



Theory of “Ethical Leadership” in the governmental conduct of Imām ‘Alī (a) and the approaches of management: a comparative study of the elements with an emphasis on Nahj al-Balāgha

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ABSTRACT

The theory of “Ethical Leadership” is one of the new notions which earnestly found its way into the management literature at the last decades of the twentieth century. According to this theory, besides the significance of enforcing ethical laws for the society or the organizations, scientists hold the demonstration of ethical behaviors by the leader of the society in the personal and social relations as well as the transfer of these norms to the common people via various ways play the main role in the realization of social ethics and the advancement of sublime goals. Because in Islam it is necessary to know, analyze, and explicate the elements of “ethical leadership,” the present article attempts to investigate the elements of the aforesaid theory in the governmental conduct of Imām Alī (a) with a descriptive-analytical approach. Moreover, for this goal it tries to provide a suitable and evidence-based model which can be analyzed and assessed based on the leadership theories in the knowledge of management. Therefore, the goal of this research is to analyze the elements of this theory and compare them with the approach of Imām Alī (a). To do so, via a narrative approach with the pivotal role of Nahj al-Balāgha, the elements of “ethical leadership” in the talks and behavior of Imām are extracted and analyzed; and with the provision of tangible instances of his life, it is shown these elements can be operational. The obtained results show that the aforesaid elements contain all the personal, ideological, relational, managerial, etc. indexes both in personal and social dimensions and can efficiently act as a model for leading the society. There can be seen, of course, ideological differences in some aspects like in self-control. Thus, despite noticeable similarities, these differences accentuate the discrepancy of this theory with the political and governmental thought and teachings of Imām ‘Alī (a).

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Introduction

One of the new theories in the field of leadership is the theory of “ethical leadership” which earnestly found its way into the management literature in the last decades of the twentieth century. The approach of ethical leadership is offered for the first time in studies by Brown. Accordingly, thinkers of politics and ethics believe in addition to the significance of enforcing laws for the society, the thinking leadership and regular guidance of the society plays the main role for the implementation of ethics in the society. Ethical leadership means the manifestation of ethical behaviors in all the relationships of the leader of a society and the transfer of these behaviors to the common public. This can be done through mutual relations, consolidation, and ethical decision-making. On the other hand, thinking and conduct of Imām ‘Alī (a) when he faced the people as well as his systematic commands for the ethical guidance are a collection which definitely can be considered as a suitable model for the propounded theory in the field of management.

This article tries to explicate this theory based on the teachings of Imām ‘Alī (a) and with an emphasis on the teachings of Nahj al-Balāgha. It should be noted that this theory was propounded without a model among the Western thinkers and was just a sketch. Therefore, there is a need to do a comparative study between this theory and the thought and conduct of Imām ‘Alī because the thought system stands out as one-dimensional in some of the elements which are propounded among the Western thinkers, though some of the elements can be seen way earlier in the thought of Imām (in Nahj al-Balāgha and his conduct). It should be said that utilitarianism after power attainment is one of the first harms of management and governance and as one reaches the stage of “government,” willy-nilly, wealth reaches him or her in a way that his logic and talk transforms as well. This can also be traced in the behavior of the Commander of the Faithful that how he observed the ethical principles at the time of his governance and within his short and vicissitudinous ruling time, and challenged the principle of the concomitance of power and utilitarianism. Thus the present study analyzes the ethical leadership elements – which were emphasized by Imām (a) – through relying on the elements which are present in the new managerial theory, and then investigates them in the government of Imām. This research explores those ethical elements which are necessary for the ethical leadership by focusing on the following questions (it discusses these questions with a descriptive-analytical approach):

What is the relationship between the elements of “ethical leadership” theory in the Western management and the ethical leadership of the ruler in the governing thought and conduct of Imām ‘Alī (a)? What are these elements and how can they be attained? What distinguishes them from the ethical leadership of Imām? What determines the orientation of Imām’s ethical leadership behavior with the common public?

The present article, first, in addition to analyzing the elements emphasized by Imām, points out some instances as to his performance. Then, after describing the “ethical leadership” elements in this regard, it seeks to provide ethical issues about which a ruler as well as the managers of a society are obliged to observe so that they would expand an approach which goes beyond any religion and reaches every human – in the society which is under their control.

Research method

Generally, the “qualitative content analysis” is comprised of three main stages: preparation, organization, and report. Accordingly, the steps and stages of this research can be designed and described as follows:

After determining the main question of the research and also taking into account where this question fits in the collection of Nahj al-Balāgha studies, this research has been done using desk research. In this study, to begin with, the collection of related sermons, letters, and sayings of Nahj al-Balāgha was explored, and based on certain key words notes were taken. In addition to classifying the data, the contents are analyzed and explicated. Finally, via comparing the data and the continual check between these data and the issues, it is tried to find the relation between data to answer the questions of the research. In other words, data were variously arranged as pieces of a puzzle so that they can, in a significant relationship, provide a clear image of the answers to the questions of the research. At the end, the results of the research are reported. About the logic behind the analysis of the data, it should be said that a careful investigation was first done as to the aforesaid theory in the Western studies, and then its various aspects in Nahj al-Balāgha and the conduct of Imām ‘Alī (a) were inspected. To sum

up, these aspects were classified into two categories of personal and social features; afterwards, their similarities and differences were analyzed comparatively.

Background of the research

Although this research implicitly has a general background comprising of certain peculiar writings – as sporadic materials can be seen in the commentaries by Ibn Abi al-Ḥadīd, Ibn Maytham, Shūshtarī, Khu'ī, and so on – the main concern of these scholars has not been an exact exploration of the perception of Imām's morality and also that of the ruler based on Nahj al-Balāga. As an instance, the article "Shināsā'iyi mu'alifihāyi rahbarīyi akhlāqī dar Qur'ān wa Nahj al-Balāga" has explicated this theory with a managerial outlook. Besides concept formation, it seems this article has only stated some remarks from the Qur'ān and Nahj al-Balāga. Disregarding this fact that it does not take into account the Hadīth family, it has pointed out some words of his Holiness and, as it seems, the classification of elements has been done based on this controversial approach. Moreover, the dominant approach in it is based only the teachings of management knowledge. In other words, despite its Islamic title, the dimension related to Nahj al-Balāga is weak there. Furthermore, identification of these elements has been done within the thought of the Imām and it has not been matched with the conduct of Imām. These writings can be divided into two groups:

- a) Some of them, at large, have dealt with the relation of ethics and politics and employing it in the government from the view of imam such as:
 - "Akhlāgh wa siyāsati rūykardīyi Islāmī wa taṭbīqī by Sayyid Muḥammad Riḍa Aḥmadī Ṭabāṭabā'ī," Intishārāti Dānishgāhi Imām Šādiq (a), 2009.
 - "Tabyīni mu'alifihāyi siyāsati akhlāghīyi Imām 'Alī (a) pas az risīdan bi Imāmat," Ḥusayn Sultān Muḥammadī and Fāṭima Sultān Muḥammadī, Nashriyi Pazhūhishnāmiyi 'Alawī, no. 5, spring and summer of 2012.
 - And "Ūṣūli wa mabāniyi akhlāghīyi siyāsati dar dīdghāhi Imām 'Alī (a)," Muḥammad Mawlawī, Nashriyi Pazhūhishnāmiyi Nahj al-Balāga, no. 14, summer of 2016.
- b) Another part of these writings, in partial, has explored the theory of "Ethical Leadership" via relying on the religious teachings all the more Nahj al-Balāga:
 - "Rahbarīyi akhlāq madār, thamariyi pāradāymi mudīriyati Islāmī," Mujtābā Rafī'ī et al., Pazhūhishnāmiyi Akhlāq, no. 20, 2013.
 - "Tabyīni ab'ādi rahbarīyi sāzmāni bar mabnāyi niẓāmi arzishīyi Islām bāistifāda az āmūzihāyi Nahj al-Balāga," Jawād Tājmīr Riyāḥī, 'Alī Šafarī, and Naṣrullāh Šāmilī, Mudīriyati Islāmī, n. 2, summer of 2017.
 - "Shināsā'iyi mu'alifihāyi rahbarīyi akhlāqī dar Qur'ān wa Nahj al-Balāga," bābak Rustamī et al., Pazhūhishnāmiyi Akhlāq, no. 41, autumn 2018.
 - "Raftār shināsīyi taḥlīlī az rahbarīyi akhlāq madārāniyi Imām 'Alī (a) dar jang dar partuwi āmūzihāyi Nahj al-Balāga (muṭālī'ayi muridī: jang ṣiffīn)," Muḥsin Raf'at and Muṣṭafā Mas'ūdīyān, Pazhūhishnāmiyi Ālawī, spring and summer of 2019.

