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The Concept of Occupational and Managerial Ethics from the Islamic View Point

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ABSTRACT

Moral decline and downfall of moral borders is one of the most humanity threatening events which if occurs doesn't leave anything safe. This issue has found a substantial standing in administrative sector because morality governs over relationship between humans and lack of morality in this cases will causes disaster. Administrators are also responsible for the moral, cultural, and spiritual affairs of an organization. Focusing on the moral administration of an organization plays a significant role in success of an organization. Because true appointment is dependent upon a true selection, the master managers should be obliged to the worthy ethics. Islamic religion is based upon the three bases: beliefs, commands and morality. In this field morality plays an underlying role. So, it is necessary to recognize the stand of the professional ethics especially for the serious occupation of administration and educational management. Managers should also equip themselves with the professional morality. So, in this study we investigate the ethical concepts.

Meaning of morality

Moein Dictionary (1992) defines morality as moods, instincts, and also one of the branches of practical wisdom and adds that morality is the knowledge of good, bad, moods and thoughts of a man about himself or a specific person'. Morality has different definitions according to the scientists of this area. Ibn Miskuyeh(1994) define moods as " the sensual state which invites man toward doing something without thinking". The same meaning is stated by Feiz Kashani(2009) " moods is a form based on the sensual state which issue some actions without consideration". Some scholars attribute morality to the moral virtues and use it against anti-morals (Frankina, 1997). Mullah Sadra defines morality as "the plural of mood and a collection of ingrained sensual characteristics. They are fixed characteristics which lead a person toward taking actions

without thinking (Rismanbaf, 2009). From the viewpoint of Islamic scholars we can summarize morality as "a quality for the human ego which a man exhibits behaviors in proportion with it. This means that a good ego does good acts and a bad one does bad ones. So, we can divide morality into the good and bad ones. This sensual quality can be ingrained or un-fixed sensual quality (Mesbah, 2009).

Ethical theories and schools

Studying ethical theories provide a rational format to perceive dimensions of human's behavior; it helps recognition of difficult ethical problems and creates a tool to solve them. Study of several ethical schools shows that setting of values and their combination is the result of their foundations of cosmology and anthropology; and humans' awareness of ethical standards and validation of

rules which determine his way of living is the most important inherent need of individualism and is very important. Now, two groups of ethical schools are discussed briefly (Al'sad, 2000):

Realist schools

Moral realists believe that ethical laws are truthful statements. They claim that humans are often presenting and expressing those laws. Moreover, they do not accept the belief that statements and moral judgments and/or their justification are first depended on beliefs and feelings of speaker, utterer of that judgments and also current customs of their culture. Ethical realism emphasizes that moral realities exist independent of moral beliefs; they determine whether those beliefs are truthful or fake (Newton, 2001). The schools that believe ethical statements are indicative (it means we can explain the world inside and outside by them) are called 'realistic' (Mesbah, 2005). For example, if we perceive divine revelation as the objective of morality, then if a behavior or adjective has a positive relation with this purpose, it is called good work or adjective; if the relation is negative, we call it bad and if there is no relation between them, we consider it morally neither good nor bad (Hosseini, 2004).

Non-realist schools

The schools that believe moral statements are written (i.e. they are not able to describe real world) are known as 'non-realist' ones; because these schools are not capable of describing real world by written moral statements (Mesbah, 2005).

According to non-realism parameter, there are several ethical schools created since ancient Greece to modern age that include: sentimentalism, pragmatism, contractualism and divine command. Ethical non-realism has several consequences; one of them notes this approach is drawn to excessive relativism, because non-realism accepts no real and objective base for morality. Thus in this theory, each behavior can be considered as good or bad due to its lowest relation such as its factor being pleased or displeased. The truth or falsity of invariance is another critic about non-realists. This approach also cause that we have not any parameter for rationality of ethical laws. With no doubt, if we are unable to accompany moral judgments with reasoning and proof, we could not value viewpoints and ethical schools. The rational determination of moral judgments is possible only when there is a logic relation between values and objective realities (Robert, 2003).

The relation between religion and ethics

The relation between religion and ethics is one of the oldest discussions of religious thoughts. Religion philosophers and ethics scientists addressed the relation between ethics and religion, originality of religion or morality, enforcement of morality by religion, the origin of religion in morality or morality in religion, and other

dependencies and/or religion and morality requirements. In the Christian Europe before renaissance period- which was era of trivialization of empirical sciences- morality was accompanied by Christianity; ethical concepts were derived by religious texts, so it had special sanctity and dignity. But after this period, religious nature of morality weakened gradually, and a question occurred for minds of European philosophers and scientists: why we must perceive morality from religion and holy Bible? but we can design an ethical system based on achievements of empirical sciences and human thought. In the recent century, some of west thinkers like Karl Reimond Popper (1920) officially discussed about 'morality minus God'; they announced that in order to moral development, human needs no belief in God (Khavas, 2006).

