



The Governing Principles of Effective Compliance from the Perspective of the Quran



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Abstract

Effective compliance is one of the key topics and central concepts in organization and management knowledge. This issue has been the focus of experts in the field of knowledge of organization and management since the 1980s and they have addressed it in the course of their developments with different approaches. Since the desired compliance is considered one of the important pillars of leadership success, the quality and understanding of its foundations and process have a decisive contribution to the growth and progress as well as the decline and stagnation of organizations.

However, studies show that the topic in question is not considered adequately from the perspective of the Holy Quran, and there is a religious gap in this field. Considering the existing gap, the main goal of the current research is to examine the governing principles of effective obedience from the perspective of the Holy Quran. Since the scope of the discussion is very wide, in the present work, some of the most important foundations governing the effective following of Divine teachings have been discussed with a descriptive and analytical method and with an inferential approach.

The findings of the research show that the Holy Quran, while not mentioning intellectual and experimental achievements, for balanced growth and all-round excellence, above all else, gives basic attention to principles such as God-centeredness, equality, justice, commitment, responsibility, and the hereafter, which are all considered the basis of effective compliance.

Keywords: Holy Quran, governing principles of obedience, effective compliance, centrality of Hereafter.

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Introduction

Experts have considered followership as a condition for the realization of leadership; that is, leadership cannot be realized without following. This statement is the truth that the best leaders of the world have emerged from among the best followers of the world and continue to do so. All the efforts of leaders are spent on teaching their followers how to follow them. No one can be a leader all the time in their life. Every person spends part of the day following and another part leading. (Townsend and Guibar 1997, 250).

Effective and active followers are critical and independent in their thinking, and responsible for their own behavior, without disobeying or ignoring the leader's position (Nelson and Quick 1997, 362).

By looking to the lives of divine prophets and the infallible Imams, we can witness well the influence and effectiveness of leadership and followers on each other, because the prophets and the infallible Imams were sent and chosen by God as infallible leaders, but when the followers did not have the capacity of accompanying them, the necessary efficiency was not achieved.

When examining Islamic movements across various countries, including Algeria, Tunisia, and Egypt, it becomes clear that a lack of effective leadership was a significant factor contributing to their failure. However, the Islamic Revolution of Iran serves as evidence to support the notion that success is possible when leaders and followers unite. One of the thinkers of Islamic management writes about this: "The glorious experience of the Islamic Revolution in Iran under the leadership of Imam Khomeini despite the existence of martyrdom-seeking and revolutionary followers clearly shows the necessity of simultaneously paying attention to the elements of leadership and followership" (Muqīmī 1998, 172).

Effective leadership is not just about the leader but also about the followers. A good leader must be an effective follower, just like the Supreme Leader of the Islamic Revolution, Ayatollah Khomeini, who



followed his predecessor, Imam Khomeini. Therefore, in the contemporary perspective of leadership, both the leader and the follower are equally important in the leadership process. Ignoring the significance of either one of them will lead to the organization's failure in achieving its goals.

Background Research

About the general background of this topic, we can mention some of the most important topics that are in sync with this research.

A. Books:

1. *The Art of Followership: How Great Followers Create Great Leaders and Organizations* (2008) is a collection of articles. It is compiled by Ronald E Riggio Ira Chelff, and Jean Lipman–Bluman. This book is published by Jossey-Bass in the United States of America, including 4 parts and 386 pages.

2. *Followership* (2008), a collection of essays, by Barbara Kellerman was published in the United States of America. It includes three sections and 305 pages.

B. Articles:

1. "Typology of followership theories," (2012) by Mr. Mojtaba Eskandari, Hasan Abedi Jafari, Mohammad Bazardani, and Ismail Samani, published in *Police Organizational Development*, 8(35), 53-69.

2. "Review of Effective Followership Concept and Its Relation to Effective Leadership," (2014) by Ali Alizadeh Zoeram and Mohsen Rajabzadeh, published in *Police Organizational Development*, 11(49), 109-129.

3. "The role of the effective follower in the process of organizational leadership," (1998) by Sayyid Muḥammad Muqīmī, published in *Miṣbāḥ Quarterly*, 7 (25), 169-185.

5. “Behaviourism of followers and theories of followership,” (1996) by Hasan Abedi Jafari, published in *Misbah Quarterly*, Autumn (19), 39-54.

