considers the principles of endeavor and justice as the foundation of Shiism. He writes that if an Islamic system does not make justice its profession, it loses its legitimacy, and those who follow this injustice are also responsible and must be held accountable.

Speaking the truth, doing the right thing, acting according to the Sharia system, implementing divine limits, and not considering friendship and kinship is nothing but justice. Imam Sajjad (PBUT) has emphasized attention to justice in various places. He also says in supplication for the neighbors: "And what I want for my relatives, I want for my friends and neighbors, and what I mean for my relatives and friends, I consider for them." Also, in supplication for Imam Zaman (AS), he says: "O Allah... let injustice perish by (him) and let justice prevail by (him)". In response to a person who asked the Imam about the commonalities of divine religions, he said: "Speaking the word of truth, judging justice and giving, and keeping a promise" are the commonalities of divine faiths [27].

Justice is the essential attribute of a believer and the most prominent feature of a religious government. According to Imam Khomeini, justice is the pinnacle of morality and the sign of the correctness of all powers [28]. Research in organizational justice has shown that the manager's attention to fair behavior in resource distribution processes leads to employees trusting him and paying more attention to carrying out tasks and implementing organizational policies and plans [29].

In organizations that have a wide-ranging impact on people's lives today, justice is not just an ideal but a necessity. It could be argued that the vital indicator of organizational justice and the most fundamental indicator is the appointment and justice of managers and leaders [30]. Examples of decision-making responsibilities include planning, organizing, and prioritizing tasks. Determining how to allocate resources and assign responsibilities all have implications for employees. Therefore, employees' perceptions of justice are based on observing and evaluating multiple decision-making by leaders [31].

Benevolence

One of the concepts that Imam Sajjad (PBUT) repeatedly mentioned is benevolence toward people. They mention it as one of the characteristics of the Prophet Muhammad (PBUT) in the position of ruling the Islamic society: "And occupy yourself with advising the people of your call; and those who respond to advising and benevolence do not spare any effort." He also says: "And I bear witness that Muhammad is your servant and messenger and your chosen one among all people, the one to whom you entrusted your mission and he fulfilled it well, and you commanded him to benevolence towards his nation, therefore, he showed benevolence to them." As the nation's leader, God assigns the Messenger of God to benevolence. Every manager and leader of an organization should consider benevolence towards people in their decisions, inspired by the noble Messenger of God [15].

Imam Sajjad (PBUT) asks God to "... reward people for goodness through me, and do not diminish it with wrongdoing." Benevolence is about loving and wanting the well-being and prosperity of Muslims, and reform is one of the most outstanding examples of benevolence. Although the principle of benevolence is essential for the general public, it is more critical for someone with the power and distribution of resources [28]. The benevolent aspect of any decision is essential for its ethical and proper management.

Moderation

"O Allah, bless Muhammad and his family, and grant me moderation." The economy is about intention. Majma' al-Bayan and Riad al-Salikin have brought the economy to mean moderation. Therefore, the economy is between excess and extravagance. Majma al-Bahrain has defined economy as moderation, meaning the best of things is moderation.

The intention is moderation and elimination of extremes and is the very straight path that the Almighty has sent the prophets to present. Those who follow the path of moderation in various aspects of life ultimately achieve happiness. In contrast, those who abandon this path and incline towards deviation will fail and ruin [32].

One of the struggles of human life is excesses in all areas. A review of hadiths and verses shows that a Muslim should consider moderation in all dimensions, from loving one's child to eating, drinking, meeting friends, joking, and even worshiping. Observing moderation in

decision-making -- neither rushing nor acting slowly -- in punishment and encouragement, at work, in looking at people, and so on, has been mentioned in numerous narrations [33].

Courage

Courage prevents a person from being deceived by the false promises of others and from being influenced by orders and promises in decision-making. Imam Sajjad (PBUT) requests God: "... And keep me far for the one who offers me false promises. Some people may offer various proposals to the manager to gain service, accepting which is unjust and not compatible with justice in society [34]. In the third paragraph of the fifth supplication, Imam Sajjad (PBUT) asks God:

اللَّهُمَّ اغْنِنَا عَنْ هَبِّهِ الْوَاهِبِينَ. بِهَيْبَتِكَ، وَاكْفِنَا وَخْشَةَ الْقَاطِعِينَ. بِصَلَّتِكَ، حَتَّى لَا نَرْغَبَ إِلَى أَحَدٍ مَعَ بَذَلِكَ، وَلَا نَسْتَوْجِشَ مِنْ أَحَدٍ مَعَ فَضْلِكَ.

Oh God, make us independent of the mercy of the forgivers and protect us from the fear of those who have cut us off so that we do not desire anyone after you, and with your grace, we do not fear anyone.