However, despite some have tried to undermine the relation of religion and ethics, some other also have attempted to reveal relation between these two. For example, one of the European authors said: 'the religions whether trained or not, they appear and change in a serious process of negotiation and express creation of virtues in detail. In order to strengthen commitment to ethical life, the religions portrait the world as an ethical system, and in the end they modify and soften this ethical system in such a way allowing everyone to achieve the highest stage of moral virtue. Religion is not deliverable to morality, as some thinkers of 19th century have argued; because religion looks to several concerns and needs of human. aesthetic desire, scientific and historical curiosity, and religious and intellectual interests all appear somehow in religious faith, but no one can deny the fact that ethical concerns were the most central aspect of religious life'. In general, we can discuss about three broadly approaches of contrast, unity and interaction that are expressed in favor of relation between religion and morality.

Management ethics

management ethics is an intermediate between occupational ethics and organizational ethics; it means that some authors of the field emphasized on central roles of management (such as planning, organizing, control, employing and coordination), they considered ethical issues in relation to these roles, and discussed ethical decision making models (with regard to the issue that dis-coing making is the essence of management). While some others have considered attributes of a manager (regardless of organizational roles as a carrier) and have looked to management ethics from this point of view. And also some other authors limit their divisions to just necessary relations of a manager toward his/her superiors, subalterns, colleagues and clients. The common mode of above divisions is that ethical statements are formed based on management charges in all of them, and they are a group of ethics that deal with necessary morality for a manager.

Strategic role of occupational ethics in organization and management

Morality runs by ethical disciplines in organization. Basically, organizations adopt their values and disciplines considering internal needs and external factors of and their decision makings, especially strategic ones.

Organization can influence on ethical behavior of its personnel, and one of key resources of organizational effect is commitment degree of leader to ethical behavior. Quran says about its Islamic leader: 'and you have great people'.

Studies submit that 'business development by innovation in organizations is owed to observance off ethics by managers toward staff more than anything else'. The transcendental organizations as liable ones adopt ethical approaches by creating transparency and proper accountability for their stakeholders. Strategic role of occupational morality is undeniable for future success of organization, and getting far from will lead to vulnerability and disadvantage of firms.

John Ikers, ex-president of IBM believes that adherence to ethics creates a desirable sense and belonging in business of managers. Firms cannot perform competitive without commitment and adherence to ethics of business. He states that ethics and competition are not separable; one is meaningless without the other. Thus, if non-ethical behaviors such as stealing from each other, distrust and forcing people to adhere to honesty spread through a society, then competition loses its meaning. The community members being corrupt will cause ineffectiveness, waste of resources, and more importantly dissipating of trust and opportunities. In contrast, more adherences to ethical disciplines increase economic power and competition ability in an intact environment.

Change approach of occupational ethics

Change approach is an incomplete and inappropriate image of occupational ethics that is one of main barriers for ethical growth in organizations. It has harmful dimensions in occupational ethics as below:

1. Changing occupational ethics to laws and regulations: morality is soul of law and its enforcement is without laws and regulations. Ethics has a much wider domain than law, and ethical commitment is effective at deeper level of occupational relations.
2. Changing ethical commitments of occupation to occupational ones: occupational ethics is much greater than individual's occupational responsibilities. Ethical responsibility encourages the person for more actin and in some cases to sacrifice.
3. Changing occupational morality to common norms of jobs: norms are not ideological, and they can be moral or amoral.

4. Changing occupational behavior to ethical responsibilities: the strategic solution for occupational morality is that ethical stand of human resources is impossible or very difficult in an amoral organization.
5. Changing organization's code of ethics to ethical disciplines: charter as its literal meaning indicates is multidimensional, and each of its modes indicates the ethical policy of firm toward one of beneficiary statements of that environment. It is different from statements containing general ethical disciplines.
6. Changing organization's code of ethics to ethical agreement of occupations: ethical agreement plays a major role in moral of profession but its orientation is individualistic while ethical charter has an organizational orientation and is more complex than ethical agreement.

7.

