

In the Name of Allah, the Compassionate the Merciful

Religion, Management & Governance

Bi-quarterly Journal of "Religion, Management & Governance"

Vol 2, No 2, Winter & Spring 2024

Publisher: Imam Sadiq University

Managing Director: Asadollah Ganjali

Associate Professor (Expertise: Human Resource Management), Imam Sadiq University

Editor in Chief: Gholam Reza Goodarzi

Professor (Expertise: Operations Research Management), Imam Sadiq University

Editorial Manager: Seyed Mahdi Azizi

Assistant Professor (Expertise: Islamic Management), Imam Sadiq University

Executive Director: Ali Yaghoubali Pour Koundelaji

Editorial Board (In Alphabetical & Academic Rank Order):

Gholam Reza Goodarzi

Professor (Expertise: Operations Research Management), Imam Sadiq University

Farhad Basri

Associate Professor (Expertise: Production and Operations Management), Imam Sadiq University

Mohammad Amin Mozaheb

Assistant Professor (Expertise: English Language Teaching), Imam Sadiq University

Morteza Javanali Azar

Assistant Professor (Expertise: Public Policy), Imam Sadiq University

Farhad Riazat

Assistant Professor (Expertise: Financial Management), Imam Sadiq University

Ali Reza Chitsazian

Assistant Professor (Expertise: Applications of Behavioral Sciences in Management and Governance), Kashan University

Pouya Pirmaleki

Assistant Professor (Expertise: Evidence-Based Management, Systematic Review, Religion and Management), Imam Sadiq University

Advisory Board

Mahmoud Samiei Nasr

PhD in International Marketing

Editor: Seyed Mahdi Azizi

Voter: Mansoureh Sadeghi & Abbas Pourhassan

Cover Designer: Mohammad Esmael Khatami



The Articles in this Publication are not necessarily the Views of the University
the Quotes Are Only Full References

1.200.000 RLS /50 pages/ Printing House: Imam Sadiq University Publication

Address: Imam Sadiq University, Modiriat Bridge, Shahid Chamran Highway, Tehran, Iran

P.O. Box: 14655-159

Management of Technical & Printing: Deputy of Research & Technology, Telfax: +9821-88094924

Management of Scientific & Editorial Affairs: Islamic Studies & Management Faculty,

Telfax: +9821-88080733

Website: <https://rmg.isu.ac.ir/>

Email (1): rmg@isu.ac.ir

Email (2): rmgjournl@gmail.com

Contents

❖	Editor in Chief's Note	1
	<i>Gholam Reza Goodarzi</i>	
❖	Foundationalism in Management: Bridging Divine Ethics and Secular Praxis.....	5
	<i>Gita Sadeghi</i>	
❖	Examining the mystery of the ship of Theseus from the perspective of ethical management	11
	<i>Ali Ghorbani</i>	
❖	Examining Imam Ali's Justice and Meritocracy in Human Resource Management with Emphasis on Letter 53 of Nahj al-Balagha.....	27
	<i>Zahra Sadat Mohammadi</i>	
❖	Shinto and Islam: Two Spiritual Paths to the Sky	35
	<i>Roozbeh Mohammadian</i>	
❖	Happiness and Management: An Examination of Ethical Principles in Islamic Thought.....	41
	<i>Seyed Hassan Hashemian</i>	

Editor in Chief's note

In this issue of RMG, our goal is to provide a space where students can translate concepts learned in their classes into scholarly articles. This process allows us to strengthen the knowledge management process in the academic environment while simultaneously assessing students' knowledge and thinking. Translating what they have learned into articles not only helps students gain a deeper understanding of concepts, but also provides students with an opportunity to experience research and scholarly processes and critique their own work.

This issue of the journal features a collection of articles written by students that demonstrate their efforts to connect scholarly concepts with contemporary challenges and issues. Each of these articles is a step in the direction of shaping critical and scholarly thinking in various management fields. Since these articles are the result of students' efforts, it should be noted that these efforts were an attempt to better understand and explain those concepts by looking at the concepts in the training classes. These articles, in terms of content, represent intellectual practice and reflection on various topics such as divine ethics in management, meritocracy and justice, and a comparison between the teachings of Shinto and Islam.

The review and judging of articles in this issue has been carried out in a way that, while supporting the educational process of the authors, also helps to strengthen the scientific quality of the articles. In the educational judging process, we have always emphasized constructive interaction with the authors. In addition to scientific feedback, we have tried to help the authors improve and develop their research thinking. These interactions give the authors the opportunity to present their articles in a better and more scientific way. In this way, the judging process, as an integral part of the learning process and scientific growth of students, plays a fundamental role in strengthening research capacities.

The articles in this issue have addressed a variety of topics, each of which has examined various managerial, ethical, and philosophical issues in a different way. The article "Fundamentalism in Management: Bridging the Gap between Divine Ethics and Secular Pragmatism" explains the challenges and contradictions between divine ethics and secular pragmatism in the world of contemporary management and reflects the author's attempt to reconcile these two different approaches. Also, the article "Investigating the Mystery of the Ship of Theseus from the Perspective of Ethical Management", which looks at issues such as organizational changes and developments from a philosophical perspective, discusses issues that can have practical and ethical applications in management.