Anyone who relies on God as an eternal and infinite power and considers him the absolute ruler of the endless world ("Oh, you who your kingdom has no end") does not fear any other power in their decision-making and no threat or intimidation from earthly and material beings can disrupt their will in making the right decision. Someone who sees God as the source of bestowal and grace does not have their eyes on the hands of the servants for bribery and reward and considers himself to be in no need of the givers of earthly benefactors.

According to Imam Sajjad (PBUT): "O Allah, only those who are dependent on the grace of your power, those without need are able only by your increasing power." But suppose one's heart becomes attached to material powers and individuals of status. In that case, it doesn't take long for someone to feel scared and defeated when their power crumbles and their paper house collapses, forcing them to change course - according to their pleasing nature.

Decisiveness

A ruler and manager must act decisively in decision-making, and opposition from individuals - whether well-intentioned or malicious - should not lead to a change in a carefully made decision. Imam Sajjad (PBUT) emphasizes the necessity of decisiveness in society, saying that

the ruler must strive to revive the teachings of religion that the oppressors have eradicated from society. Because this goes against the prevailing norms in society, it requires decisiveness:

وَ أَخِي بِهِ مَا أَمَاتَهُ الظَّالِمُونَ مِنْ مَعَالِمِ دِينِكَ وَ اجْلُ بِهِ ضِدَاءَ الْجَوْرِ عَنْ طَرِيقَتِكَ.

"O God! Revive through him the signs of your religion that the oppressors have destroyed, and remove the sound of oppression from your path."

Creating security in society is one of the manifestations of the rulers' decisiveness, achieved by the timely punishment of criminals and the implementation of divine boundaries in society. A successful ruler does not doubt himself in creating security and uses all national resources to achieve it. Every institution as a small society and every manager as its ruler can benefit from these teachings in decision-making.

In the fourth supplication, Imam (PBUT) says:

اللَّهُمَّ وَ أَتْبَاعَ الرُّسُلِ وَ مُصَدِّقُوهُمْ مِنْ أَهْلِ الْأَرْضِ بِالْغَيْبِ عِنْدَ مُعَارَضَةِ الْمُعَانِدِينَ لَهُمْ بِالتَّكْذِيبِ، وَ الْاِشْتِيَاقِ إِلَى الْمُرْسَلِينَ بِحَقَائِقِ الْإِيمَانِ فِي كُلِّ ذَهْرٍ وَ زَمَانٍ أَرْسَلْتَ فِيهِ رَسُولًا وَ أَقَمْتَ لِأَهْلِهِ دَلِيلًا مِنْ لَدُنْ آدَمَ إِلَى مُحَمَّدٍ -صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- مِنْ أُمَّةِ الْهُدَى وَ قَادَةِ أَهْلِ التَّقَى، عَلَى جَمِيعِهِمُ السَّلَامُ، فَأَذْكُرْهُمْ مِنْكَ بِمَغْفِرَةٍ وَ رِضْوَانٍ.

O Allah, remember the forgiveness and satisfaction of the followers of the prophets, those who have believed in all the calls and orders of the prophets and have believed in the unseen. Then, when the disbelievers and infidels opposed and constantly denied the prophets, they never left the scene and surrounded them and loved them with true faith...

Meritocracy

As mentioned in previous chapters, decision-making and management cannot be separated. Every manager's first dilemma is to decide whether to accept or reject a responsibility. Imam Sajjad (PBUT) guides believers in this regard. He seeks refuge in God to avoid doing something he does not deserve: "Oh God! I seek refuge in you from asking for what is not our right.

Haqshenas quotes Delshad that when someone is not suitable for a job and lacks the necessary qualifications for responsibility, various injustices and corruption occur in society. Placing a person in a position for which he is not qualified leads him away from human ethics, and the person who disregards ethical boundaries easily

violates personal, social, material, and spiritual boundaries and becomes prone to misbehavior [34]. Imam Sajjad (PBUT) emphasizes the importance of good governance by referring to this characteristic in the Prophet (PBUH):

وَأَقْصَى الْأَذْنَيْنِ عَلَى جُحُودِهِمْ وَ قَرَّبَ الْأَقْصَيْنِ عَلَى اسْتِجَابَتِهِمْ لَكَ وَ وَالِي
فِيكَ الْأَبْعَدِينَ وَ عَادَى فِيكَ الْأَقْرَبِينَ.

And He is the closest to the lowest of them in their neglect, and He is the nearest to the highest in their response to you. And he is the most loyal to you among the farthest and the most hostile to You among the closest.

Kinship is not the criterion for choosing individuals for responsibilities; the only criteria are piety and religiosity.