6. “Investigating the Effect Of Leader-Member Exchange On Follower’s Implicit Followership Theories,” (2017) by Zahra Mohammadzadeh & Alireza Amini, published in *Public Organizations Management*, 5(2), 31-42.

Studies show that there has not been proper research done on the principles of following the Holy Quran methodically and systematically. Hence, it can be said that this work can be a good platform for analyzing and explaining the principles governing effective compliance from the perspective of the Quran in the field of science of organization and management. The advantage of this research over the previous research is that it deals with the mentioned problem by using the management literature and by referring to the Quran.

The Conceptual Framework

In order to analyze, describe or explain a subject in question, it is necessary to first examine and understand the main words and concepts related to the subject.

A) Principles (*uṣūl*)

It is the plural form of (*aṣl*) “principle,” which means the basis, rules, bases, and laws on which every science is based. Opposite to (*furūʿ*) “branches,” *uṣūl* refers to the pillars and foundations of everything (Dihkhudā 1998, 1, 2841; Muʿin 1996, 1, 293; Farāhīdī 1988, 7, 156).

B) Compliance (*payrawī*)

Payrawī means to follow, to imitate, to obey, to follow someone (Dihkhudā 1998, 674); to follow someone, to obey (ʿAmīd 1997, 281; Anwarī 2002, 2). A follower (*payruv*) is someone who accepts instructions and takes appropriate actions according to the situation (Bailey 1988,



quoted by Muḥammadzādih 2015, 32), but in the Quran, instead of the word ‘*payravī*,’ the word ‘*taba*’ (following) is used. This word and its derivatives are mentioned 174 times in the Quran. Followership in management knowledge refers to the behavior of followers that results from the relationship between the leader and the followers (Lucier & Achua 2013, 14).

C) Effectiveness (*athar-bakhshī*)

In the management literature, effectiveness is defined as doing the right things. The concept of organizational effectiveness refers to an organization’s capacity to accomplish its objectives by utilizing its resources efficiently, while also ensuring that its members and society are not adversely affected (Thibodeaux & Favilla 1996, 21).

Quranic analysis of the principles governing effective compliance

Considering that the Islamic management thinkers did not state any specific criteria for the selection of titles in the division of the management principles, the authors selected some of the most important and practical principles from among the many principles by reflecting on the verses of the Quran and the words of the management thinkers. The principles of compliance from the perspective of the Quran are not exclusive to these cases. Below, some of the most important and influential principles based on Quranic propositions are discussed in order to explain the most important practical principles about the effectiveness of followers in the organization through the words of revelation.

God-centeredness and rights-centeredness principle

The religious teachings of the Islamic school, unlike the Western cultural schools, do not consider man as a mere material being without the need for spirituality, and similarly, do not recognize spirituality as the

superstructure and substructure of life, and do not replace man-centeredness with God-centeredness, and do not cancel all divine values. Rather, it recommends monotheism and belief in God and considers spirituality as the basis and structure of thought, action, and individual and social life that can only be interpreted with the presence of God, and recognizes all the actions and movements of individuals and communities as divine supervision: “Say, I give you just a single advice: that you rise up for Allah’s sake, in twos, or individually”⁴ (Quran 34:46). This verse conveys the meaning that standing and preparation must have a divine motive, and the thought that originates from such a motive is valuable. Basically, sincerity in actions and even in thinking is the leaven of salvation, happiness, and blessing (Makārim Shīrazī 1995, 18:136).

The most fundamental concept in the Islamic worldview, which forms the foundation of all its principles and branches, is God-centeredness and monotheism (*Tawhīd*). According to this intellectual system, God is pure existence and possesses all perfections, free from any deficiency. All perspectives, recognitions, and legislations must be based on this intellectual foundation; that is, firm belief in monotheism (Javādī Āmulī 2014, pp. 110-112).