The article "Shinto and Islam: Two Spiritual Paths to Heaven", which is written with respect to the religious and philosophical teachings of the two schools of Islam and Shinto, compares the moral and spiritual principles of these two religions and their impact on the formation of managerial ideas. In this regard,

another article titled “Happiness and Management: A Study of Ethical Principles in Islamic Thought” analyzes the relationships between the concepts of happiness, ethics, and management in the context of Islamic thought and proposes principles for ethical management.

Finally, the article “A Study of Justice and Meritocracy of Imam Ali (AS) in Human Resource Management with Emphasis on Letter 53 of Nahjul-Balagha” is one of the outstanding works of this issue, which examines the concepts of justice, meritocracy, and ethics in human resource management based on Islamic teachings. This article reflects the students’ efforts to analyze management concepts in more depth from an Islamic perspective, which can be very useful for managers and researchers in the field of Islamic management.

The efforts of these students demonstrate their determination and interest in improving and promoting scientific thinking in various fields. These articles, which are published in this issue of the journal, clearly show how theoretical concepts can be transformed into practical and tangible realities in the field of management. As editors of this journal, we hope that these articles will not only help to enhance the scientific knowledge and experiences among authors and readers, but also ultimately pave the way for more scientific and practical discussions in various managerial, ethical, and philosophical fields.

Finally, we would like to thank all the authors who contributed to this issue with their motivation and effort, and we hope that these scientific and educational experiences will be an effective step in their professional development.

Gholam Reza Goodarzi



Research Article

Foundationalism in Management: Bridging Divine Ethics and Secular Praxis

Gita Sadeghi

gitasadegi1384@gmail.com

M.A. Student, Department of Industrial Management, Allameh Tabatabaei University, Tehran, Iran.

Abstract

This article examines the types of Foundationalism in management and analyzes its importance in the contemporary world. In a situation where corporations are as powerful as governments, the principles of managerial decision-making have profound moral and social implications. By comparing religious (Islamic) and non-religious paradigms, this article shows how divine morality can challenge the relativism of secular models and offer a new path to synchronize profit and spirituality. Based on principles such as justice, trustworthiness, and public interest, Islamic management is introduced as a moral compass that is not only concerned with profitability, but also with responsibility towards society and the environment. In contrast, secular models, with their high flexibility, sometimes come into conflict with ethical principles and sustainability. Examples such as the Boeing 737 Max crisis and the success of Islamic banking in Bangladesh clearly demonstrate the central role of these fundamental principles in the success or failure of organizations. The results show that religious Foundationalism, while offering ethical and sustainable solutions, requires sacrifices that secular models usually avoid. At the same time, secular paradigms, despite their strengths, are vulnerable to corruption and deviation due to the lack of fixed and divine principles. The article suggests that integrating religious ethics with secular frameworks, such as environmental, social and governance (ESG) investing, can be an effective way to respond to contemporary management challenges. This article transforms Foundationalism from an abstract discussion to a tangible reality in boardrooms and supply chains, emphasizing the necessity of choosing ethical principles for future management.

Introduction

In this article, we want to examine the types of foundationalism in management. But before that, it is necessary to consider the importance of Foundationalism in management. In a world where corporations wield power rivaling nation-states, the principles guiding managerial decisions carry profound ethical and societal implications. Consider this: In 2019, Boeing's 737 MAX crisis revealed how profit-driven decisions could cost hundreds of lives, while Islamic banks in Bangladesh demonstrated that microlending rooted in Quranic ethics could lift millions from poverty without sacrificing profitability. These contrasting scenarios underscore a pivotal question: *Should management be anchored in unshakeable moral principles or adaptable to market demands?*

This paper argues that foundationalism—the reliance on fixed axioms—shapes not just organizational strategies but the very soul of commerce. By comparing religious (Islamic) and non-religious paradigms, we uncover how divine ethics challenge the relativism of secular models, offering a path to reconcile profit with purpose. The urgency of this inquiry lies in today's polycrisis: climate collapse, inequality, and eroding public trust in institutions. If management is to be part of the solution, it must confront its philosophical foundations.

1. Discussion

The Case for Religious Foundationalism: Islamic Management as a Moral Compass

Islamic management is not a mere set of rules but a worldview where every decision is a spiritual act. Take the concept of *Amanah* (trusteeship). A CEO in this framework isn't just accountable to shareholders but to God, employees, and future generations. For instance, Islami Bank Bangladesh Ltd. rejected predatory lending practices, opting instead for profit-sharing (*Mudarabah*) models that align with Quranic injunctions against exploitation (*"Do not devour one another's wealth unjustly"* [4:29]). The result? A 20% increase in financial inclusion among rural women, proving ethics need not hinder efficiency.

Key principles include:

- **Adl (Justice):** Prioritizing fair wages over profit margins. The Prophet Muhammad's decree to *"Pay the worker before his sweat dries"* resonates in policies like Patagonia's living wage initiatives.
- **Maslaha (Public Welfare):** When a Malaysian Islamic hospital faced budget cuts, it reallocated funds from executive bonuses to

patient care, citing the juristic principle that “*necessities override conveniences.*”

- **Environmental Stewardship:** The Quranic mandate to “*not waste, for God loves not the wasteful*” (6:141) has spurred green *Sukuk* (bonds) funding renewable energy projects in Morocco and Indonesia.

Yet, challenges persist. Islamic firms often struggle in global markets dominated by secular norms. A Saudi construction company, for example, lost a bid in Europe by refusing to bribe officials—a decision lauded ethically but costly financially.