Time management in decision-making

In the first prayer, the fourth verse refers to the limited time of human on earth and emphasizes the precise order of events:

ثُمَّ ضَرَبَ لَهُ فِي الْحَيَاةِ أَجْلاً مَوْقُوتاً، وَ نَصَبَ لَهُ أَمِداً مَحْدُوداً، يَتَخَطَّى إِلَيْهِ بِأَيَّامِ
عُمُرِهِ، وَ يَرْهَقُهُ بِأَغْوَامِ دَهْرِهِ، حَتَّى إِذَا بَلَغَ أَقْصَى أَثَرِهِ، وَ اسْتَوْعَبَ حِسَابَ عَمَلِهِ،
قَبِضَهُ إِلَى مَا نَدَبَهُ إِلَيْهِ مِنْ مَوْفُورِ ثَوَابِهِ، أَوْ مَحْدُورِ عِقَابِهِ...

Then, He (Almighty) has set a limited time in life for him and appointed a restricted period for him, which he passes through with the days of his life. He wearies him with the years of his time until he reaches the furthest trace and comprehends the account of his life, He takes him to what He has promised him of abundant reward or threatened punishment...

The sixth supplication is dedicated to the morning and evening prayers. One of the concepts that comes from this prayer is the necessity of order in affairs. Just as God has created the night and day and the consecutive seasons in an orderly manner and has assigned each for a specific purpose, with the night being a means of tranquility and rest and the day for effort and livelihood. In a part of the prayer, it is said:

بِكُلِّ ذَلِكَ يَضِلُّ شَأْنُهُمْ، وَ يَبْلُو أَخْبَارَهُمْ، وَ يَنْظُرُ كَيْفَ هُمْ فِي أَوْقَاتِ طَاعَتِهِ،
وَ مَنَازِلِ فَرُوضِهِ، وَ مَوَاقِعِ أَحْكَامِهِ، لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا، وَ يَجْزِيَ الَّذِينَ
أَحْسَنُوا بِالْحُسْنَى.

Through all of this, he sets right their affairs, tests their reports, and observes how they are in the times of his obedience, the stations of his obligations, and the occasions of his decrees so that he may recompense those who have misbehaved for what they have done, and recompense those who have acted well with goodness.

The almighty God, with these measures (the creation of night and day, the four seasons, the shortening and lengthening of days and nights, and the comfort of the night and the activity of the day), gives order to people's lives and tests their behavior and actions. He observes them in the times when divine obedience is obligatory, and the matters in which they must fulfill their duties, and in regards to the divine decrees to which they must give importance, how they should act. Therefore, all of these actions are under God's scrutiny so He may reward the righteous and punish the wrongdoers.

The importance of time management and preventing waste of time is emphasized by the Imam in the 20th supplication as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ، وَ اكْفِنِي مَا يَشْغَلُنِي الْإِهْتِمَامُ بِهِ، وَ اسْتَغْمِلْنِي بِمَا
تَسْأَلُنِي غَدَا عَنْهُ، وَ اسْتَفْرِغْ أَيَّامِي فِيمَا خَلَقْتَنِي لَهُ...

O Allah, bless Muhammad and his family and make me independent of whatever preoccupies me from focusing on you. Employ me in what you will ask me about tomorrow, and spend my days in what You have created me for.

The study results showed that based on the prayers of Imam Sajjad (PBUT), "faith in the sovereignty of God's will" plays a key role in decision-making. He repeatedly mentioned this position in various prayers, some of which were cited in the results section.

By examining patterns in non-Islamic culture, none of them have addressed the issue of belief in God. They haven't considered this variable's influence on the decision-making process. For example, patterns that have been published even under the title of EDM, such as the Bartle pattern, the Rust pattern, the Feral and Grasham pattern, the interactive Triune pattern, the Boomer pattern, the Dabynsky and Loken pattern, and the Peterson pattern are indifferent to this crucial factor [35].

In the research of Professor Javadi Amoli, attention has also been paid to presence in the divine presence and a thorough examination of the matter under consideration. Noori quotes Professor Javadi Amoli as saying:

The origin and source of every decision is human, and the adequate cause of it is human faith and belief. In every school of thought, this cause and form of decision is based on the values of belief and school of thought. Therefore, according to the structure of his beliefs and the value of his mind, an Islamic manager tends to rely on God to overcome uncontrollable environmental vari-

ables with his own decisions. Ultimately, humans are powerless in the face of God's power, and managers must always rely on him to bestow His unexpected blessings upon them. Therefore, one must depend on God to attract material and non-material factors and forces beyond knowledge, attitude, skill, and power [36].

Faith is the gem that, when rooted in a person's heart, aligns their speech and actions and puts them on the path of the divine. True faith is not just summarized in words as God says in Surah Al-Hujurat:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

The Bedouins say, "We have believed." Say, "you have not [yet] believed; but say [instead], 'we have submitted,' for faith has not yet entered your hearts. And if you obey Allah and his messenger, He will not deprive you of your deeds of anything. Indeed, Allah is forgiving and merciful" (14).