Belief in God has many effects. One of the effects of this faith is the remembrance of God, followed by peace of heart: “those who have faith, and whose hearts find rest in the remembrance of Allah.” Look! The hearts find rest in Allah's remembrance!”⁵ (Quran 13:28). When a believer believes in God, God becomes his defender: “Allah Indeed defends those who have faith”⁶ (Quran 22:38). The believer finds himself subject to God’s blessings: “If the people of the towns had been faithful and God

4 . ﴿قُلْ إِنَّمَا أَعْظَمُ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلِي وَفِرَادِي...﴾ (سبأ/٤٦)
5 . ﴿الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ (الرعد/٢٨)
6 . ﴿إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا...﴾ (الحج/٣٨)



wary, We would have opened to them blessings from the heaven and the earth. But they denied; so We seized them because of what they used to earn”⁷ (Quran 7:96). He always considers God as the watcher, present and aware of his actions everywhere: “Have you not regarded that Allah knows whatever there is in the heavens and whatever there is in the earth?”⁸ (Quran 58:7). He considers God as his guardian and supporter in all situations: “Allah is the Guardian of the faithful”⁹ (Quran 2:257). Prosperity and salvation of the individual depend on belief in God: “O you who have faith! When you meet a host [in battle], then stand firm, and remember Allah greatly so that you may be felicitous”¹⁰ (Quran 8:45). Believing in such a merciful God can make life meaningful for humans.

On the other hand, disbelief in God causes forgetting oneself, following the whims of the soul, hardness of heart, disobedience, divine punishment, and other harmful consequences for humans that nothing can replace. If something is valuable to humans, it will never be forgotten. So, if something is important but is forgotten, it means that the forgetful person did not have any feelings for that important thing and did not value it. Imam Ali (a) also says something about the works of God, and that belief in God makes man responsible (Nahj al-Balaghah, Sermon n. 190), piety (ibid, Sermon n. 182), resistance and peace (ibid, Letter n. 26) obtaining the pleasure of God (ibid, letter n. 27 & 46), and purity and devotion (ibid, Sermon n. 116 & 131).

By reflecting on the verses of the Quran, it is found that the principle of God-centeredness is a basic principle that God Almighty has spoken about

7 . ﴿ وَ لَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَ اتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَ الْأَرْضِ وَ لَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴾ (الاعراف/ ٩٦)

8 . ﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ... ﴾ (المجادلة/ ٧)

9 . ﴿ اللَّهُ وَ لِيُّ الَّذِينَ آمَنُوا... ﴾ (البقرة/ ٢٥٧)

10 . ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَ اذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴾ (الأنفال/ ٤٥)

in various verses such as (Quran 68:48, 20:14; 3:191; 11:112; 49:1; 33:36; 4:65, 3:31). Beliefs have a fundamental effect on human behavior and performance. Therefore, belief in God is effective in his intentions, motivations, and actions and gives them a divine quality.

The reason for mentioning the belief in God as one of the principles of compliance is that belief in God is the source of all activities and programs of the followers in the organization. It leads to the creation and increase of the effectiveness of various activities in the organization. Movements are formed in the right direction and goal, which is in accordance with the philosophy of creation because it sees its followers in the presence of the truth, and in this way, a constant observer of behavior and actions exists from whom nothing can be hidden. As a result, faith in God will bring accuracy, correctness, and safety in doing work because a believer knows that God sees him: “does he not know that Allah sees?”¹¹ (Quran 96:14).

2. The principle of justice and moderation

The term organizational justice was used for the first time by Greenberg in 1987, but extensive research had begun since the beginning of the second half of the 20th century (see Saunders 2006, pp. 1911-1914). Studies on Organizational justice have grown significantly since sixty years ago especially in the literature of psychology and social psychology. (Byrne, Zinta S. & Russell Cropanzano 2001, pp. 3-26), Bioger defines organizational justice in this way: “Organizational justice refers to the perceived fairness of the exchanges taking place in an organization, be they social or economic, and involving the individual in his or her relations with superiors, subordinates, peers, and the organization as a social system (Beugre 1998, see *Introduction xiii*). If the employees of the organization are treated with fairness and justice, they will also try hard to achieve organizational goals and remain loyal to the organization (Riḍā’iyān 2012, pp. 12-16).

11 . ﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى﴾ (العلق/ ١٤)



Following the teachings of the Holy Quran, a person who is blessed with the divine spirit and possesses an innate sense of justice should strive towards justice in order to achieve spiritual enlightenment and growth. It is important to treat others fairly and avoid oppressing them, as we would hope to receive the same treatment from God. The significance of justice is emphasized in the Quran, which mentions the word and its derivatives over 28 times and highlights the importance of prophets in establishing and implementing justice in society: “Certainly, We sent Our apostles with manifest proofs, and We sent down with them the Book and the Balance, so that mankind may maintain justice”¹² (Quran 57:25).