Secular Foundationalism: The Double-Edged Sword of Flexibility

Secular management’s strength—its adaptability—is also its Achilles’ heel. Grounded in Enlightenment-era rationalism, it treats ethics as negotiable. Amazon’s hyper-efficiency ethos, while driving unprecedented growth, has faced criticism for worker burnout and union suppression. The mantra “*If it’s legal, it’s ethical*” enabled Purdue Pharma to aggressively market OxyContin, prioritizing shareholder returns over public health.

Consider the 737 MAX scandal: Engineers at Boeing identified critical safety flaws but were overruled by executives fixated on beating Airbus to market. The result? Two crashes, 346 deaths, and a \$20 billion loss. This epitomizes the pitfalls of profit-centric foundationalism, where short-term gains eclipse long-term responsibility.

However, secular models aren’t inherently unethical. The rise of ESG (Environmental, Social, Governance) investing shows a hunger for values-driven business. Unilever’s “Sustainable Living Plan,” which ties executive pay to sustainability metrics, reduced carbon footprint by 52% while boosting sales. Yet, without transcendent principles, such initiatives risk becoming mere PR tools. As Volkswagen’s “Clean Diesel” fraud proved, ESG can be gamed when ethics are discretionary.

Where the Paradigms Collide: Justice vs. Utility

The clash between these worldviews plays out starkly in labor practices:

- **Islamic Approach:** During the COVID-19 pandemic, Jordan’s Islamic Bank absorbed losses to avoid layoffs, invoking the principle “*Harm must be eliminated*” (*La darar wa la dirar*).

- **Secular Approach:** Major U.S. airlines furloughed 40,000 workers despite receiving billions in government aid, citing “market realities.”

Similarly, environmental strategies diverge:

- **Religious:** Oman’s Islamic Fisheries Cooperative enforces seasonal fishing bans based on Quranic sustainability principles, reviving depleted fish stocks.
- **Secular:** BP’s “Beyond Petroleum” rebranding collapsed after the Deepwater Horizon spill, exposing the gap between rhetoric and action.

2. Conclusion

Findings: Beyond Profit, Toward Purpose

1. **Ethical Resilience vs. Moral Drift:** Religious foundationalism provides a North Star in crises but demands sacrifices secular models avoid. Islamic banks’ stability during the 2008 financial crisis (due to risk-sharing models) contrasts with Wall Street’s collapse.
2. **The Human Cost of Flexibility:** Secularism’s adaptability often benefits shareholders at the expense of workers and ecosystems. The gig economy’s “Uberization” of labor exemplifies this trade-off.
3. **Hybrid Horizons:** Emerging models like ESG and B Corps echo Islamic principles (e.g., stakeholder balance), suggesting convergence. Yet, without divine accountability, they remain vulnerable to greenwashing.

Recommendations: Charting a New Course

- **For Leaders:**
 - Integrate faith-based ethics into secular frameworks. Example: Microsoft’s AI ethics board includes theologians to address biases.
 - Adopt “Triple Bottom Line” reporting (People, Planet, Profit) inspired by Quranic stewardship.
- **For Policymakers:**
 - Legislate stakeholder governance, mandating board representation for workers and environmental advocates.

- Subsidize faith-aligned innovations (e.g., tax breaks for zero-interest Islamic microfinance).
- **For Academia:**
 - Develop cross-cultural case studies comparing Islamic, Buddhist, and secular ethical models.
 - Train managers in moral philosophy alongside MBA staples like finance.

Ultimately, the choice between foundationalisms is existential: Will management remain a tool of extraction, or evolve into a force for restoration? As climate thresholds loom and inequality fractures societies, the answer may determine not just corporate survival, but human flourishing.

3. Final Word

This paper reframes foundationalism from an abstract debate to a lived reality shaping boardrooms and supply chains. Whether through divine mandate or human reason, the principles we choose today will write tomorrow's legacy—one spreadsheet, one policy, one life at a time.

Examining the mystery of the ship of Theseus from the perspective of ethical management

Ali Ghorbani

ali.victim.1381@gmail.com

M.A. Student, Human Resource Development Management, Shahid Beheshti University, Tehran, Iran.

Abstract

The Ship of Theseus Riddle is a philosophical thought experiment that explores the concept of identity over time. Inspired by the story of the ship of Theseus, a Greek mythological hero, this riddle asks whether an object whose parts are gradually replaced by new ones remains the same as the original object. This question challenges fundamental concepts such as identity, change, continuity, and the relationship between part and whole, and has been answered by a variety of philosophical, religious, scientific, and managerial perspectives. In the field of management, this riddle helps managers better understand and manage the concept of change in organizations. In the field of religion, especially in Islam, the answer to this riddle depends on our definition of “identity”; if identity is considered purely material, then identity also changes as the parts change, but if identity is considered a concept beyond matter, which is also the Islamic view, then despite the change in the parts, identity remains constant.

Keywords: Management philosophy, Theseus' ship, change management, Islamic organization.

Introduction

When a philosophical theorem or principle is presented, it is not presented solely for a specific field, but thinkers from different fields of science try to exploit it. Sometimes we do not even know the original source and origin of this concept, who it was from and what book it was, but we use that philosophical view in various branches and scientific subjects.