Necessity of occupational ethics for managers

The most dangerous humanistic event is moral decline and breaking of ethical boundaries; in this case, nothing will remain intact and humanity of humans collapses. This matter gains an important position in administrative affairs, because when human goes beyond individual span and enters a connection with other humans (e.g. in an administrative form), the disaster multiplies. The managers are also responsible for ethical, cultural and moral situation of organization. In strategic management of human resources, reliance on ethical management has an important and considerable place in success of organization. Since correct appointment requires correct choice, senior managers must follow worthy manners and morals in management positions, and they also must make ethics in individual and occupational life. From Imam Ali point of view, ethical virtues cause superiority of humans and their great status, and these virtues play an important role in administering the affairs. He says: 'ethical virtues grant you great status'.

Of course, the higher people are in administrative affairs and their responsibility gamut is wider, the higher and superior business ethics and humanistic virtues they must have; because ethics and behavior of main authorities and senior managers impact strongly on others. People who are in higher posts and responsibilities, they need adhering ethical disciplines more than others .so their adherence to ethics provides an appropriate field for others to attend ethical virtues; Imam Ali says: 'statesman is like a vast river which small rivers are flowing from it; so if the water of that vast river is tasty, the water of small ones would be tasty and if it is salty, their water would be salty too'. According to this approach, it is the responsibility of the statesmen and senior managers to protect ethical privacy of administrative affairs Imam Ali again says: 'the man who is leader of people, he must punish himself before anyone else punishing him; he must train himself, and the man who train himself he is more liable for respect than the man who breeds others'.

Therefore, in fulfillment of administrative ethics of any setting it is emphasized more on morality of senior managers; they must show the behavior based on administrative ethics before expecting it from the others. The managers are responsible for ethical, cultural and moral situation of organization. In strategic management of human resources, reliance on ethical management has an important and considerable place in success of organization. Since correct appointment requires correct choice, senior managers must follow worthy manners and morals in management positions, and they also must make ethics in individual and occupational life.

Today, there are different viewpoints in the field management ethics. This importance is due to establishment of 'social responsibility movement' in 1960s that raised people expectations of firms; they expected that firms must use their financial assets and social influence to solve social problems like poverty, health, equity of rights and violation. Now, several factors like the competition between organizations and universities, the pressure for success and lack of readiness for ethical decision making caused increase of motivation for amoral decision making; while ethical leadership cause accountability of manager and organization to customers and its success in competition. Management practices are originated from a combination of profession goals and occupational ethics. In this regard, ethics is defined as a system of values, norms and abnormalities, and the managers could be able to recognize good things from bad ones.

In the management accepted by Islam point of view, the coordination of forces and facilities is not solely enough to realize organizational goals and to create maximum efficiency in organizational environment, but the manager must also underlie the growth and excellence of people in the organization (the material and spiritual dimensions). The managers must have the features below:

1. Faith in God
2. Trust and commitment to work
3. Specialty and skill
4. Flexibility and avoiding egotism
5. Piety and devotion
6. Forgiveness, generosity and tolerance
7. Power of thinking and innovation
8. Well behavior and patience
9. Try and effort
10. Honesty
11. Being balanced(moral balance)
12. Fulfilling the covenant

Occupational ethics of educational managers

Educational managers are responsible for academic skills of university students, besides they are responsible for ethical training of them. In fact, they are managers of society and must adhere to high level standards and ethical behavior more than others. They must adhere to the behavior and decision makings based on ethical disciplines, and model the standards of honesty,

responsibility, confidence and protection repeatedly for students, professors, staff and the larger community. The director of an educational institute, who has not ethical responsibility toward interpersonal communication behaviors, cannot protect humanistic and ethical values in the organization environment. Thus by employing non-responsible directors in organizations, training people far away from virtues would be a right expectation. As Al Ikaf states, since right goal demands right path so relying on false paths to achieve right goals is incorrect.

Schools play a main role in establishing ethical and behavioral growth of people and training self-control to them. It is expected that directors of education to be ethical persons due to their significant task in educational institutions. They also must influence on colleagues and public people in such a way that they believe in their honesty and integrity. When educational directors act immorally, they endanger the trust that people have to them for training youth generation. Therefore, ethics orientation of educational directors plays an important role in determining their liability as important as their functional efficiency.