An interesting point in the sentence, (لِيَقُومَ النَّاسُ بِالْقِسْطِ), “so that mankind may maintain justice,” is that it speaks of people’s own initiative, not saying that the goal was for the prophets to compel people to establish justice, but rather that the goal was for people to be the agents of justice and fairness! The important thing is for people to be molded in such a way that they become the implementers of justice, and to pave this path with their own feet (Makārim Shīrāzī 1995, 23: 372). About the interpretation of this verse, Zahīlī states that it is necessary to give testimony to complete justice, because justice is the balance of rights, and the happiness of nations and the peace of people are obtained from it; injustice spreads corruption and disrupts order and security (Zahīlī 2001, 1: 438). Justice is the balance of rights, because when a government becomes oppressive for any reason, people’s trust is lost, corruption spreads and the bonds of society are severed (Marāghī, n.d., 6:69).

12 . ﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ...﴾ (الحديد/ ٢٥)

When the follower witnesses the righteous action of the leader, the self-awareness of justice motivates the follower to follow the righteous leader, because justice is an innate human desire and everyone wants to do justice. According to one of the commentators, it is possible to build a healthy and just society based on the focus of the Muslim person and just action (Faḍlullāh 1998, 8:76).

The main structure and foundation of Islamic management is based on the principle of justice without which the true concept and essence of Islam will never be realized. If there is no justice, oppression will replace it, and a system and management based on oppression will never be satisfied with justice. Therefore, the principle of justice is a truth that originates from the divine nature of humans and is not subject to social agreements but is used forever in times and places as a fixed and permanent principle (Kāzīmī 2018, 134). Hence, when followers do not feel discrimination and oppression in their organizational position and role, they do their work with full confidence and encouragement.

The reason for the relationship between justice and obedience is that when the followers in the organization witness and observe the fair performance of the leaders, this fair behavior affects the followers as well, and the followers follow the example of the leaders and do not spare any effort to implement justice in the organization.

3. The principle of adherence to obligations

Commitment is a general and international category that is widely used in all organizations in the world and commitment to it is a necessity. Commitment to commitments includes commitment to the law, commitment to goals, commitment to common norms, commitment to doing things correctly and on time, commitment to the contract with the manager, and so on. The article briefly touches upon the importance of commitment in religious teachings.



According to the religious teachings of the Islamic school, faithfulness to the covenant is so important that the Holy Quran in many verses encourages Muslims to this beautiful human trait and considers it one of the signs of the faithful who have attained salvation: “and those who keep their trusts and covenants”¹³ (Quran 23:8). In another place, the word agreements (*al-‘uqūd*), meaning the agreements of the parties, is used: “O you who have faith! Keep your agreements”¹⁴ (Quran 5:1).

Other verses that can be mentioned in the Holy Quran regarding adherence to obligations are as follows. (Quran 3:76; 9:12; 7:77; 19:54; 20:86; 30:60, 48:10, 14:47). Humans have many degrees in terms of commitment and responsibility, and in terms of intensity and weakness. In a way, it can be said that there are different levels of commitment and responsibility as there are people in the world of creation (Nabawī 2006, 326).

Imam Ali (a) says in his letter to Malik Ashtar, “If you conclude an agreement between yourself and your enemy or enter into a pledge with him then fulfill your agreement and discharge your pledge faithfully. Place yourself as a shield against whatever you have pledged because among the obligations of Allah there is nothing on which people are more strongly united despite the difference of their ideas and variation of their views than respect for fulfilling pledges”¹⁵ (Nahj al-Balaghah, Letter n. 53). Martyr Muṭahharī also writes in this regard: “If a person has the worthiness, competence, and commitment to maximize the use of facilities and capital, he deserves to be a manager, and if he does not have such commitment and competence, he should not be assigned such a responsibility” (Mutahharī 1991, 125).