The philosophical principle of the donkey is a good example of this. The principle of the donkey, also known as the "triangle inequality", is a fundamental theorem in Euclidean geometry that states the relationship between the lengths of the sides of a triangle. In simple terms, this principle says: the sum of the lengths of two sides of any triangle is always greater than the length of the third side. In other words, the shortest path between two points is a straight line. This naming is because it is assumed that if a donkey (donkey) is at one vertex of the triangle and food is at the other vertex, the donkey will choose the shortest path to reach the food. It is not possible to point out who exactly first stated the "donkey principle" in its current form. This principle has its roots in very early and intuitive observations (of the ancient Greeks) about geometry and has been gradually formulated and proven by various mathematicians throughout history. Apart from this, we see the use of this principle in various branches of science. In geometry, this principle is used to prove theorems, to determine the possibility of forming a triangle with three line segments, and to determine the limits of the area and perimeter of triangles. In mathematical analysis, this principle plays a role in defining metric spaces, checking the convergence of sequences and series, and defining soft and Banach spaces. In physics, the triangle inequality is used in mechanics to study the motion of particles and the stability of systems, in special relativity in a generalized form in Minkowski space, and in optics to study the path of light rays. In computer science, this principle is used in routing algorithms to find the shortest path, in graph theory to examine the properties of graphs, and in machine learning to calculate the distance between data points. In addition, this principle is used in surveying, engineering (especially in structural design), and even in some economic models and rational decision-making. In the footnote, classical and academic sources are mentioned for further understanding and examination of this principle.^{2 3 4 5}

The philosophical riddle of the ship of Theseus also follows the above assumption, and in other words, its emergence and emergence can be seen in various scientific branches. In this article, we will examine and understand this approach through a managerial and Islamic perspective by

quickly reviewing other answers and studies of other scientific branches and other approaches.

The Necessity of Change and Its Dependence on Management

Before we address the mystery of the Ship of Theseus itself, it is good to familiarize ourselves with the change that underlies this concept and also to find the dependence of this change on management ideas.

The factors of change in the present era are a complex combination of rapid technological advances (such as digitalization, automation, and the Internet), economic globalization and increased competition, demographic and social changes (such as increased urbanization and changing values), environmental and climatic changes (such as global warming and pollution), political and geopolitical factors (such as changes in global powers and conflicts), and global crises (such as economic and health crises). These factors, independently and in interaction with each other, cause continuous changes in the lives of humans, businesses, and societies, and adaptation to them is essential for survival and progress. Many scientific materials and resources have been produced about the concept of change and its necessity, some of which are attached in the footnote.^{6 7 8 9}

The place and necessity of change in management is a vital and fundamental issue in today's dynamic world. Management thinkers have long emphasized that organizations need to adapt to environmental changes and create internal changes in order to survive and progress. Here, we will examine the views of some management thinkers on the various dimensions of change in management:

- Kurt Lewin: He is considered the father of modern change management. His three-stage model (freeze, change, refreeze) is known as a classic framework for understanding and managing organizational change. Lewin emphasized the importance of understanding the driving and restraining forces in the change process.¹⁰
- John Cotter: He presented an eight-stage model for creating change that emphasizes creating a sense of urgency, forming a leadership team, creating a vision, effective communication, empowering employees, creating short-term achievements, stabilizing the change and institutionalizing it in the organizational culture.¹¹
- Jeff Heath: He presented the ADKAR change model. This model focuses on change at the individual level and includes five stages: awareness, desire, knowledge, ability, and reinforcement.¹²

- Joseph Schumpeter: He introduced the concept of “creative destruction,” which refers to the process in which new innovations and changes destroy old industries and markets and create new ones. Schumpeter emphasized the role of innovation in economic growth and the competitiveness of organizations.¹³
- Clayton Christensen: He is world-famous for his theory of “disruptive innovation.” This theory examines how simple, inexpensive changes and innovations emerge and are eventually replaced by complex, expensive products and services in the market.¹⁴
- Peter Drucker: He considered innovation to be the main task of management and believed that organizations should constantly seek innovation opportunities and allocate their resources effectively to realize them. In other words, he believed that “change is the only constant in today’s world” and that organizations should constantly seek opportunities for change and innovation.^{15 16}
- Alvin Toffler, in his book “Future Shock,” discussed the high speed of change in the modern world and the challenges of adapting to it.⁶

So far, we have come to two assumptions:

1. The philosophy of Theseus’s ship can be examined from different approaches (including management).
2. Management and other scientific disciplines consider this philosophy to be dependent on the concept of change. Now, the question is, what is the mystery of Theseus’s ship?

1. Discussion

Who was Theseus?

Theseus, the legendary hero and king of Athens in Greek mythology, was a multifaceted figure with a combination of courage, intelligence, and a desire for justice. He was the son of Aegeus, king of Athens, and Aethra, daughter of Pytheas, king of Troezen. Theseus is known for his adventures, including a dangerous overland journey to Athens and battles with monsters such as Priapus, Sines, the wild boar Chromion, Sciron, and Procrustes, as well as his famous battle with the Minotaur in the Labyrinth of Crete. With the help of Ariadne, daughter of King Minos, he was able to defeat the Minotaur and escape the Labyrinth. After returning to Athens, Theseus became king and is considered the founder of Athenian

democracy and the unifier of the Attica region. His stories are full of moral and political implications and continue to be studied and studied. He made most of his journeys via his famous ship. For more information about him, see the sources in the footnotes.^{17 18 19}

Who and in what year was this riddle founded?