The Islamic committee of education centers approved 6 articles based on the resolution of session 459 of supreme council of the Cultural Revolution dated 2000/5/20 that article 6 specifies management with the components below:

1. Focus and emphasize on strengthening Islamic and revolutionary values, social commitment, legitimacy, understanding and avoiding egotism in designing and conducting managerial system.
2. Trust to managers and establishing necessary fields of autonomy in managerial fields to increase intact competition, growth and development.
3. Training and choosing expert and engaged managers with emphasize on meritocracy.
4. Encouraging liable director, professors, university students and staff based on management indicators of Islamic system.
5. Strengthening theoretical and experimental fields to modify management methods repeatedly and to increase their efficiency in order to realize Islamic values and revolutionary parameters
6. Purposeful and ongoing monitoring and evaluation in order to strengthen the Islamic and scientific dimensions of educational and academic centers, also observing Islamic disciplines and values has some results in related policies such as promoting the soul of spirituality and ethical virtues.

Formation and stability of managers' occupational ethics

Ethics of managers forms with appropriate infrastructure and providing necessary fields and conditions. These arrangements are physical and spiritual both, individual and social both, and also requiring structural changes

and cultural changes both. In this section, we address some of the most arrangements:

Meritocracy and qualification orientation

When someone is not suitable for a work, has not the required qualification for a duty and is placed in a position that is not his/hers, then types of destruction appear. It is quoted that the prophet Muhammad said: 'someone who is leader of Muslims while he sees somebody else among them who is more liable and more virtuous than himself, then he has betrayed to god, his prophet and the Muslims. Imam Sadiq says: 'someone who is responsible for Muslims' affairs but he corrupts them, then god will destroy him'.

The affairs being corrupted is due to ethical and expert disqualification of managers. When a person is placed in a position inappropriate for him, then he will go far from humanistic ethics, because the nature of such a work is amoral action. When he accepts to posit in a place inappropriate for him, first he break the privacy of his human morality; then, such a person who do things with destroyed ethical privacies will easily violate individual and social, material and spiritual privacies, and in contrast somebody who is posited in proper place based on meritocracy and qualification orientation, he will be confirmed internally and externally and this itself is the best field of administrative ethics. Imam Ali warns in Malek's treaty in such a way:

'Assign somebody of them (Muslims) for each of your affairs so that neither magnitude of task makes him incapable, nor its multitude distracts him'.

Qualified personnel in view of Nahjolbalaqeh:

1. People of virtue and integrity
2. Patient and tolerant
3. More lenient than others
4. People who are more kind toward vulnerable class of the society.
5. Being brave, generous and chivalrous
6. Administrative position or social status leads not to his arrogance and rebellion.

Personal interests

Personal interest to profession and responsibility facilitates the difficulties for humans, it makes capability and patience, and has a serious role in creating administrative ethics. Imam Ali says in a grand advice : ' hearts have two attracting and distracting intentions, so apply hearts when they are willing and on the job, cause if heart is forced to do a thing unwantedly, it would become faint'.

Legalism

The exception of lustering administrative ethics is an exception far from reality, unless legalism is dominated on employers and employees; because the person who breaks the limits and privacies down and/or perceives

himself beyond the laws, he could not be committed to moral dignity and human boundaries.

Financing

Administrative ethics is not a phenomenon created by advice, circular and guidelines but it is a formation that appears in administrative behavior, if proper filed exists and financing is one of its main grounds. But the glance toward employers and employees of administrative system is a very gentle and humane one and has considered their financial security when it says among Islamic thoughts that: 'then expand their aliment, because wideness of aliment increases their power to follow their reform'.

Occupational security

Job security is one of the factors of administrative ethics, i.e. employers and personnel of administrative system could criticize all hierarchy of bureaucracy, review its problems and objections and open the path of administrative reform. Based on this belief, Imam Ali advised Malik Ashtar that most selective staff of administrative system must be the those who express precision and honesty of right being far from hypocrisy and flattery.

Supervision

Without supervision, the inspection and following-up the duties of employers and employees, and administrative ethics would not form and lasts. Therefore, it is necessary to organize this matter in the beat form and character providing proper infrastructure of bureaucracy ethics. Again, Imam Ali says to Malik Ashtar: 'so check the tasks of your agents, and take care of them by your honesty and loyalty, because hidden inspection to their tasks would force them to fidelity and softness with people'.

Evaluation and appreciation

Valuing the good work and positive function of agents and appreciating them properly will reinforce their service motive. Imam Ali says: 'lest the righteous and the wicked be equal before you, since it lessens tendency of righteous and forces the wicked to bad behavior'.