Articles in part (a) only deal with the relation between ethics and politics, and some of them look at the ethical foundations of politics from the view of the Imām (which that look even has a certain orientation). But in part (b), all the articles deal with the general teachings of ethics which are deemed as principles in leadership and management. Some of them generally point out the policy of Imām was based on ethics; however, they do not explore the main question of the present article particularly. The present article merely deals with one of the incidents of Imām's era and does not investigate the theory of "Ethical Leadership," at the same time, both regarding the thought of Imām and his conduct. However, this article is notable because it chooses a limited and specific topic. Nonetheless, in the published works, there is no book or article which is based on answering the questions propounded in the present article.

Exploring historical and traditional evidences, it can be inferred that the aforesaid concepts in the frame of ethics are traceable based on two categories of religious brother and created brother in the decision and performance of Imām 'Alī (a) (Raḍī, 1987: letter 53). Opposite to domineering politicians who see ethics subordinate to politics (Ibid: saying 200), Imām (a) introduces politics as a subordinate to ethics (Ibid: saying 69; saying 224). Based on his remarks, due to many harms of power (Ibid: letter 53), ethics would control power (Ibid). This attitude is due to the spirit of the Qur'ān which is

dominant over his behavioral and verbal system, by which he sees the essence of war defensive and bounds the defense by ethics (q.v. Qur'ān 2:190). Accordingly, he magnanimously criticizes the evil doing of those who oppose him, but avoids showing a reaction (q.v. Raḍī, 1987: sermon 51) because the human character is the element which matters to him in encounters and interactions. Thus via inspiration, ethical leadership tries to make those under its ruling ethical-abiding.

Dimensions and pillars of ethical leadership

Ethical leadership which is one of the new trends to study the leadership...discusses how to operationalize the ethical standards in the behaviors of leaders. There leaders having ethical values and their practice of them are considered a value (q.v.: Yilmaz, 2010: 3950). What is meant by “ethical leadership” in this study – which is synonymous with ethical leadership in the arena of management – is to lead based on ethical beliefs what it comes to decision-making and behavior. Everywhere and every time, this commitment is stable, and hard times (wherein the benefit of leader as well as his followers depends on unethical decision-making and behavior) do not distance him from this commitment.

This concept has always attracted the attention the thinkers of management knowledge. To study this trend, each of them has considered different aspects as the factors of their studies. A vast exploration of this concept in the Western studies shows, as it seems, each of these aspects can be a branch of the personal and/or social features of an “ethical leader.” Each of these features also has parameters which can accentuate the ethics of the leader. By attributing the aspects intended by the thinkers of management to the two aforesaid features, the present study analyzes those two features in the governmental thought and conduct of Imām ‘Alī (a) with an emphasis on Nahj al-Balāga.

1. Personal features of “ethical leadership”

Under this feature, certainly, many parameters can be accentuated – all the more in Nahj al-Balāga – and with no doubt the propounded qualities are not confined to the following items. However, what has been discussed in the studies by the Western and Iranian scientists and researchers of management can be classified in the following phrases.

1.1 Personal abilities and capabilities

What is meant by personal capabilities is that the leader in his personal affairs has certain traits by the use of which he can do a better educative performance in social interactions. The following traits are depicted based on the teachings of the Imām:

1.1.1 Honesty

a) Western approach

Brown believes that honesty is the important principle for an ideal, transformational, ethical leader (Brown, 2005: 118-119). Kalshoven holds that such a leader behaves in an assuring way, and one can trust him because he behaves as he is expected (Kalshoven, 2011: 54). This trait requires that leaders, in their leadership, see honesty as an ethical means and guidance (q.v.: Trevino, 2003: 19). It is in this manner that an organization can be run by ethical leadership and as a result, the leader himself would behave ethically.

b) The approach of Imām ‘Alī (a)

It is clear that the first duty of an ethical leader is honesty and openness which can be taken into account as an educative model. Without this important principle in the plans, the legitimacy of the ruler would be undermined because (from a religious perspective) such a person has gone awry due to lying and has betrayed his people (q.v.: Barqī, 1952, vol. 1: 118; Ḥarrānī, 1984: 55, 93). Imām sees this trait as something which reforms and organizes everything (q.v.: Tamīmī Āmadī, 1990: 59), and – in his first sermon after attaining the government – shows his honesty as follows: I swear to God I have not hidden an iota of things from you and have not told you any lies (Kulaynī, 1969, vol. 8: 67; Raḍī, 1987: saying 16). Moreover in the light of openness and honesty, criticizing the politicians and their policies would be meaningful. And when criticism is done properly, the way is paved to reform.

Of course, Imām sees the military secrets as classes for which honesty and openness is not allowed (q.v.: Raḍī, 1987: letter 50). Secretive policy-making and inept stealth cause the common public to lose trust. Therefore, Imām calls the ruler's honesty a matter of obligation (q.v.: Ibid: sermon 108). In the policy of Imām, "Iṣḥār (clarification)" (Ibid: letter 53) is considered as one of the main pillars and the foundation of people's governance. As Imām believes in the governance of people, he sees clarification their right, and sees the lack of this policy a reason for the deviation of people. This is because the ambiguity of affairs and dishonesty would cause people to be puzzled and unclear as to the affairs which are related to them. In the incident of allegiance with Imām, the historical evidences show that as a big crown gathered behind the house of Imām (q.v.: Balādhurī, 1977, vol. 5: 559; Maqdisī, n.d., vol. 5: 208) and shouted "Al-bay'a, al-bay'a" (allegiance, allegiance) (q.v.: Raḍī, 1987: saying 137), Imām talked to people truly and honestly. People turned to Imām to be ruled by him, but in place of giving empty promises and making them hopeful of the future baselessly, he depicted the problems ahead of them, the problems which would have be imposed on people disagreeably as he took the power. He said:

Leave me and seek someone else. We are facing a matter which has (several) faces and colors, which neither hearts can stand nor intelligence can accept. Clouds are hovering over the sky, and faces are not discernible. You should know that if I respond to you I would lead you as I know and would not care about whatever one may say or abuse. If you leave me then I am the same as you are. It is possible I would listen to and obey whomever you make in charge of your affairs. I am better for you as a counselor than as chief." (Ibid: saying 92)

This is the upmost honesty by a person who is no enchanted by the government, but rather he is enchanted by people and keeping ethics. Imām answers the insistence of people with denial that as he takes the power, there is the probability of predicaments and troubles.

Matching the two approaches, it can be concluded both have the same stand that the honesty of leader is the right of the society upon which he rules and that it is futile if an ethical society expects something from a dishonest leader.

1.1.2 Patience and forbearance

Patience means to bear and have toleration which is the opposite of impatience and edginess (Farāhīdī, 1989, vol. 7: 115; Ibn Fārs, 1984, vol. 1: 453). It is a concept which has been explored copiously both in psychological studies and religious studies.

a) Western approach

Before deciding to do something or facing a certain occasion, one needs patience so that he could assess the different aspects of the matter, explores the matter in question with care and patience, and eschew haste which is called "patience in decision-making." After decision-making, it is time to actualize. This stage also is in need of patience so that the person can face the consequences of his decision aptly (q.v.: Mendonca, 2001: 274). This stage is called patience in action. We are faced here with patience in acts and reactions. If the reactions of a leader in wars, protests, social crises, etc. are in line with this notion, an ethical leader is able to succeed in the challenges of the crises and the difficult conditions (to see more, q.v.: Haque, 2017: 118). Since conquering the hurdles and challenges is time-consuming, patience is of great importance to an ethical leader (q.v.: Mihelič, 2010: 36). Therefore, as he is committed, he obliges himself to be patient (q.v.: Alshammari, 2015: 112).

b) The approach of Imām 'Alī (a)

Imām 'Alī (a) resembles patience to a means of salvation (Raḍī, 1987: sermon 76) and describes those who have patience as follows: He is dignified during calamities, patient in distresses, and thankful during ease (Ibid: sermon 193). All nations are sometimes in trouble. It is on the leaders as well as the people to stay calm in crises. During his governance, Imām (a) repeatedly suggested people and officials to have this attribute (Ibid: sermon 176). The patience of Imām after the Prophet (s) caused the society no to lose its unity (Ibid: sermon 3). Under the sermon 205, in the occurrence of ousting Ṭalḥa and Zubayr, Sharīf Raḍī says: After swearing allegiance to Amir al-mu'minin, Talhah and az-Zubayr complained to him that he had not consulted them or sought their assistance in the affairs (of state)." But somewhere in this sermon Imām uses the expression "May Allah keep our hearts and your

hearts in righteousness, and may He grant us and you endurance” (Ibid: sermon 205) to show that asking God for the salvation of the opponents is one of the decent conducts which is upon the truth-seeking ruler. By saying a general prayer, he separates himself from the claim that he is the only decent ruler and, hence, shows himself before everyone a dignified man. This very prayer (asking for patience) shows Imām asks from God patience in decision-making and acting. After that Zubayr quit the war of Jamal, the remaining army commenced the war under the command of Ṭalḥa. Imām ordered that nobody should throw arrows and start the war. The only command of Imām to his army was that they should keep their military array (Mufīd, 1993: 336). By means of the Qur’ān, imam gave his ultimatum to the violators. But they began throwing arrows (Ibid: 336-339). One of the men of Imām’s army was killed by these arrows. His dead body was taken to Imām, but he again ordered the army that they should have patience, and said, “We do not want to begin the war.” They continued throwing arrows. When the angry army of Imām took the dead bodies to Imām, he said, “We do not intend to begin a war, but if they begin to attack, defend yourself.” They begin the war solemnly. Imām said, “We did what we could.” Then he said a prayer and issued the command of defense (Balādhurī, 1977, vol. 2: 241; Mufīd, 1993: 339-341).