This riddle is not exactly set in a specific year, but its roots go back to ancient times and Greek philosophers. The first references to this riddle can be seen in the writings of philosophers such as Heraclitus and Plato around the 5th and 4th centuries BC. So in other words, this riddle has gradually formed and developed over time. To be more specific:

- Heraclitus (around 535 to 475 BC): Heraclitus was a Greek philosopher who was known for his theory of "permanent change". He believed that "no one can step into the same river twice", because the water of the river is constantly moving and changing. This idea forms the basis of the riddle of the ship of Theseus. If everything is constantly changing, then what remains constant and stable? You can refer to the footnotes for a better understanding.^{20 21}
- Plato: Plato sought to answer fundamental questions about existence, cognition, and ethics with his theory of "forms" or "ideas." In short, Plato believed that beyond the material and tangible world that we perceive with our senses, there is another world called the world of "forms" or "ideas." This world is the place of perfect and eternal examples of everything we see in the material world. For example, in the material world, we see different chairs, each of which has a different shape, size, and material. But Plato believed that in the world of forms, there is an "ideal form of chair" of which all material chairs are imperfect copies and shadows. These forms are in fact eternal, perfect, more real, and knowable by reason patterns for everything in the material world, and if that thing in the material world changes, this abstract and mental form does not change. For a better understanding, you can refer to the footnotes.^{22 23}

But after these foundations, who finally expressed this riddle and philosophy?

- Plutarch (around 46 to after 120 AD): Plutarch was a Greek writer and philosopher who specifically refers to the story of Theseus' ship in his book "Life of Theseus" and raises the main question of

the riddle: "If the planks of Theseus' ship are replaced with new planks over time, is that ship still the same ship of Theseus?" ²⁴

In today's world, various people have raised this issue from different scientific, literary, and... perspectives. Here we will mention one case:

- Dr. Jekyll and Mr. Hyde by Robert Louis Stevenson (1886): A short novel that explores the duality of human personality and the challenges of identity. The story follows a doctor named Henry Jekyll who creates a chemical substance with the goal of separating the good and bad sides of a person. Using this substance, he releases his evil side in the form of a character named Edward Hyde. At first, Dr. Jekyll is able to switch between the two personalities, enjoying the unfettered and evil life of Mr. Hyde while maintaining the appearance and reputation of Dr. Jekyll. Gradually, however, this transformation becomes more difficult to control, and Mr. Hyde becomes more powerful and more sinister. Eventually, Dr. Jekyll loses control completely and is unable to return to his original state. The story raises important points about identity. First, the duality of personality shows how a person can have two completely different sides. This raises questions about a person's "true identity": are Dr. Jekyll and Mr. Hyde two separate people or two sides of the same person? Second, the story shows how a change, even an internal change, can have a profound effect on a person's identity. Does a person's identity change as their personality changes? Does anything about the person remain constant? Third, the story addresses the issue of moral responsibility. Is Dr. Jekyll responsible for Mr. Hyde's actions? If two characters live in the same body, who is responsible for each of their actions? The connection between this story and the riddle of Theseus is that both deal with the issue of change and stability in identity. In the riddle of Theseus, the question is whether the ship is still the same ship after all its parts have been replaced. In the story of Dr. Jekyll and Mr. Hyde, the question is whether Dr. Jekyll is still Dr. Jekyll after becoming Mr. Hyde? Do changes in appearance and behavior change a person's fundamental identity? Both of these examples help us think more deeply about and gain a better understanding of complex concepts such as identity, change, stability, and moral responsibility. This story is still considered one of the most important and influential works of world literature because of its deep understanding of these concepts, as well as its fascinating and frightening style.

2. Findings

Explanation of the Ship of Theseus Problem

So, in short, the Ship of Theseus Riddle is a famous thought experiment in philosophy that asks a fundamental question about identity and change: Does an object whose parts are replaced with new ones over time still remain the same object? The riddle is taken from a story about Theseus, a Greek mythological hero. According to the story, Theseus' ship was kept by the people of Athens as a souvenir after his return from his voyage. Over time, the planks and other worn-out parts of the ship were replaced with new ones. The question is: When all the original parts of the ship are replaced with new ones, is the ship still the same Ship of Theseus?

This riddle raises several questions in the following dimensions. (Of course, we have mainly used the word object here, but this word can be generalized to humans, organizations, etc.)

- Identity

What is identity? Is it simply a collection of its parts, or is there something more than that? What makes an object remain the same object? Is it simply its material or something else, such as its shape, function, or history? Another question is, if we were to collect all the old and original parts of the ship of Theseus and rebuild it, which ship of Theseus would it be? The repaired ship or the reassembled ship?

- Change

Does changing the components of an object necessarily change its identity? If so, how much change is acceptable? In other words, at what point can we say that the ship is no longer the ship of Theseus? How do gradual changes affect the identity of an object? Is there a moment when the object is no longer the same object? If the ship continues to have the same function and function after changes, can it be considered the same ship, even if all its components have changed?

- Continuity and continuity

How can the continuity of the identity of an object be maintained over time and despite changes? What is the concept of continuity? How can we define the continuity of an object over time, despite constant changes?

- Part and whole

What is the relationship between parts and whole? Is the identity of an object simply the sum of the identities of its parts, or is the whole something greater than the sum of its parts?