Qaraati writes in Tafsir Noor: Imam Baqir (PBUT) said that faith settles in the heart; through it, a person reaches God, and action confirms that belief. However, Islam is something that appears in speech and behavior, even if it has not taken place in the heart. In addition, they introduce consultation, tranquility, and reassurance as effective Islamic criteria in decision-making [37].

In a study on decision-making components in medical ethics from the perspective of Nahj al-Balagha (a review article), the EDM components in Imam's speech include knowledge, insight, reliance, consultation, adherence to ethical values, realism, impartiality, trustworthiness, justice, righteousness, duty fulfillment, confidentiality, being trustworthy, legality, monotheistic attitude, and attention to human dignity [38]. In another study, three criteria of consultation, rights-based approach, and reliance have been proposed for decision-making in the management of Islamic University [39].

In another study on EDM based on Islamic criteria, centralized decision-making and multiple criteria, such as reliance on God, righteousness, justice, dignity, humility, generosity, order, conscience, simplicity, open-heartedness, good nature, etc. have been mentioned, and insight has been introduced as a central variable. These researchers obtained the themes by interviewing instructors, while the current study specifically focused on the text of Sahifa Sajjadiyya [40].

Discussion

Some previous studies have divided the influential factors on decision-making into intellectual, psychological, social, and cultural factors and classified decisions into individual and organizational aspects. However, the present study, inspired by the teachings of Sahifa Sajjadiyya, registered that the personal characteristics of a manager can influence their organizational decisions. Si-ahkalroudi et al., who examined the influential factors on the EDM of Payame Noor University managers, showed that decisions are influenced by society's religious values and organizational culture [41].

Conclusion

The findings of this study highlight the pivotal role of faith in God's absolute sovereignty as the foundation for EDM. This faith serves as a guiding principle, influencing the ethical choices and actions of managers. It is this belief in divine authority that shapes their moral compass, guiding them towards decisions that align with their faith and ethical standards.

The study also identified several factors that can either inhibit or facilitate the process of EDM. These include the manager's individual characteristics such as their personal beliefs, values, experiences, and level of moral development. These personal traits play a significant role in how they interpret and apply their faith in their decision-making processes.

The organizational atmosphere is another crucial factor. The ethical climate of the organization, its policies, and its culture can greatly influence the manager's ability to make ethical decisions. An organization that fosters an environment of integrity and transparency encourages its managers to uphold these values in their decisions.

Lastly, the broader community culture also impacts EDM. Societal norms, values, and expectations can shape the manager's perceptions of what constitutes ethical behavior. In societies where faith and ethics are deeply intertwined, managers may feel a stronger obligation to make decisions that reflect these societal values.

These concepts not only provide a deeper understanding of the dynamics of EDM but also serve as a basis for designing decision-making evaluation questionnaires for managers. Such tools can help assess a manager's ethical decision-making process, shedding light on how their faith, personal characteristics, organizational atmosphere, and community culture influence their decisions.

This, in turn, can guide training and development programs aimed at enhancing managers' ethical decision-making capabilities.

In conclusion, faith in God's absolute sovereignty, coupled with individual, organizational, and societal factors, plays a significant role in shaping ethical decision-making among managers. Further research is recommended to explore these dynamics across different cultural and organizational contexts. This will enhance our understanding of EDM and inform the development of more effective tools and strategies for promoting ethical decision-making in management practices.

Limitations

The present text never claims to have reached the depths of the meanings of the Sahifa Sajjadiyya because the connection to the source of divine revelation has given such richness to the text that even religious scholars find themselves unable to discover its exact meaning. Ayatollah Ansarian says in the introduction to the explanation and interpretation of Sahifa: "Sahifa Sajjadiyya is a tumultuous sea of divine grace; its pearls and corals are beyond counting, and its precious things are beyond measure. I cannot examine the book of Sajjadiyya; I am deprived of the light of knowledge and from Science, and I am far from science and knowledge." The authors, with limited knowledge, have - from the perspective of some scholars-explored this great ocean of meaning. This text only refers to the topics directly related to decision-making and does not investigate the meaning of each word.

Recommendations

Given the richness and depth of the concepts in Sahifa Sajjadiyya, further research is recommended. Based on the results of this research, it is suggested that familiarity with the teachings of Sahifa Sajjadiyya is considered one of the topics for enhancing the knowledge and empowerment of managers. Additionally, this valuable text can be used as the content of Islamic ethics in undergraduate and professional ethics courses for master's students in management.

Ethical Considerations

Compliance with ethical guidelines

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