Based on some verses of the Qur’ān, the condition of equality is not needed for retaliation. But for those whose strategic motto is ethics, there are suggestions that it is the best if they have patience as to the immoralities of the enemy (q.v.: Qur’ān 16:126). In the war of Ṣiffīn, the army of Imām was avoided to access the water (Minqarī, 1984: 162). After taking back the river of Euphrates from the army of Mu‘āwīya, Imām (with an ethical command) proscribed retaliation even in a situation like the one in war (Ṭabarī, 1968, vol. 4: 572; Minqarī, 1984: 160; Ibn Abi al-Ḥadīd, 1959, vol. 4: 13). The question arises if the patience of Imām means indolence. The answer is that keeping the national integrity with an ethical means like patience means both the authority is kept and also that it never means indolence. The result of patience can be seen in unity against the enemy at the time of the common war. Imposing sporadic wars of the army of Mu‘āwīya on the army of Imām in Ṣiffīn as well as the sustained interest of Imām to guide the army of the enemy (in the midst of war) via patience are other evidences showing the ethical leadership of Imām (Minqarī, 1984: 214; Ibn Abi al-Ḥadīd, 1959, vol. 4: 29).

The result of matching these two approaches is that, based on the attained result from the element of patience, both hold patience is effective in the realm of leadership, and see it a benchmark for the society under ruling to become ethical as well as unity formation among people and as a result the formation of a systematic society. However, in the viewpoint of Imām, patience causes one to achieve reward in the hereafter in addition to military, social organization in this world (which is the focus of Western studies). This depends on the foundation and thought of Imām.

1.1.3 Decorum

a) Western approach

Decorum in politics and governance is a required right of people on their managers (to see more, q.v.: Charoensap et al. 2018: 11-14). It is necessary to pay attention to this category in other elements: decorum in talk and decorum in behavior.

As the other elements in the Western studies, decorum has not received the same attention which it has been paid in the outlook of Islam. This is whereas, as it seems, decorum can play a major role to advance the goals of ethical leadership. Therefore, the lack of this notion in these studies is a weak spot for the experts.

b) The approach of Imām ‘Alī (a)

In his remarks, Imām proposes people decorum and sometimes indirectly warns them as to this. A stark example of these behaviors can be seen in Ṣiffīn. When he heard his decent helpers had used bad language toward the army of Mu‘āwīya, he proscribed them to do so. Those two, as it seems, were surprised by the behavior of Imām, so they went to ‘Alī (a) and asked, “O the Commander of the Faithful! Are not we on the true side and they on the false side?” Imām said, “Yes! I swear to the Lord of K‘aba.” They said, “So why do you forbid us to curse them and use bad language for them?” (Minqarī, 1984: 103; Dīnwarī, 1989: 165). One may think that because of incredulity as for the legal and natural person, that person can be cursed, disrespected, belittled, ignored of his or her right,

treated unjustly, etc. This perception was in the mind of the notable characters of Islam. But Imām answered them, "Yes! I swear to God I am aware of what you said." While surprised, they expressed their second perception, "Are not the Levant in war with us?!" it should be noted that one might think why cursing someone who is fighting us is not possible in the logic of Imām. He has attacked us and we are defending. He has violated our right. Why are, therefore, not we allowed to curse him? Imām said, "Yes! I know that they are fighting us down to violation. But the logic of ethics does not allow us to curse even such a violating enemy." Then Imām began to offer suggestions. He believes that cursing is an indicator of illogicality and is not something justifiable. However, this point does not indicate the absence of criticism. Rather, its setbacks and faults should be expressed. No one should be immune from polite criticism. The ethical logic of Imām is that after the criticism, in place of cursing, one should raise his hands for prayer and say, "O God! Save our blood and their blood." (Raḍī, 1987, saying 206) This behavior is the decorum of an ethical leader. It is because of this that Amru b. Ḥamiq and Ḥujr b. 'Adī, as soon as they heard the ethical opinions of Imām, said, "We accepted your admonition, became polite due to your politeness, and welcomed your training." (Minqarī, 1984: 103)

On the whole, Alawite logic and decorum is based on the absolute forbiddance of using bad language because this arises from the lack of logic. Therefore, one begins to use bad language that does not have a firm logic and argument. Subordinates to the ruler, whether people or the other parts of the government, are no exception as for this because when the ruler of a society does not have the permit to curse the enemy of his people, a fortiori the right for such an act is taken away from the people. Commitment to this principle is so strong that Imām Riḍā (a) sees it as one of the conditions that one should consider when he attributes narrations and traditions to Ahl al-Bayt, the traditions wherein flagrant use of bad language toward the enemies of Ahl al-Bayt is attributed to them (Ṣadūq, 1959, vol. 1: 304).

Based on the verses of the Qur'ān (6:108), using bad language indicates illogicality and causes reactions. What is needed to attract the opponents is the removal of this indecent act. By using this principle of revelation during his governance, a ruler can increase his entourage and supporters. This needs insistence on act of grace which is interpreted as the "head of politics" in the terminology of narrations (Laythī Wāsiṭī, 1997: 263; Tamīmī Āmidī, 1990: 378), which lessens the rigor of opposition (Tamīmī Āmidī, 1990: 815) and by which one can attain what he wants from people (Kulaynī, 1969, vol. 2: 120). Its use is even considered as a sign of faith (Ḥarrānī, 1984: 42) and intellect (Laythī Wāsiṭī, 1997: 209, 339; Ṣadūq, 1993, vol. 4: 395; id, 1997: 21).

Focusing on different aspects of enemy's acts is a matter of necessity, a kind of concentration that its result would be criticism, not cursing. Therefore, in this attitude it is allowed to offer criticism toward the enemy, but using bad language or attributing something which is not done is not certified in the Alawite literature, logic, and ethics. This is to the extent that they see lack of decorum the cause of all evil (Ibn abi al-Ḥadīd, 1959, vol. 20: 258).

Wishing well for the enemies should merely done via paving the way in some walks in order to give them an incentive to take the path of guidance and, by this, not to disregard any lifeblood. Praying should be to prepare for reconciliation, cease the war, and find the path of guidance. Accordingly, one who has joined in the side of the false unintentionally may turn from evil to goodness, and the one who has tendency toward deviance and enmity knowingly may condone it and withdraw from war.

To provide an apt model, the Commander of the Faithful, first, suggests the etiquette of criticism. By using this strategy, one can say the critic (before doing anything for the problem in question) should equip himself with the etiquette of criticism like enjoining the good and forbidding the evil. According to religious foundations, it is necessary for the one who enjoins the good and forbids the evil to equip himself with it, identify the required qualifications in order to enjoin and forbid, and employ it. The main element of this decorum requires, first, the punishment and, then, the expression of truth in order to rectify the general cognizance; if not so, there would be harmful and bad results.

Ethics requires one to pay attention to two points when he offers a candid and daring criticism to enemy or the one who can be criticized: 1) the criticism in statements should be apt and 2) it should be defendable. (Raḍī, 1987: saying 206)

As it was said at the outset, the result of the comparative study as for the teaching of decorum in these two approaches shows Westerners have dealt with this issue less. This is whereas the approach of

Imām, like the previous notions, has a religious support as well as social effects. Thus, the epistemological foundation of Imām in providing and reflecting it is effective in practice.