The references cited in the footnotes are very useful in understanding and expanding on this.^{25 26 27 28 29 30 31 32}

The Relationship of Management with the Philosophy of Theseus' Ship

The concept of change, especially in the form of the riddle of Theseus' Ship, is closely related to the science of management. As stated, change is an inevitable reality in life as well as in organizations and businesses. Change management is a process that helps organizations effectively adapt to changes and their various factors. This process includes planning, implementing, and monitoring changes in a way that causes minimal disruption to the organization's performance.

The riddle of Theseus' Ship can help managers better understand the concept of change and its management. We can examine this issue in the following dimensions:

- **Organizational Identity**

Like Theseus' Ship, organizations also change over time. Employees come and go, structures change, and new products and services are introduced. The question is, what maintains the organization's core identity? Managers must answer this question and ensure that changes are managed in a way that preserves the organization's core identity and values. McDonald's is McDonald's everywhere in the world, with any kind of change.

- **Incremental Change Management**

Changes in organizations often occur gradually, like replacing parts of the ship of Theseus. Managers must carefully monitor these gradual changes and ensure that they do not ultimately lead to unwanted change or loss of the organization's identity.

- **Communication with stakeholders**

When making changes, managers must effectively communicate with various stakeholders, including employees, customers, and shareholders. They must explain the reasons for the changes and ensure that everyone has a common understanding of the goals and expected results. Because this is highly dependent on the organization's ultimate identity and even its continued operation.

- **Flexibility**

In today's fast-paced world, organizations must be flexible and able to adapt quickly to change. Managers must create a culture in the organization that welcomes change and encourages innovation. In other

words, change must be accepted and embraced. Because failure to adapt to change will cause the death and elimination of that identity and that organization. Of course, the opposite is also true.

So, in short, the Theseus puzzle is a useful tool for thinking about the concept of change and how to manage it in organizations. By understanding this puzzle, managers can better understand how to manage change in a way that preserves the organization's core identity and values and allows the organization to succeed in today's changing world.

Ultimately, from a management perspective, there is no definitive answer to the Theseus puzzle about how much to stay the same and how much to change. In other words, it is a management issue that must be chosen and determined by management in the context of that organization. But this puzzle helps us think more deeply about important concepts such as identity, change, and continuity, which are very important in management science.

The Relationship of Islam to the Philosophy of the Ship of Theseus

The riddle of the ship of Theseus is a philosophical problem that has not been specifically addressed in Islamic texts. This riddle has been raised more in Western philosophy, especially in the works of philosophers such as Heraclitus, Plato, and Plutarch. However, it is possible to look at this riddle and provide answers using Islamic philosophical principles and foundations.

First, it is good to point out change from the Islamic perspective. In Islam, change is accepted as part of the system of creation. The world is constantly changing and evolving, and these changes are considered a sign of God's power and wisdom. 33 Changes and their form are also expressed in Islamic narrative books and hadiths, as well as the opinions of Islamic scholars. However, in Islam, there is also a concept called "constancy of principles." This means that the fundamental principles and values of religion, such as monotheism, prophecy, and resurrection, are fixed and unchangeable. These principles provide a framework for human life that gives stability and direction while accepting changes in worldly life.

The answer to the question of the ship of Theseus, from an Islamic perspective, depends on how we define "identity." If we consider identity simply as a set of material components and elements, then identity also changes as these components change. However, if we consider identity as a concept beyond material components, including principles, values, and beliefs, which is also the Islamic view, then identity may remain constant

even as material components change. For a more comprehensive answer, it is good to mention a few cases in more detail to analyze this issue:

- Rationale

The Islamic answer to the riddle of the ship of Theseus is based on a rational axiom: despite changes, there is a fixed and single identity for everything. This principle can be understood by every individual, regardless of background, and is confirmed by religious texts and scientific findings. This fixed identity is a universal reality and is not limited to religious teachings. While some religious teachings require revelation to understand, the existence of this fixed identity can also be understood by reason and is experienced conscientiously and definitively by all individuals.

- Emphasis on the concept of “essence” and “extent”

In Islamic philosophy, a distinction is made between “essence” and “extent”. Essence is the essence and truth of an object, which is fixed and permanent, while the extent is the outward characteristics and attributes of an object, which may change. From this perspective, it can be said that although the appearances (parts of the ship) have changed, the essence (the identity of the ship) may remain. For example, if the purpose and function of the ship (which could be part of its essence) are still preserved, it can be said that it is still the same ship.

- The concept of “hādūth” and “baqā”

In Islamic theology, there is a discussion about “hādūth” (origin) and “baqā” (persistence). God Almighty creates phenomena and maintains them at every moment. From this perspective, it can be said that the identity of an object depends on the divine will and it is God who gives that object its identity and maintains it. Therefore, even with the changing parts of the ship, God can maintain its identity.

- “Unity in Multiplicity”

In Islamic mysticism, the concept of “unity in multiplicity” is referred to. This concept means that despite the changes and multiplicity in the world, there is a deep unity and harmony. From this perspective, it can be said that the change of parts of the ship is a kind of plurality, but there is still a unity and coherence in the identity of the ship.