Principles of professional ethics in view of Nahjolbalaqeh

Principle of accountability

This principle teaches us that everyone with any positions they have are responsible and accountable regard all affairs and the tasks related to them. No agent can behave with people the way he likes, also he cannot perceive himself unaccountable. Imam Ali writes in a letter to his agent in Basra : ' so Abo-al-Abbas, God bless you in what flows from your heart and tongue , if good or bad, you must tolerate; since you and I will be partner in it'.

Imam Ali introduces himself as a partner in all actions and behavior of his agents, he never pass the responsibility of affairs to others and he says not that

“they are responsible themselves and I have no task”, but in contrast he introduces himself accountable since he is impossible cause himself, and his agents are possible cause.

The existential philosophy of bureaucracy is servicing to the public, and all agents and employees of all positions are servants of people. This matter is proposed as a principle of bureaucracy and while such a feeling exists, the agents and personnel of administrative system will not have ownership and empire behavior with people, but they know their position and status a gift that is an instrument for public service.

Principle of trusteeship

Imam Ali wants his officials and staff to recognize task and responsibility as trusteeship and to be trustee in their relations; ‘indeed, anything in your charge is not a bait for you rather it is a trustee assigned to you’. Trustee is introduced as he most valuable task in teachings of Imam Ali; thus, the first condition of qualification to official ethics is trusteeship; ‘trusteeship holds on top of Muslimism’.

Principle of professional discipline

Professional discipline means titivation, order, arrangement, and avoiding any laxity and chaos at work. The most capable managers, officials, and staff would not be successful in an administrative setting without professional discipline. Accordingly, Imam Ali says: ‘do your works daily, since each day has its specific works’. Also another requirement of professional discipline is hasty avoidance: ‘avoid haste in works that is not yet time to do, or laxity in works that is time just to do’.

Follow up principle

In his administrative and government orders, Imam Ali orders his officials to follow up the affairs and wants them to be at service of people: ‘do not allow someone's wish without permit, and do not prevent anybody from what is desired for him’.

Principle of forbearance

From Imam Ali point of view, forbearance is the best tool for success of works having a main and helpful role in administrative ethics: ‘whenever you be a statesman, you must show tolerance and forbearance.’

Principle of authoritarianism rejection

Authoritarianism leads human to rebellion and violence and this is too dangerous since as soon as it emerges, the rights of people are violated and their dignity and respect would be disappeared. Imam Ali says: ‘lest perceive yourself now over them, since this would blacken the heart, make religion faded and without prestige, waste the blessing, and approximate the pest.’

Merciful management in Qur'an

All principles of divine management are based on his mercy. One of the signs of mercy-orientation is the holy verse of ‘In the name of god, the beneficent the merciful’ that is idiomatically a brief of all Quran, and starting point of all Surah and works; this verse is repeated 114 times throughout the Quran, the God identifies himself with it and knows himself as companionate and merciful both derived from the word ‘mercy’. This verse, in fact, is the interpretation of the verse ‘if there was a central discipline except mercy, then it would be expressed’; according to principle of mercy:

- All (humans) are good unless it is proved they are bad (innocence).
- Defects are covered and can be forgiven (forgiveness).
- All would enjoy their attempt due to their competence (justice and charity).
- People's prestige is preserved (dignity).
- All enjoy equal rights (equality).

Ethical management model based on concepts of Arafa prayer

The present suggested model scrutinizes the interactive relationships of servants with each other and with God focusing on Arafa prayer. Accordingly, a model is analyzed for ethical management based on a cognitive presumption using qualitative content analytical method which is used to organize data obtained by specific qualitative data analysis software (Maxqda2).

Findings of this research introduce dimensions of ethical management with 7 factors of knowledge, ability, patience, self-esteem, transcendentalism, balance and subtle management in format of ‘ethical management model’ with features of effectiveness and pragmatism. Framework of the proposed model shown in figure below:

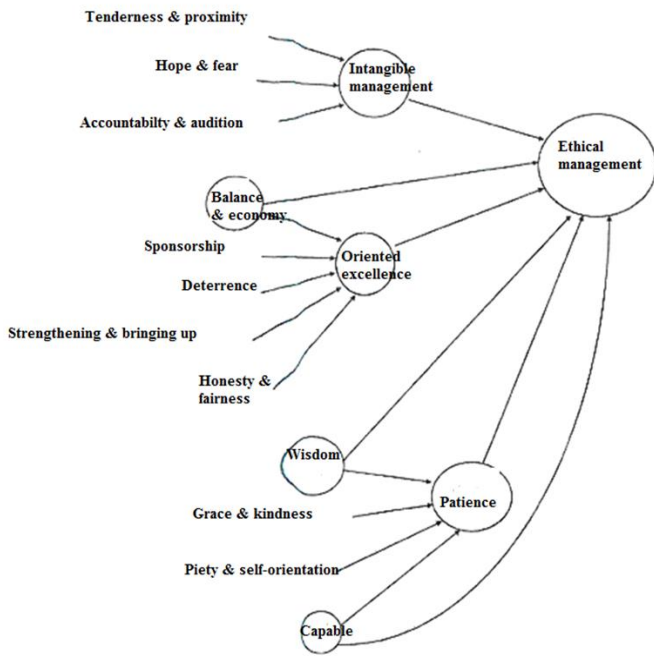


Figure (1): ethical management model based on concepts of Arafa prayer

Model analysis

The current model is developed with a modern approach and tries to discover unsaid things that could be read based on the context but they are not clear apparently. In this way, the most serious innovative discovery of this study is exploring the model and inserting theme of intangible management consisted of elation and proximity, fear and hope, audition, accountability, discretion and leadership in model of ethical management. We can summarize value of ethical management in ‘intangible and schematic appearance of ethical manager’. The personnel perceive proximity, availability, sympathy and emotional link beside elation, penetrating and clear-sighted glance of their leader; and in any condition they have hope of rescue, recovery and error correction yet they have fear of the past rapid, complex, subtle and irrecoverable feedback.

Ethical management model based on concepts of Makarem-al-akhlaq prayer

The present suggested model scrutinizes the interactive relationships of servants with each other and with God focusing on of Makarem-al-akhlaq prayer. Accordingly, a model is analyzed for ethical management based on a cognitive presumption using qualitative content analytical method which is used to organize data obtained by specific qualitative data analysis software (MaxqdA2).

Findings of this model represent dimensions of ethical management with 5 dimensions of wisdom, capability, patience, perfectionism and accountability. Wisdom as an independent theme has direct effect on ethical

management and all managerial concepts of the west and our religious knowledge concepts confirm it. So that it is born from the data information, knowledge, and wisdom, and basically ignoring it leads to death of any management system even non-ethical ones. On the other hand, wisdom has a direct effect on patience dimension and is its necessary condition. A person can claim for patience if he/she had been aware about a thing before.

Capability is proposed as the second theme of ethical management. A person can claim for capability if he/she has the ability to act, express or publish an issue; he/she also must have the ability of forgiveness and kindness, gratitude and suppression of anger. Therefore, there is no doubt that patience beside wisdom and capability becomes the first completely specific theme of ethical management.

Perfectionism is also one of the specific themes of Makarem-al-akhlaq prayer which in itself is composed of justice, right activism, success and connivance. In fact, perfectionism is paralleled with oriented excellence of modern systems, and it is also a balances and stable attempt in the endless path of quality. Beside social responsibility, it is an element that boosts ethics of modern life.

Accountability is the last specific component of ethical management model based on Makarem-al-akhlaq prayer that reminds the importance of responsibility to tasks and accountability of them in two individual and social levels to the mind. Thus, its deeper meaning is hidden in psychological infrastructure that forces the leader or ethical manager to provide more trust and convergence for his/her management system. Fig 2 shows all concepts of ethical management model based on Makarem-al-akhlaq prayer.

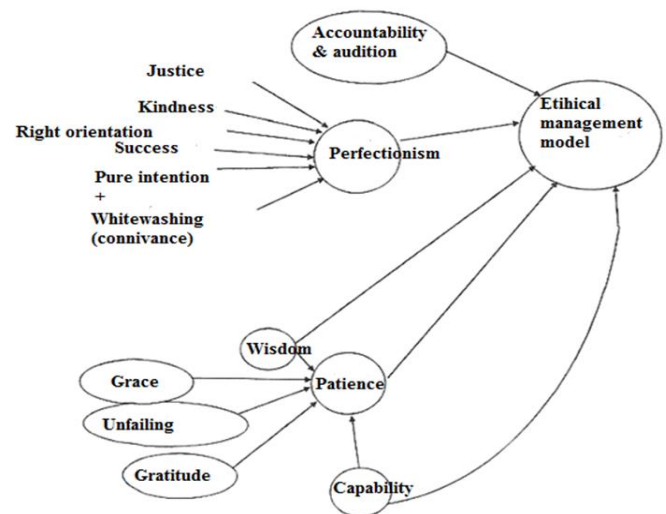


Fig (2): Ethical management model based on of Makarem-al-akhlaq prayer

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