1.1.4 Ability

a) Western approach

Ability to run errands is of the important notions in ethical leadership which can provide a vast deal of creativity. In the science of management, it is called the organizational innovation (Yilmaz, 2010: -3950). Based on the investigation, Yilmaz is the only one who has pointed out the category of ability in ethical leadership and has deemed it ethical.

b) The approach of Imām ‘Alī (a)

The common aspect between this element and ethics is that, according to Prophetic and Alawite teachings, whoever gives a Muslim a job while he knows there is someone more qualified and more able than that person, he has betrayed God, His Prophet, and all Muslims (Bayhaqī, n.d., vol. 10: 118; Suyūfī, 1981, vol. 1: 455, hadīth no. 2949; and also similar to this q.v.: Bukhārī, 1981, vol. 1: 21; Kulaynī, 1969, vol. 1: 47; Ḥarrānī, 1984: 44; Mufīd, 1994: 251). In the story of Ṭālūt, that he is chosen by God is interpreted out of his ability and knowledge (Qur’ān 2:247). Imām also introduces the person with the highest ability as the most fitted person for the government and leadership (q.v.: Raḍī, 1987: sermon 173). A leader and manager should be both able and choose those who are able. His ability should be so as Imām explicates: choose an officer for every part of your government who is not overwhelmed and overawed by the extensive work (Ibid: letter 53). “To handle small, big, and many errands” is itself in need of other traits like physical strength, managerial influence, courage, qualification, fairness, wide range of toleration, and advisability. In other words, the notion of ability means the capability of tolerating the heaviness of managing people; tolerance; capability of putting up with the opponents; the required courage to decide and resist; firmness and sturdiness in errands; resolution to guide; capability to stand against the problems and complications; patience and endurance as for blights as well as blessings; resistance to commit sins and patience to obey God; capability to observe the limits and boundaries set by God; to secure the rights of people, rules, and regulations; and so on. Such a person would not suffer qualm, fretfulness, and paradoxes.

What can be attained (more of the approach by the Imām and less of Yilmaz’s attention to the Western thinkers) is that the inability to offer the affairs to the most qualified individuals as well as to position them in the most apt posts is also one of the branches of ability; the absence of this is considered as one of the main setbacks of running the errands. This can be due to the inability of recognition, competitiveness, and the permeation of abusers. However, an able leader prevents the advancement of the goals of these individuals via steadfastness and power; otherwise, he cannot be an able and efficient person.

1.2 Ideological ability

1.2.1 Continenence

Continenence finds its meaning when all issues are considered. In the thinking of Imām ‘Alī (a), the basis of this factor is God as the pivot and the belief in the hereafter, which originates from an ontological source. Continenence means to consider the consequences of doings and then act according to them, in place of relying on impulsive motives in choosing the acts (Ḥaydarzādīgān, 2012: 42). When the two aforesaid bases are juxtaposed, it turns into an ideological concept as well.

a) Western approach

When these two bases which result in continence is defined as self-controlled management, encountering various phenomena brings about a different meaning and causes the life to become systematic, and this is one of the strong points of an ethical leader (to see more, q.v.: Sosik, 2018: 769-770).

Therefore, to deal with the secret or mistake of someone else with continence causes confidentiality. Resisting the provision of a luxurious life leads to simple living, altruism, and benevolence. Dealing with an arrogant behavior with piety leads to humility and modesty. Moreover, theistic encounter with hypocritical obsession leads to the sincerity. All the above items result in self-

purification. Due to acts and reactions on the outside, an ethical leader can double his ability via continence.

b) The approach of Imām 'Alī (a)

In the view of the Commander of the Faithful (a), continence is based on the Unity of God. He introduces the policy of Mu'āwīya as "hoax and fraud" and introduces his own policy as ethical (q.v.: Raḍī, 1987: saying 200). That said, the political approach of Imām is the avoidance of cheating and tyranny because he does not bear to resort to every means to attain his political aims. Likewise, avoidance of keeping a trust like responsibility and statecraft indicates the lack of belief in the hereafter and the Day of Resurrection, and notably it shows silliness (q.v.: Ibid: letter 41). According to two ontological bases, in order to attain the notion of continence, change of views is needed. If the view toward the station of leadership and politics were not religious and divine, then the religion can be subjective because it is probable for non-religious and human teachings to permeate in it. As a result of such a view, religion loses its tangible truth and philosophy. Accordingly, the policies of officials would be based on the rules made by humans as well as trial and error, never bringing about salvation for humans. This is because for a rule to be fixed, the filter of trial and error would be a hurdle. This would necessitate the passage of time and the attainment of the needed experience in order to achieve the truth and goodness of that rule. Some hold when the hands of the humans are tied in politics, then the hands of various tyrannies would be open (Ṭabāṭabā'ī, 2019: 153).

With this logic, he believes that legislation should be done by the humans (q.v.: Ibid: 153-155). Perhaps what is needed for this claim is the separation of politics from religion and from belief in God. This is whereas separating the human from God causes one to see the majority equal as the truth and to prefer benefits over spirituality and ethics.

That 'Abd al-Raḥmān b. 'Awf asked from Imām 'Alī (a) to pay homage is a criticism for this secular approach. When 'Abd al-Raḥmān (in Six Persons Council) asked Imām to swear allegiance by acting according to the Book of God, the wont of the Prophet, and the wont of Shaykhayn, Imām said: I act according to the Book of God, the wont of the Prophet, and my own personal investigation. (Balādhurī, 1977, vol. 5: 508; Ṭabarī, 1968, vol. 4: 233 & 238; Maqdisī, n.d., vol. 5: 192; Ibn Athīr, 1996, vol. 3: 71)

That Imām saw it necessary for himself to commit to the Qur'ān and the wont of the Prophet in his ruling conduct and also asking this from the people (q.v.: Raḍī, 1987: sermon 169) indicates that offering the governmental duties to the people should be done within a specific framework and based on certain rules. Distancing from these rules let the tyranny control, unless one sees the ruling of Imām tyrannical as well – this needs to have historical evidences. The ensuing arrogance of power and politics can pave the way for the fault and fall of the rulers. Accordingly, in line with some verses of the Qur'ān (47:7), Imām 'Alī (a) orders Malik Ashtar to aid God with his heart, hand, and tongue because God has guaranteed to help and dignify the one who helps Him (Raḍī, 1987: letter 53). Likewise, relying on this approach as well as the principle of faith, an ethical leader believes in divine aid (q.v.: Ibid: saying 310). By this, he does not let others abuse him because he deals with the common people with a humane behavior which God favors. Thus, he always sees divine aid as his support (q.v.: Ibid: saying 11; saying 56; saying 174).

Therefore, one can attain the aid of God by changing the view toward the politics and also toward the policies whose support are people. Regarding the difference between the semantic receptacle of government and of governance, this point finds a more precise meaning to the effect that a proper attitude toward the absolute governance of God in various walks of human life can affect the government and policy-making of politicians in a practical sense. In view of that, ethical leadership, according to the basis by Imām, believes in the divine aid and sees it the secret of managing the affairs successfully.

What is very significant in the words of Imām 'Alī (a) (about which the theory of ethical leadership is oblivious) is the intra-religious discussion of piety, which is an important issue in repelling the vice. Of course, attention toward piety and continence within individuals is a middle discussion. That is, individuals (within their hearts) should see God overseeing their doings. In the aforesaid theory, its religious dimension is condoned, and continence is simply regarded as a conscientious and human matter, but Imām, with an ontological basis, consolidates its intra-religious dimension.

1.2.2 Commitment to covenant and conventions¹

a) Western approach

Commitment of a leader to whatever happens in a system results in the integrity and also motivation of others for an ethical behavior (Brown, 2005: 117). This notion is considered a principle for an ethical leadership and for the interaction of the leader with the system under his control.

b) The approach of Imām ‘Alī (a)

Imām ‘Alī (a), who sees the zeal for this notion unlimited (q.v.: Raḍī, 1987: sermons 192 & 295), holds this interaction is not only with the internal elements but also with the external ones. Of course, one may think about the enemy that it is not necessary to commit to the ethical rules for them, or to be on the right side allows one to violate these rules one-sidedly. But Imām ‘Alī (a) does not see it in agreement with “ethics” and holds that when a contract or deal is made, even if it brings about disparagement, one has the right to cancel if the other side is not committed to it. But our ethical logic does not allow us to call it off one-sidedly. It is because of this that this element is viewed with an ideological outlook. In the incident of *Ḥakamīyyat* (hoax of ‘Amr b. ‘Aṣ and the peace agreement) some wanted to call it off, but Imām – by resorting to the Qur’ān – called its violation unethical (q.v.: Minqarī, 1984: 514; Ṭabarī, 1968, vol. 5: 72).