13 . « وَ الَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ » (المؤمنون/ ٨)

14 . « يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ... » (المائدة/ ١٧)

15 . « وَإِنْ عَقَدْتَ بَيْنَكَ وَبَيْنَ عَدُوِّكَ عُقْدَةً، أَوْ أَلْبَسْتَهُ مِنْكَ ذِمَّةً، فَحُطَّ عَهْدُكَ بِالْوَفَاءِ، وَازْعَ ذِمَّتَكَ بِالْأَمَانَةِ، وَاجْعَلْ نَفْسَكَ جُنَّةً دُونَ مَا غَطَّيْتَ، فَإِنَّهُ لَيْسَ مِنْ فَرَائِضِ اللَّهِ عَزَّ وَجَلَّ شَيْءٌ النَّاسُ أَشَدُّ عَلَيْهِ اجْتِمَاعاً، مَعَ تَفْرِيقِ أَهْوَائِهِمْ، وَتَشْتِيبِ آرَائِهِمْ، مِنْ تَعْظِيمِ الْوَفَاءِ بِالْعُهُودِ ».

One of the contemporary commentators writes about this: “The Holy Quran attaches a special position and importance to the absolute covenant and considers man responsible for it. Man is ‘responsible’ (*mas ’ul*) and the covenant is ‘being responsible for’ (*mas ’ulun ’anhu*)” (Javādī Āmulī 2010, 2:552). The basis of human relations and socio-economic and political relations is based on covenants and agreements, and if they are shaken, these relations and relations will be shaken and mistrust and chaos will replace the order and firmness of a stable society. In case of not being faithful to the promise, waiting for the seeds to bear fruit will be in vain (Dilshād Tihirānī 2002, 434).

The reason for the connection between principles of commitment and compliance lies in the fact that what binds leaders and followers in an organization is the act of fulfilling commitments made within the organization. Without the principle of contracts, an organization loses its meaning, as an organization is nothing but a contract and its commitments.

The use of Quranic verses and narrations suggests that the factor that binds all individuals together is the act of fulfilling commitments, with a prominent example of these commitments being evident in the formation and existence of an organization. An organization is formed by individuals based on commitments made and signed between leaders and followers. When commitment and adherence to these commitments are maintained by leaders, it becomes a significant factor in motivating followers.

4. The principle of human responsibility

The Holy Quran considers the responsibility of all human parts and accessories as having responsibility and mentions the answer and questioning of all body parts on the Day of Judgment and says: “Indeed, the hearing, the eyesight, and the heart all of these are accountable”¹⁶

16 . «...إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا» (الإسراء / ٣٤)



(Quran 17:36). Failure to make proper use of the body and facilities will result in reprimand (Qarā'atī 2004, 7:61). God the Almighty questions the human soul and asks him about what he has understood in the life of this world. (Ṭabāṭabā'ī 1996, 13:96).

In another place, he says: “No bearer shall bear another’s burden” (*lā tazīru wāziratun wizra ukhrā*) (Quran 6:164; 17:15; 35:18; 39:7; 53:38). In this verse, ‘*wizr*’ (burden) means heaviness; it also means sin (Muṣṭafawī 2020,13:101). According to religious teachings, God Almighty has placed the responsibility on man for every blessing, and he will demand accountability from man to the extent of his responsibility. What is important is that each person knows his responsibility well and acts in the best way to fulfill his responsibility.

In this context, one of the thinkers of Islamic management states that acceptance of responsibility must be accompanied by the ability to carry out responsibility. The person who accepts responsibility is responsible for doing the related affairs and must be accountable for his actions and behavior. The principle of responsibility teaches that everyone, regardless of rank, is responsible for all matters and works related to him. Based on this premise, no one has the right to insult or disrespect others, and individuals are accountable for their appearance, expression, and conduct (Kāzīmī 2018, 157).

The reason for the connection of this principle as one of the principles of compliance is that the follower in an organization is responsible for the duties and responsibilities entrusted to him by the leader and the organization. When responsibilities are assigned to him, the individual is accountable for them. If the follower does not take his responsibility seriously, not only is he responsible, but also the leader and the organization fail to achieve their goals. Therefore, scientific and rational structures, based on the content of the Islamic religion, must first define

the duties and responsibilities of individuals based on their competencies, specialized knowledge, and commitment. Additionally, they should clarify the necessary guidelines for the dispersed roles at the organizational level for different levels and pay necessary attention to each of them. According to divine teachings, the most important and primary concern is that all agents in the organization, from beginning to end, strive to perform their duties to the best of their abilities and achieve divine satisfaction through fulfilling their obligations with the intention of divine approval, as God has imposed obligations on everyone according to their capabilities: “Allah does not task any soul beyond its capacity”¹⁷ (Quran 2:286).