- Soul

In Islam, the discussion of the originality of the soul in relation to the body is one of the important theological and philosophical discussions. By examining the verses and narrations, it can be concluded that the soul is

the main essence of man and precedes the body. Some of these cases are mentioned below:

In several verses of the Quran, the blowing of the divine spirit into man is mentioned. For example, in Surah Al-Hijr, verse 29 it is stated: "So when I have shaped him and breathed into him of My spirit, fall down to him in prostration." (So when I have shaped him and breathed into him of My spirit, fall down to him in prostration.) This verse shows that the soul has a divine origin and is the main essence of man.³³

Similar to this theme is also found in other verses, including: Surah Sajdah, verse 9: "Thank you" Surah S, verse 72: "So it was sweet and blew into his soul, so they prostrated themselves before him." Also, Surah Al-A'raf, verse 172: "And your Lord took from among the people. My man Their descendants will appear and they will bear witness against themselves: 'Did you not say by your Lord, 'Yes, we bear witness,' lest you say on the Day of Resurrection, 'Indeed, we were unaware of this.'" ³³

In addition to the Quran itself, this issue can also be found in the hadiths. For example:

The creation of souls before bodies:

This topic has been mentioned in numerous hadiths. One of the most famous of them is from Imam Sadiq (AS) who said: "Indeed, Allah created souls two thousand years before bodies." The exact source of this narration is in various books of hadith. ^{34 35}

Soul, the reality of man:

This theme has also been mentioned in various words by the Imams (AS). For example, it is attributed to Imam Ali (AS) who said: "The soul is the essence of man and the body is its form." ³⁶

The survival of the soul after death:

This issue has been emphasized in many verses and narrations. For example, the Holy Quran mentions life in the Barzakh and the Resurrection. The hadiths also deal in detail with questions and answers in the grave, the blessings and torments of the barzakh, etc. For example, the hadiths related to the world of barzakh in Allama Majlisi's Bihar al-Anwar. ³⁷

For a better understanding of these materials, a complete list of sources related to these concepts is mentioned in the footnote. ³⁸

Finally, it can be said that the experiment of Theseus' ship and the Islamic view of change both invite us to think more deeply about fundamental concepts such as identity, change, and stability. This thinking

can help us better understand the world and our place in it, so that we can come to the understanding that the essence of phenomena is not only material. (In other words, this view distances us from atheistic existentialism, materialism, socialism, and communism, which sees the world only as material.) Of course, here there are also conflicts with the existentialist view, "existence precedes essence," or also the view of reincarnation, so we have avoided stating these additional points in order to reduce the volume of discussions.

3. Conclusion

The text shows that this conundrum is not merely an abstract philosophical issue, but has practical and theoretical implications in various fields. In particular, two areas are examined:

Management

In this context, the conundrum helps managers gain a deeper understanding of the concept of "change" in organizations. This understanding helps them improve how they manage change in order to preserve their "organizational identity" and its core values. This includes managing gradual changes, engaging effectively with stakeholders (including employees, customers, and shareholders), and creating a culture that is adaptable to change and innovation. In effect, the conundrum forces managers to ask, "What constitutes the essence of the organization and how can this essence be preserved in the face of change?"

Theology (Islam)

From an Islamic perspective, the answer to the conundrum depends on the definition of "identity." Using Islamic philosophical concepts such as "essence and extension," "occurrence and permanence," and "unity in plurality," the text demonstrates that if "identity" is a concept that goes beyond material components and includes principles, values, and beliefs, it can remain constant while material components change. This perspective helps to better understand concepts such as "constancy of principles" in religion while accepting changes in the material world, and shows how one can create harmony between apparent change and fundamental stability. In short, the text concludes that the riddle of the ship of Theseus is a powerful tool for thinking about the fundamental concepts of "identity," "change," and "continuity." The riddle challenges us to reexamine our understanding of these concepts in various fields, including management and theology, and to gain a more comprehensive understanding of how identity is defined and maintained in today's

dynamic and changing world. The important point is that this puzzle does not have a definitive and single answer, but its value lies in creating a platform for deeper and multifaceted thinking about these key concepts. However, the similarity between the Islamic view of the answer and the view of Western management thinkers is palpable.

References

1. Schumpeter, J. A. (1942). *Capitalism, socialism and democracy*. Harper & Brothers.
2. Euclid's Elements Book I, Proposition 20.
3. Hilbert, Foundations of Geometry.
4. Coxeter, H.S.M., Introduction to Geometry.
5. Ryan, P.J., Euclidean and Non-Euclidean Geometry.
6. Toffler, A. (1970). *Future shock*. Random House.
7. Brynjolfsson, E., & McAfee, A. (2014). *The second machine age: Work, progress, and prosperity in a time of brilliant technologies*. W. W. Norton & Company.
8. Mitroff, I. I. (1988). *Crisis management: Planning for the inevitable*. Jossey-Bass.
9. Hammer, M., & Champy, J. (1993). *Reengineering the corporation: A manifesto for business revolution*. HarperBusiness.
10. Lewin, K. (1951). *Field theory in social science: Selected theoretical papers*. Harper & Row.
11. Kotter, J. P. (1996). *Leading change*. Harvard Business Press.
12. Hiatt, J. M. (2006). *ADKAR: A model for change in business, government and our community*. Prosci Learning Center Publications.
13. Schumpeter, J. A. (1942). *Capitalism, socialism and democracy*. Harper & Brothers.
14. Christensen, C. M. (1997). *The innovator's dilemma*. Harvard Business Review Press.
15. Peter F. Drucker, *Innovation and Entrepreneurship* (New York: Harper & Row, 1985).
16. Drucker, P. F. (1999). *Management challenges for the 21st century*. HarperBusiness.
17. Hard, Robin. *The Routledge Handbook of Greek Mythology*. London: Routledge.
18. Gantz, Timothy. *Early Greek Myth: A Guide to Literary and Artistic Sources*. Baltimore: Johns Hopkins University Press.
19. Graves, Robert. *The Greek Myths*. London: Penguin Classics.
20. Durant, Will. *The Story of Philosophy*. New York: Simon & Schuster, 1926.