As an evidence for the aforesaid statement, Imām has a suggestion in his letter to Mālik. He believes that it is a principle to commit to the domestic and foreign, agreed deals. He suggests Mālik that he must never violate any agreement, even if he sacrifices his life for this (Raḍī, 1987: letter 53). Imām believes that breaching an agreement, apart from being unethical, is one of the sins which tears apart the rope of trust in the society and weakens the basis of social relations. He holds that fulfilling the promises, in addition to being an Islamic right, is a human right. Somewhere else in this letter, Imām introduces the violation of promises a cause for the wrath of God (q.v.: Qur’ān 61:3). A violator is seen in narrations as disbeliever (q.v.: Ibn Ash’ath, n.d.: 36), atheist (q.v.: Laythī Wāsiṭī, 1997: 476), and mean (q.v.: Tamīmī Āmidī, 1990: 674). Even this trait is seen as a cause for the domination of the enemy (Majlisī, 1983, vol. 70: 370). Imām ‘Alī (a) believes in this principle that covenants are necklaces over one’s necks; till the Resurrection Day, whoever wears them and stays committed to his covenant, God would be connected with him and whoever tears it apart, God would disparage him (q.v.: Tamīmī Āmidī, 1990: 244). Commitment to this element is notable in the leadership of Imām. He does not see the violators’ defilement a reason to breach his promise and holds that he would never violate the covenant which God has made with him for judging fairly (Mufid, 1993: 167). Moreover, after the incident of *Ḥakamīyyat*, some came to Imām and asked him to violate the covenant. He said: should we breach the covenant after writing it? This is not allowable! (Minqarī, 1984: 519; Balādhurī, 1977, vol. 2: 336; Dīnwarī, 1989: 197). They said yes; Imām asked why and they said because their enemy is Mu‘āwīya and he is not committed to any deal and covenant. They said they had made a mistake and repented. Imām said: woe to you! Should we come back after contentment and covenant? Has not God said we should fulfill our promises?! Has not He said you should observe the covenant you have made with Him and never breach the covenants and swears which are made as you have set God as your guarantor? Have not you read the Qur’ān? Does the Qur’ān allow to breach an agreement even with Mu‘āwīya? Between us and them, we have written an agreement and have made a deal. With whoever we make a deal we stay committed, unless they breach it. (Minqarī, 1984: 514; Ṭabarī, 1968, vol. 5: 72; Rāzī, 2000, vol. 1: 556; Ibn Jawzī, 1992, vol. 5: 129)

The result of comparing the approaches like the two aforesaid elements is that in the view of Imām, ethical behavior is based on an epistemic thought, but in the Western approach the existence of ethical behavior is simply a guarantee for the order of the social system.

1.3 Communicative abilities

The capacity to interact with the society can be provided in a milieu with certain preparations where the ethical leader should first organize those preparations within himself and then carry out them in the

1. Although this element can be considered as one of the personal capacities, it is discussed here because commitment originates from the beliefs of people and everyone, with the judgment of his conscience and nature, figures out when he makes a deal with someone but violates it should feel ashamed on the inside.

receptacle of society and social interactions. Accordingly, this element is discussed as one of the personal features. It is obvious that many other elements can be deemed as personal, but since in the theories of Western thinkers there is only one element, so the same also goes here in this article.

1.3.1 People-orientation

a) Western approach

Trevino, one of the thinkers working in the field of the aforesaid theory, holds that true concern as for the people to be guided is one of the important dimensions of ethical leadership (Trevino, 2003: 14).

Therefore, this point can be interpreted in the theory of people-orientation. It reflects sympathy, respect, and support toward the subordinates. An ethical leader, regarding the features of his character, tries to assure the people that he will help them to meet their needs to the possible extent (Trevino, 2003: 19). This is because his leadership is the governing of people over people, and not the governing of a certain class of people over people, and this results in common goodness. (Resick, 2006: 347)

b) The approach of Imām 'Alī (a)

Kind behavior of Imām 'Alī (a) in wars of Jamal, Şifīn, and Nahriwān as well as his sympathetic interaction with his opponents shows the above principle. For instance, in the war of Jamal, one can recount the reflection of this principle in the following basic concepts:

- c) Enthusiasm to guide the army of the enemies and not to begin the war (q.v.: Ṭabarī, 1968, vol. 4: 495; Rāzī, 2000, vol. 1: 490)
- d) Advice and suggestion to show gratitude for having a divine government (Ibn abi al-Ḥadīd, 1959, vol. 7: 40)
- e) Invitation to be patient (Ibn 'Uqda Kūfī, 2004: 59) and repentance (Dīnwarī, 1990, vol. 1: 90 & 95)
- f) Avoidance of anathematizing Ṭalḥa and the other killed ones, and showing sympathy toward them (Ṭabarī, 1968, vol. 4: 528; Mufīd, 1993: 391; Ibn Athīr, 1996, vol. 3: 255), all the more the corpse of Ṭalḥa (Ṭabarī, 1968, vol. 4: 537; Mas'ūdī, 1989, vol. 2: 365; Raḍī, 1987: saying 219; Dhahabī, 1990, vol. 3: 527)
- g) Control of emotions and dealing with 'Āyīsha and the other captives ethically (Dīnwarī, 1989: 151; Dīnwarī, 1990, vol. 1: 98)

All ethical reactions of Imām, the point which attracted people at the time of disturbance, show the ethical system of Imām to advance his war policies. This indicates how much a ruler can display humane behavior toward his enemies, and the ideal and the truth can converge to the real notion where he does not condone the ethical principles which are important to him.

In Şifīn, one can see Imām's enthusiasm and concern to guide the army of Mu'āwīya as well as his great continence (Raḍī, 1987: sermon 55). Likewise, in Nahriwān, explicating with kindness in place of imposing (q.v.: Ibid: will 77; Balādhurī, 1977, vol. 2: 354, 369, vol. 4: 44; Ṭabarī, 1968, vol. 5: 64, 77) and observing the personal and social rights of Kharijites (Ṭabarī, 1968, vol. 5: 73-74) caused the hearts of many opponents to soften, which led them to leave off obstinacy and then join the Imām. This was because Imām looked at people as humans, was people-oriented; he revered and dignified the character of every human. Accordingly, he saw guiding people and organizing their affairs as the benchmark of his behavior.

The other point related to this paramount notion is the focus on giving more and better service which is the real feature of an ethical leader, because this feature causes the leader to use his social power to serve the others. Therefore, an ethical leader prefers the collective benefits over personal ones (Resick, 2006: 347).

Here also he tries to aggrandize the spirit of people-orientation via giving advice (Raḍī, 1987: sermon 94, 116, 147, 182, 214), effective relation with people (Ibid: sermon 216; letter 53), deeming a role for consultation about affairs (Ibid: saying 173, 321), gracefulness and gentleness in behavior (Ibid: letter 46; Tamīmī Āmidī, 1990: 378, 582), collectivism (Raḍī, 1987: sermon 23; saying 10), control of anger (Ibid: letter 69), and social flexibility (Ibid: letter 46). He interprets all of these points as part of "ethics." Analyzing just the notion of serving people, it can be said that if a leader looks at the policies with an ethical approach, he can achieve a higher contentment from his people. Therefore, the affairs can be readily organized due to the contentment of the organization which is under his ruling. This can be seen in Ibn Khaldūn's political, statute code wherein he holds that observing the

ethics with a commitment to serve in the policies of the government leads to ability, because observing the ethics is an essential element for the power of the government (Ibn Khaldūn, 2011, vol. 1: 359). Imām ‘Alī (a) says his reason for accepting caliphate was basically that the policy of justice was disturbed in the Islamic society (q.v.: Raḍī, 1987: sermon 3). Therefore, he tries through this to improve the spirit of serving among his officers. One of the important acts of Imām (which may seem simple) was to establish a house with the name of *Bayt al-Qaṣaṣ* (house of complaints) so that people could share their needs and problems with their ruler (Ibn Abi al-Ḥadīd, 1959, vol. 17: 87). Accordingly, he also ordered Mālīk to allot time to the needy and establish a common assembly. (Raḍī, 1987: sermon 53)

2. Social features of an ethical leader

2.1 Justice-based abilities

Justice-based abilities try to show the ethical leadership in all social, political, and economic affairs, which can be analyzed in the following categories:

2.1.1 Fairness

a) Western approach

Fairness which is one of the important elements, propounded by the Western thinkers in the theory of ethical leadership, has the meaning of “half-half” literally (q.v.: Ibn Fārs, 1984, vol. 5: 431; Ibn Manẓūr, 1994, vol. 9: 330; Fayūmī, 1994, vol. 2: 608). Dealing with others justly, evenhandedness, and paying due without discrimination are some of the figurative meanings of fairness (q.v.: Rāghib Iṣfahānī, 1992: 810; Ibn Manẓūr, 1994, vol. 9: 332; Zabīdī, 1994, vol. 12: 502). The conspicuous feature of ethical leaders is fairness and altruism (Kalshoven, 2011: 57). The existence of systematic fairness and its suggestion in the ambiance of the society is one of his duties. Not to favor anybody, to eschew nepotism, and to take responsibility of his own acts are of the functions of fairness. (Ibid: 61)

c) The approach of Imām ‘Alī (a)

As Imām puts it, the existence of the aforesaid functions (in the Western approach) is deemed as the ornamentation of ruling (q.v.: Tamīmī Āmidī, 1990: 51). They cause the connection and attachment between the people and the ruler (Ibid: 60) and its permanence (Ibid: 58), which results in mutual trust (q.v.: Ḥarrānī, 1984: 149). Imām sees fairness as one of the ten items which is worthy for one to be “zealous” about (q.v.: Raḍī, 1987: sermon 192) because it leads to preserving the rights of others. When an ethical leader sees the rights of others like the rights of himself, deems equal rights for them as for himself, and divides the advantages of life equally between himself and others, then he eschews plundering, violating, and breaching the rights of others and gets closer to justice; this is because there is no justice like fairness (q.v.: Ḥarrānī, 1984: 286). If not, God would take away his power and ability (q.v.: Laythī Wāsiṭī, 1997: 428).