These duties are general and encompass all aspects of personal, social, and organizational life, among other things. Followers are individuals who are responsible for duties and responsibilities both within the organization and towards the leaders. They are obligated to fulfill these duties, and therefore, all of them are responsible for carrying out the assigned tasks so that they do not face worldly or otherworldly reprimand. Neglect, laziness, and irresponsibility in duties not only deprive one of happiness and prosperity but also lead to the downfall and decline of the organization.

5. The Principle of the centrality of Hereafter

The term ‘Hereafter,’ meaning the world after this life, is mentioned 113 times in the Holy Quran (see ‘Abd al-Bāqī, *al-Mu’jam al-Mufahras*, entry “آخِر”). Upon reflection on the Holy Quran, it becomes evident that a considerable number of verses discuss the Hereafter and the final realm in a way that it is said approximately two thousand verses in the Quran refer to the Hereafter.

Regarding the hereafter, the Quran uses different different interpretations. Some verses consider the hereafter to be a living house,

17 . ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...﴾ (البقرة/ ٢٨٦)



such as: “The abode of the Hereafter is indeed Life, had they known!”¹⁸ (Quran 29:64). In some verses, the world is considered to be the field of the hereafter: “Whoever desires the tillage of the Hereafter, We will enhance for him his tillage”¹⁹ (Quran 42:20). In a number of verses, the hereafter is introduced as the eternal house: “Indeed, the Hereafter is the abiding home”²⁰ (Quran 40:39). Some verses indicate the punishment of the Hereafter: “(وَلَعَذَابُ الْآخِرَةِ أَشَقُّ *... أَكْبَرُ *... أَشَدُّ وَ أَبْقَى * ... أَخْزَى): “And the punishment of the Hereafter is surely harder* ... greater* ... severer and more lasting* ... more disgraceful” (Quran 13:34; 68:33; 20:127; 41:16). Other verses refer to the greatness of the Hereafter: “The Hereafter is surely greater in respect of ranks and greater in respect of relative merit”²¹ (Quran 17:21).

Some verses refer to the principle of eschatology: “A prophet may not take captives until he has thoroughly decimated [the enemy] in the land. You desire the transitory gains of this world, while Allah desires [for you][the reward of] the Hereafter, and Allah is all-mighty, all-wise”²² (Quran 8:67). “By the means of what Allah has given you, seek the abode of the Hereafter, while not forgetting your share of this world. Be good [to others] just as Allah has been good to you, and do not try to cause corruption in the land. ... This is the abode of the Hereafter which We shall grant to those who do not desire to domineer in the earth nor to cause corruption”²³ (Quran 28:77 & 83). The word "تلك" (this) conveys nobility,

18 . ﴿...إِنَّ الدَّارَ الْآخِرَةَ لَهِیَ الْحَیْوَانُ لَوْ كَانُوا یَعْلَمُونَ﴾ (العنكبوت/ ۶۴)

19 . ﴿مَنْ كَانَ یُرِیدُ حَرْثَ الْآخِرَةِ نَرَدْ لَهُ فِی حَرْثِهِ...﴾ (الشوری / ۲۰)

20 . ﴿...إِنَّ الْآخِرَةَ هِیَ دَارُ الْقَرَارِ﴾ (غافر/ ۳۹)

21 . ﴿...وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِیلاً﴾ (الإسراء/ ۲۷)

22 . ﴿مَا كَانَ لِیَعْنَى أَنْ یَكُونَ لَهُ أَسْرَى حَتَّى یُثْمِنَ فِی الْأَرْضِ تُرِیدُونَ عَرَضَ الدُّنْیَا وَاللَّهُ یُرِیدُ الْآخِرَةَ وَاللَّهُ عَزِیزٌ حَكِیمٌ﴾ (الأنفال/ ۶۷)

23 . ﴿وَاتَّبِعْ فِیْمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِیبَكَ مِنَ الدُّنْیَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَیْكَ وَلَا تَبْغِ الْفُسَادَ فِی الْأَرْضِ... یَلْكَ الدَّارَ الْآخِرَةَ فُجَعَلَهَا لِلَّذِینَ لَا یُرِیدُونَ عُلوًّا فِی الْأَرْضِ وَلَا فُسَاداً...﴾ (القصاص/ ۷۷ و ۸۳)



honor, and the high status of the Hereafter... and the meaning of corruption here is that: they desire sins and disobedience to God... From here, it becomes clear that arrogance is one of the manifestations of corruption. The noble verse is general, and it conveys that only those who do not commit any form of corruption or sin on earth will enter Paradise, so that even if they commit a sin throughout their entire life, they will be deprived of Paradise (Ṭabāṭabā'ī 1417, 16:82). What causes a person to be deprived of the blessings of the Hereafter is actually the pursuit of superiority and corruption in the earth (Makārim Shīrāzī 1995, 16:178).

One of the fundamental principles based on divine teachings is the belief in resurrection and the afterlife. Belief in the system of the afterlife and resurrection is the most fundamental principle in the adherence and behavior of every individual (Beheshtī 2008, 295). The relationship between the world and the hereafter is a relationship between the body and the soul; meaning the relationship between the outward and the inward. The world and the hereafter are not completely separate and distinct from each other; the world of the material and the spiritual realm, or in other words, the sovereignty (*mulk*) and the dominion (*malakūt*), are collectively one unit (Muṭahharī 2017, 1:304).

The principle of otherworldliness in management leads to the establishment of a direct and continuous connection between the decision-making center of the organization and the origin and purpose of existence, and thus, a meaningful warning and reminder system is formed so that as soon as there is deviation in the managerial process and departure from the path of justice and fairness, the necessary warning and correction can be done, without which this dynamic and living connection is not provided (Kāzīmī 2018, 127).

What has been neglected in Western management is the principle of otherworldliness, as they have directed all their thoughts and behaviors towards the absolute material world and act in a way that there is no



mention of the afterlife in their work. According to them, with the death of a person in this world, everything comes to an end and ceases. The Holy Quran states: “but they are oblivious of the Hereafter”²⁴ (Quran 30:7).

Among religious beliefs, the belief in resurrection and the afterlife is one of the most penetrating and influential beliefs in guiding human behavior and upbringing and reforming individuals. One who knows that all their actions, small or big, will soon be scrutinized in a court where the judges are aware of everything, does not only strive for self-reform but also becomes extremely meticulous and thorough in performing various extraordinary actions (Islāmpūr Karīmī 2009, 34).

Based on the verses of the Holy Quran, it can be acknowledged that the establishment of beliefs in the afterlife leads to reform in attitudes (Quran 66:11), avoidance of negligence (Quran 2:203), and ensures mental security and tranquility of human forces in society and organizations (Quran 8:26; 13:28). Therefore, it can be said that belief in the afterlife is a fundamental principle in effective compliance, and all its programs are harmonized with this belief. Because in these programs, human life in this world, in the Middle World (*Barzakh*), and on the Day of Resurrection is considered. This necessitates that firstly, all followers in the organization become familiar with the eschatological system. Secondly, faith in the eschatological system should be promoted in the organization and society, as even slight attention to it in the depths of the soul of each individual is sufficient for guiding their behavior. Thirdly, belief in the eschatological system should be utilized in mental health, well-being, tranquility, and meaningfulness of life, and research and investigation in various fields of mental health should be conducted based on it.

24 . ﴿...وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ﴾ (الروم/٧)

Conclusion

Based on this research, it has been found that what is influential in an individual's behavior and performance is belief and insight. To the extent that an individual's belief and conviction are firm, they bring success and achievement to that person. Therefore, in an Islamic society, what leads to the growth and advancement of people is acting in accordance with religious teachings. This is because an Islamic society is composed of individuals, and individuals have different roles in society. One of the roles that people have in an Islamic society is their presence and role in organizations, which have two fundamental pillars. On one side are the leaders, and on the other side are the followers. The effectiveness of the organization is achieved when followers act in obedience to the leaders.

According to the verses of the Quran, followers are effective when they act according to the mentioned principles. Belief in God, adherence to justice, commitment to obligations, responsibility, and belief in the afterlife are among the matters that motivate followers to follow the leaders. When followers reach their goal, which is obedience to the leader, they become aligned with the leader. Through this alignment, the groundwork for flourishing, effectiveness, and dynamism of the organization is laid, ultimately leading to the growth and prosperity of the country.



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