The Commander of the Faithful (a), in the letter 51 of *Nahj al-Balāga*, says, “Do not force anybody to forsake his requirements and to do without his necessities.” (Raḍī, 1987: letter 51)

This notion is applicable to those who oppose the concept of the ethical leader. Although legitimate wishes of opponents can make the discussion livelier, some may not accept the way an ethical ruler leads; this discussion can accelerate the realization of their reforming goals provided they accept and tolerate the words of their critics. This, of course, can copiously help a leader who seeks the truth, fairness, and all the more ethics. Nonetheless, if the wishes of opponents threaten the security of the society, even if they are legitimate, then it is obvious that discussion can no longer be affective because a secure society paves the way for developments and attainment of successes. All the above items can be realized if both sides commit to ethics and religion and do not breach the limits of fairness and equity. In an event Ṭalḥa and Zubayr were preparing the situation to exit Mecca. Imām did not stop them, though he already knew their intent, and did not punish them before doing something. This was because Imām did not see it ethical for an Islamic leader with great power to imprison his opponents (supposing they will perpetuate a crime in the future), until they do something counterintuitive (Ibid: sermon 4). In such conditions, it is necessary for an ethical leader to raise the consciousness of people and teach them the general policies as for the right and the wrong. Following on this, people themselves would become discerning and would not let the oppressor to oppress. In

this manner, they take away all the opportunities of oppression (opportunities which can pave the way for corruption) from such a leader. Otherwise, if a leader punishes those who have not committed a crime yet, he would be faced with both people's objection and distrust and the judgment of those in the future (Ibn abi al-Ḥadīd, 1959, vol. 10: 248) as well as the canonizing and cosmic consequences of the punishment (even if he possesses the knowledge of the future). Other instances are giving freedom to the opponents and those who do not swear allegiance (q.v.: Dīnwarī, 1989: 142); encountering benevolently with those who were left from the Army of Jamal (Raḍī, 1987: saying 219); showing reverence toward the corpses of the Army of Jamal (q.v.: Mufīd, 1993: 349); having enthusiasm to postpone the war with Mu'āwīya (q.v.: Raḍī, 1987: saying 43); and so on.

Comparing the two approaches, it can be concluded that both converge to the same thing: the fairness of the leader can bring about the trust in the society under his ruling, and that expecting an ethical society from an unfair leader is futile.

2.1.2 Open-mindedness and avoidance of "behavioral nervousness"

a) Western approach

One of the aspects of "ethical leadership" is open-mindedness. It may be, in nature, something potential, but it can emerge due to social factors and also it may be suppressed due to the same factors. Thus, it can pave the way for the advancement of ideas (q.v.: Yilmaz, 2010: 3952). Respecting a thought among the common public does not necessarily mean its confirmation.

b) The approach of Imām 'Alī (a)

Imām 'Alī (a) does not accept the government out of coercion, and sees respecting the opinion of others an honor of his ruling (q.v.: Raḍī, 1987: letter 1). Imām expresses his willingness to accept the useful thoughts of others as follows: and do not think that I shall take it ill if a true thing is said to me, and I do not want you to see me great ... Therefore, do not abstain from saying a truth or pointing out a matter of justice. (Ibid: sermon 216).

He sees the government a suitable setting to propound transformational ideas in various fields, and invites others formally and publicly to realize his proper ideals (Ibid); when he is asked about the best poet of the time, he, without any bias, open-mindedly, and with no self-centeredness, answers: the whole group of them did not proceed on the same line in such a way that we can know the height of their glory. But if it has to be done, then it is the mislead king (Ibid: saying 455).

What his Holiness means by the mislead king is "Imru'ū al-Qays." At the beginning of people's insistence on his accepting the government, he says: leave me and seek someone else. I am better for you as a counselor than as chief (q.v.: Ibid: saying 92).

Freedom is a vast concept which comprises many aspects of the society, including the cultural, social, and political aspects. One of the key elements of an open society is the political and social freedom. In the view of Imām 'Alī (a), all humans have the natural right of freedom (Dilshād Tihirānī, 2014: 102). Therefore, Imām seriously negated the imposition of opinion because he did not see it ethical. To answer the suggestion of one of his helpers that they should arrest one of the opponents, he says: it is not my stance to attack people or imprison them so that they change their false opinion (Ibn abi al-Ḥadīd, 1959, vol. 3: 129).

Even the strategic motto of Imām can be seen in this saying: it is not for me to bring you to what you dislike (Raḍī, 1987, saying 208).

Of the acts which can be seen out of Imām's behavioral openness are freeing seven (Ṭabarī, 1968, vol. 4: 430) or thirteen individuals who did not swear allegiance and Imām himself guaranteed them (Balādhurī, 1977, vol. 2: 207); giving consultation to the three caliphs (Raḍī, 1987: sermon 61); not imposing his opinion on others in the upheaval of *Ḥakamīyyat* (Ibid: sermon 238); and so on.

2.2 Managerial abilities of the leader

A leader's possession of managerial abilities can provide a suitable setting for his managerial affairs as well as his power, and can circumvent his failure in various affairs of the society.

2.2.1 Power sharing

a) Western approach

Brown holds a leader's ethics requires that he gives space to his subordinates to express their opinions as to the decisions, listens to their way of thinking and thoughts or "power sharing," and allows them to have more control.

Ethical leaders allow their followers to put their ideas forward, and at the same time, they listen to their concerns (q.v.: Brown, 2005: 122-123; Hoogh, 2008: 298). Of course, in this element, there lies decisiveness, steadfastness, and also calculated decision-making, which have no contradiction with this element. A leader who believes in his subordinates (due to power sharing) shares and delegates the responsibilities according to the abilities of his subordinates (q.v.: Karamī, 2016: 32; Zāri'ī Matīn, 2015: 171).

Therefore, providing opportunities in order to cooperate in making decisions and listening to their ideas cause power sharing, which in turn develops these skills and makes them effective (Kalshoven, 2011: 62). Of the aspects of ethical leadership is enabling the potential capacities for employing the human abilities in various arenas.

b) The approach of Imām 'Alī (a)

In the conduct of Imām 'Alī (a), what is emphasized is creating an open and apt space for opinion expression, criticism, and objection. He welcomes this issue buoyantly (q.v.: Raḍī, 1987: sermon 216). However, Imām also holds the same stance theoretically, "One who seeks advice learns to realize his mistakes" (Ibid: saying 173), and even shares the wisdoms of others (q.v.: Ibid: saying 161) because consultation is the greatest support (q.v.: Ibid: saying 54). In addition to believing his own power, he let them propound their ideas. Reappointing Mu'āwīya, 'Abdullāh b. 'Abbās expressed his opinion which was against the opinion of Imām. His Holiness said, "You have only to advise me but then I have to see (what to do)." (Ibid: saying 321)

Contrary to the second caliph who did not allow others to express their views, Imām sees the results of such conduct are deviation, protestation, and imbalance (q.v.: Raḍī, 1987: sermon 3). There are cases in history wherein Imām believes in power sharing, and holds the rights of objection, view expression, and consultation provision as the natural rights of people. This is because if one feels he is punished due to expressing his view and his criticism, then he is open to hypocrisy. (q.v.: Ibid: sermon 233)

It is obvious that the general ambiance of such a society would take a course of immorality and disorganization as for behavioral trend. This is because silence is the result of pressure and abnormal encounter. Disparagement of truth seekers and the inability of those who tell the truth is a factor which makes it difficult for people to bear such a situation. Therefore, the common public moves a direction wherein they accept the crimes of each other and, accordingly, they find reconciliation at any rate. Thus, hypocrisy becomes a common trend in the society. According to historical evidences, the performance of Imām – similar to the previous part, i.e. open-mindedness – as for this element can be summarized as follows:

- Making those who do not swear allegiance to pay homage forcefully, according to the suggestion by Mālik and the others (Dīnwarī, 1989: 142-143)
- The suggestion of Mālik to be chosen for *Ḥakamīyyat* (Minqarī, 1984: 100-101)
- Letting Ka'b b. Sūr choose and searching about the willing or unwilling allegiance swearing of Ṭalḥa and Zubayr (Ṭabarī, 1986, vol. 4: 467)
- Objections and giving the right to Mālik Ashtar to express his opinion about sending Jarīr b. 'Abdullāh toward Mu'āwīya (Ibid: 542)
- Objection and view expression by Ṭāraq b. 'Abdullāh as for the judicial performance of Imām as well as the objection by the people of Yemen about the execution of religious punishment to Najāshī the poet (Ibn Hilāl Thaqafī, 1974, vol. 2: 369)
- View expression by the people of Kūfa for fighting against Mu'āwīya (Dīnwarī, 1990, vol. 1: 168)

The result of comparing the two approaches is that both see it legitimate to express view, which is known as "power sharing." They deem this a matter of ethics which organizes things and in turn makes the behavior of the society ethical.

2.2.2 Concern for sustainability (stability)

a) Western approach

This element in fact discusses the social responsibility of leaders. Based on this, an ethical leader sees himself responsible for the increase of the beneficiaries' benefits (Karamī, 2016: 31). Kalshoven holds that stable leader act beyond their personal benefits and think about the consequences of their doings beyond their working group. They show that they care about the welfare of the society with empathy. (Kalshoven, 2011: 53-55)

b) The approach of Imām 'Alī (a)

The main element of responsibility – which is a kind of binding, ethical behavior – is responsiveness, i.e. authentication of others' rights. That is, "you have rights and I have responsibilities," and this principle can be attained when one is in line with the right and does not give primacy to himself over God and the Prophet (q.v.: Raḍī, 1987: letter 38). Satisfying the needs of others, following the right and accompanying it, paying the rights of others, using the divine blessings well, caring about the problems of the society, and helping people (q.v.: Īzādī Fard, 2010: 3) are of the personal responsibilities of an ethical leader, having which can pave the way for conspicuous successes. (Raḍī, 1987: letter 53, saying 98, 134, 244, 257, 330, 339, 446)

However, taking responsibility finds its social aspect when the social rights and benefits are prioritized over personal rights and benefits because the realization of these responsibilities cannot naturally be attained in social arenas with public ethics (q.v.: Makārim Shīrāzī, 2010, vol. 2: 279-280). Therefore, social abnormalities are the result of not feeling responsible, whether at the level of leader or at lower levels. Of course, abnormalities are not always the result of the absence of this principle. Sometimes despite feeling responsible, some training abnormalities take place which make the ruler unable to deal with them and causes his separation from the society. Imām sees the learned responsible due to the covenant they had with God (q.v.: Raḍī, 1987: saying 478). Even that a ruler sleeps at night with a full stomach while there are some hungry people sleeping around him is something bitter in life in the view of Imām; here desire and greed avoid such a ruler from preferring others over himself, showing he eschews responsibility (Ibid: letter 45), where of course the officials should be responsive (q.v.: Ibid: saying 328) because they are the guardians of God on the earth (q.v.: Ibid: saying 332). Such a person is free as far as he has not promised anything (q.v.: Ibid: saying 336). But because an ethical leader tries to provide his people with material and spiritual benefits, he sees himself for every issue and, thus, is concerned. Of course, there are always concerns in one's mind as to the ways and means. It is obvious choosing the fastest and easiest ways and means is the most convenient option, ways and means which are against the right and justice and are contaminated with sin and infidelity (q.v.: Ibid: saying 126). It is here that ethics cannot tolerate it to see some use improper means to advance their wishes and attain their goals (q.v.: Ibid: saying 69). To establish the right, one cannot use anything save the right. As Imām 'Alī (a) puts it, "He whose sin overpowers is not victorious, and he who secures victory by evil is vanquished." (Raḍī, 1987: saying 327)

If securing the government and post becomes the priority, then everything would be permitted to do so, even killing the people. This is whereas Imām (addressing Mālik Ashtar) sees a false view to strengthen the government via killing people unjustly. This is because doing such a thing is not only one of the factors to weaken the power, but also it destroys the power, causing the others to seize it (q.v.: Ibid: letter 53). This shows Imām views the responsibility toward people a means, a means to organize oneself, to serve people, and not a means to satiate one's own whims via suppressing others, plundering the wealth of people, and showing favoritism toward one's own associates. Therefore, to clarify this approach, Imām says they should not look at the post of making rules for people as "a tasty and juicy morsel to be swallowed up." (q.v.: Ibid: letter 5)

The performance of Imām's "ethical leadership" (when Imām had no official duty at the time of 'Uthmān) is also worth noting. When people gathered in Medina to rebel, the opponents put Imām their representative. Imām told them, "Then (fear) Allah, in your own self." Following on this, Imām shows his upmost sympathy toward 'Uthmān and says, "I swear to you by Allah that you should not be that Imam of the people who will be killed..." (q.v.: Ibid: sermon 164). Or when he sees the dead body of Ṭalḥa covered in blood on the ground in the war of Jamal, he says, "Abū Muḥammad has fallen lonesome here." (Ibid: saying 219)

When Imām saw the dead body of Ṭalḥa with his face covered in blood, he sat on the ground, removed the dust of war from his face and beard, showed his sympathy toward him (Dhahabī, 1990, vol. 3: 527), and then said “It is difficult for me to see you, under the stars of the sky, fallen, and I take my complaint to God for these sorrows and blights.”

Or his sympathetic admonitions for Kharijites to make them aware, his concern for their future, dominance of vicious rulers (q.v.: Raḍī, 1987: sermon 4; letter 62), and the behavioral elements of Imām toward them can be categorized as follows: toleration, advice, admonition, warning, dialogue, sending representative, observance of rights, resistance when people were attacked and humans were killed (Ṭabarī, 1968, vol. 5: 72-73). All of these display the stability and accountability of Imām, and proves he was concerned as to all the realms of the society.

The result of comparison of the above approaches shows that, in addition to seeing this element as an organizer of social system and seeing it the natural right of people, Imām incorporates his epistemic basis into this. But the Western approach has only looked at this element as a social organizer.

2.2.3 Role clarity

a) Western approach

Clarity is deemed a principle in the performance of an ethical leader. Such a leader promotes ethical behavior among his followers via giving them higher posts, encouraging them, rewarding them, and taking part in clear relations. Role clarity alludes to the importance of clarity in the functional goals and expectations. An ethical leader clarifies the responsibilities, expectations, and functional goals in a way that his subordinates know what he expects from them and when their performance reaches the desired level (q.v.: Kalshoven, 2011: 53; Kahn, 1964: 126). Moreover, role clarity discusses the beliefs of individuals as to the expectations and behaviors which are related to their duties. (Kahn, 1964: 126)

In other words, individuals need enough information to carry out the affairs successfully. That said, clarity of goal and performance can be considered as the two main components of this element. When the ethical leader reflects this element properly, things become well-organized. Furthermore, high levels of role clarity make the society able to provide solutions for doing the duties efficiently, increasing the scope of those duties. Lack of clarity suggests the members of a society that they are in need of support and, therefore, they feel less efficient in their workplace. (q.v.: Spreitzer, 1997: 679)

b) The approach of Imām ‘Alī (a)

To explicate his governmental strategies, the Commander of the Faithful (a) always, at general and in particular, depicted his goals and perspectives for people. Imām believes that clear depiction of goals as well as foresight and forethought show one has plans for people. Otherwise, he will not be safe from making mistakes (q.v.: Tamīmī Āmidī, 1990: 79). On the other hand, by explicating the ontological bases like Unitarianism (q.v.: Raḍī, 1987: sermon 149; sermon 182; sermon 186), or the centrality of the hereafter (q.v.: Ibid: kalām 224; saying 241 & 280) and epistemic bases like the necessity of recognizing the revelation (Ibid: sermon 1; sermon 192; saying 143) and intelligence (q.v.: Ibid: saying 232; Tamīmī Āmidī, 1990: 153), Imām has always clarified his mindset for his people and has tried to institutionalize such concepts in the morals and behavior of his addresses as the goals of life.

Imām has described the rights of people over their leader in four parts: guidance, removal of poverty, removal of ignorance, and rule of law. In contrast, he considers the rights of leader over his people as fulfillment of their allegiance, well-wishing in presence or in absence, response at the time of calling, and obedience at the time of ordering (Ibid: sermon 34). Imām sees clarity of goal a factor which unites the ethics and behavior of the common public (Ibid: sermon 192). Of course, when a goal is identified and introduced by a leader, if one is not willing to do something, his absence is better than his presence and his sitting is better than his standing (Ibid: letter 4). Accordingly, in this state, the elements of punishment and reward show themselves, that too in moderation (Ibid: sermon 161; letter 53; saying 347), in a way that they institutionalize the ethical behavior among the others.

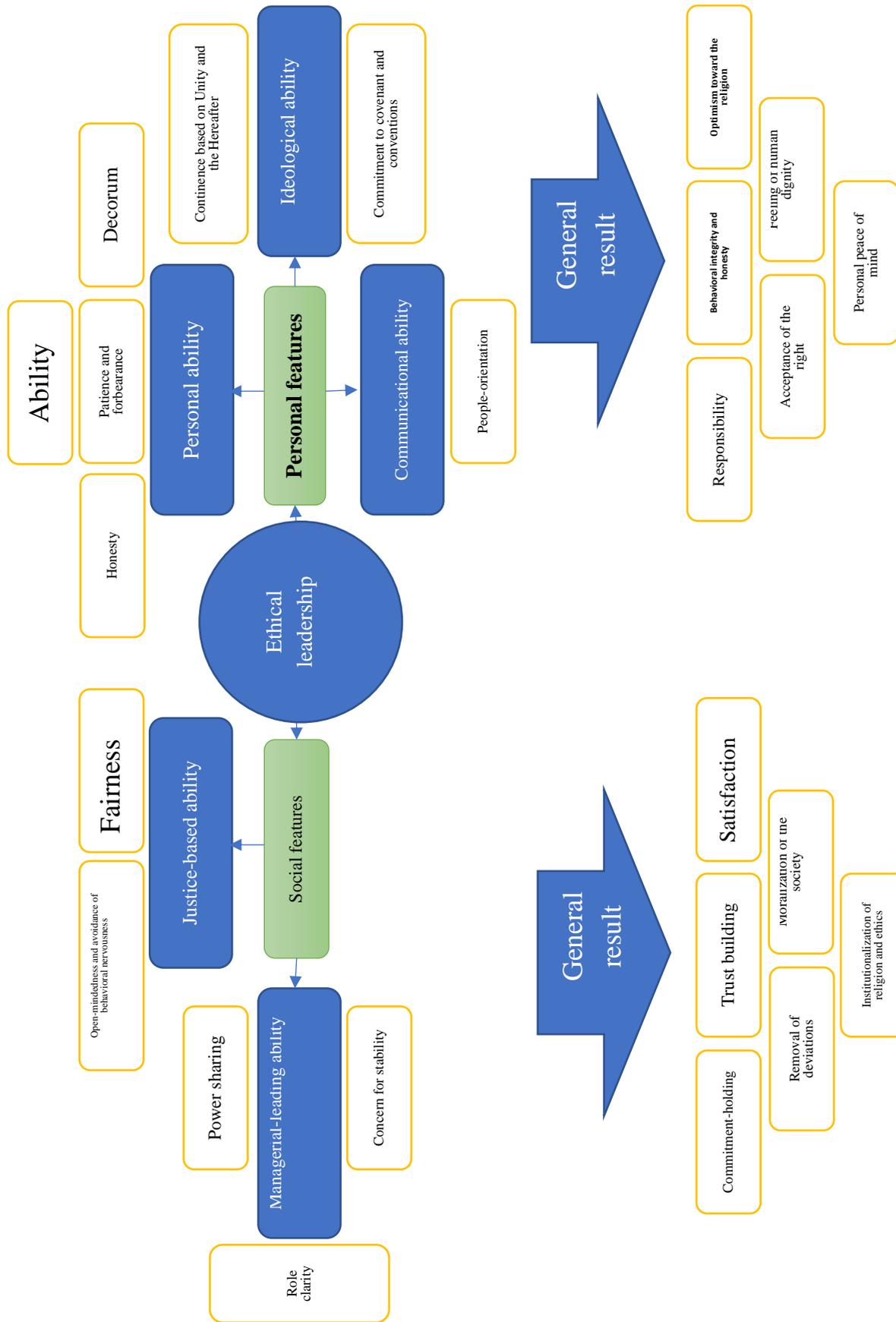
However, ethical doings of Imām as to this element are notable. For instance, after the bitterness of Ṣiffīn war and the abnormal acts of supporters of Mu‘āwīya, Imām decided to finish them off. He repeatedly talked to people, explicated the dark points of Ṣiffīn war, and introduced the duty of people (q.v.: Ibid: kalām 177). This was until moving toward Ṣiffīn wherein he delivered a sermon and made

everyone aware of the main peril, i.e. Mu‘āwīya (Ibid: sermon 35; sermon 79), but the killing of Abdullāh b. Khabbāb and his wife by Kharijites diverted the attention toward Imām (Ṭabarī, 1986, vol. 5: 82). Imām’s performance was to introduce the different station, goals, and behavior of a certain group like Kharijites to people, which can be discussed under some categories: warning and admonition (q.v.: Raḍī, 1987: sermon 36); guidance in place of coercion (Ibid: sermon 35, kalām 58; kalām 121, kalām 122; kalām 125, kalām 177); and negotiation and toleration in place of estrangement and violence (Ibid: saying 420; Andalusī, 1984, vol. 2: 233). All the above items were to manifest the expectations and the behaviors related to their duties.

The result of the Western approach and that of Imām is that clarity paves the way for ethical behaviors among the followers. Here in contrast to the Western approach, epistemic and humanistic basis of Imām is reflected in the behavior of the ethical leader.

Elements of “Ethical leadership” and the general result of its implementation in the society

Ability
Decorum
Patience and forbearance
Honesty
Ideological ability
Communicational ability
Commitment to covenant and conventions
People-orientation
General result
Optimism toward the religion
Behavioral integrity and honesty
Responsibility
Feeling of human dignity
Acceptance of the right
Personal peace of mind
Ethical leadership
Fairness
Open-mindedness and avoidance of behavioral nervousness
Justice-based ability
Social features
Power sharing
Managerial-leading ability
Concern for stability
Role clarity
General result
Satisfaction
Trust building
Commitment-holding
Moralization of the society
Removal of deviations
Institutionalization of religion and ethics



Conclusion

According to the points discussed, here are the results of the present study:

1. From the view of the Commander of the Faithful (a), ethics and ethical cultivation is considered a supervisory notion and an internal element to harness a policy wherein power is influential. Politics, leadership, and ethics are interrelated in a way that every type of ethical deviation among the statesmen and those who are called the people of power causes the deviation of the politics and policy-making. Therefore, there is a dire need of an impenetrable leverage like ethics which can be reflected in personal and social aspects.
2. Based on the comparative study as to the theoretical approaches of ethical leadership in management knowledge, ethical leadership can be affective in personal and social arenas. These two arenas are mutually related, and converge to the same point to balance each other.
3. Concerning the personal features of an ethical leader, various aspects like honesty, patience, decorum, and strength are part of personal ability. Moreover, ideological ability can be interpreted by the two aspects of Unitarian and post-humus continence, and the communicational ability can be interpreted by the aspect of people-orientation. It is interesting to note that as to the personal features in the Western studies (on the subject of the aforesaid theory) all aspects with regard to the social systemization are common between this Western approach and the conduct of Imām 'Alī (a). What is propounded in the new ethical leadership can be found in the text of Nahj al-Balāga, and no stark difference can be found between these two.
4. Social feature of ethical leadership also has various aspects of ability. Elements of fairness, open-mindedness, and avoidance of behavioral bias define the justice-based ability. Managerial abilities can be analyzed by three factors of power sharing, concern for stability, and the clarity of role. It is notable in the social features (aside from the common aspects between the Western approach and the conduct of Imām 'Alī (a)) one differing aspect can only be seen. In addition to being something essential, it should be said this difference goes back, in nature, to the humanistic and epistemic bases of these two approaches, though the Western studies lack these bases (as Imām 'Alī (a) views and acts).
5. The difference between the view of Imām and this theory becomes obvious by a comparative investigation between the components of the new theory of management and the approach derived from the governmental conduct of Imām 'Alī (a) (regarding the elements of continent and piety). As to the other elements, there is a close convergence between the elements, and even the above theory can corroborate its view by resorting to the managerial teachings of Imām.
6. The final result of using this theory in an organization or even society by the managers and rulers – as it is shown in the graph – can (provided that the humanistic and epistemic bases are corroborated) bring about an ethical society along with personal and social accomplishments.

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