21. Copleston, Frederick. A History of Philosophy. London: Burns & Oates, 1946-1975.
22. Plato. (2008). *Phaedo* (Benjamin Jowett, Trans.). Dover Publications.
23. Plato. (2012) *Republic* (Benjamin Jowett, Trans.). Dover Publications.
24. Plutarch. (1914). *Lives, Volume I: Theseus and Romulus, Lycurgus and Numa, Solon and Publicola.* (B. Perrin, Trans.). William Heinemann.
25. Lewis, D. K. (1986). *On the plurality of worlds.* Blackwell.
26. Chisholm, R. M. (1976). *Person and object: A metaphysical study.* Open Court.
27. Noonan, H. W. (2003). *Personal identity.* Routledge.
28. Perry, J. (Ed.). (2008). *Personal identity* (2nd ed.). University of California Press.
29. Ayers, M. (1991). *Identity and individuality.* Oxford University Press.
30. Noonan, H. W. (1989). *Objects and identity.* Avebury.
31. Forbes, G. (1985). *The metaphysics of identity.* Oxford University Press.
32. Lewis, D. K. (1976). *Survival and identity.* In A. O. Rorty (Ed.), *The identities of persons* (pp. 17-40). University of California Press.
33. *The Holy Quran.*
34. *Biḥār al-Anwār (The Seas of Lights),* by Muḥammad Bāqir al-Majlisī, Dār al-Kutub al-Islamiyyah, Tehran, n.d., vol. 5, p. 174, chapter on "The Beginning of the Creation of Souls and Their Attributes".
35. *Al-Kāfī,* by Muḥammad ibn Ya‘qūb al-Kulaynī, Dār al-Kutub al-Islamiyyah, Tehran, n.d., vol. 2, p. 2, chapter on "The Creation of Souls".
36. *ghurar al-hikam wa durar al-kalim ,* book by ali
37. *Biḥār al-Anwār,* by Muḥammad Bāqir al-Majlisī, vol. 6, on the topic of the intermediate realm (barzakh).
38. *Al-Shifa' (by Avicenna (Ibn Sina))* ** *Al-Asfar al-Arba'a (The Four Journeys of the Intellect)* (by Mulla Sadra) ** *Fusus al-Hikam (The Bezels of Wisdom)* (by Ibn Arabi).



Summary of Researches

Examining Imam Ali’s Justice and Meritocracy in Human Resource Management with Emphasis on Letter 53 of Nahj al-Balagha

Zahra Sadat Mohammadi

Mhmdizahrasadat@gmail.com

M.A. Student, Department of Public Administration, Shahid Beheshti University, Tehran, Iran.

Abstract

Ali's justice, as outlined in Letter 53 of Nahj al-Balagha to Malik al-Ashtar, is considered one of the most comprehensive management principles in the history of Islam. This letter, emphasizing meritocracy, fairness, maintaining human dignity, and closely monitoring the performance of managers and employees, provides a practical and applicable model for human resource management. In this research, the impact of Ali's justice on human resource management is analyzed by studying the teachings of this letter and reviewing related scientific articles. The results indicate that the principles of Ali's justice, such as the selection of capable managers and fair treatment of employees, can enhance organizational trust, increase productivity, and create a just work environment.

The results of this study indicate that Letter 53 of Imam Ali (AS), in addition to being a comprehensive guide for governance in its time, can still serve as a managerial framework for contemporary organizations. Applying these principles in human resource management can not only improve organizational performance but also enhance social justice and lead to the selection and appointment of capable individuals.

Introduction

Justice, as one of the fundamental human values, is recognized as a cornerstone of governance and management in all societies and intellectual schools. In Islamic teachings, justice is presented not only as an ethical principle but also as the main pillar of governance. Imam Ali (AS), in Letter 53 of Nahj al-Balagha, elaborates on this principle in detail for Malik al-Ashtar, the governor of Egypt. This letter, recognized as an Islamic governance charter, presents principles such as meritocracy, fairness, human dignity, and accountability of managers as the foundations of governance and management.

Research has shown that organizations that pay attention to justice and meritocracy are more successful in attracting and retaining talent, increasing job satisfaction, and improving organizational culture (Shiriti and colleagues, 2015; Abbasi-Pour and colleagues, 2018). In this regard, Ali's teachings can serve as a comprehensive model for modern organizations.

In today's world, organizations face challenges such as attracting and retaining efficient human resources, motivating employees, and increasing productivity. In such an environment, the principles of Ali's justice can be an effective solution to address these challenges. Justice in Ali's thinking goes beyond the fair distribution of resources and emphasizes creating an environment where individuals can develop both personally and organizationally by utilizing their capabilities (Shiriti and colleagues, 2015).

In Letter 53, Imam Ali (AS) advises Malik al-Ashtar to select competent and capable managers and emphasizes the importance of matching the personal characteristics of managers with the needs of the organization. This topic, also examined in the research of Mousavizadeh and Adli (2009), shows that meritocracy in selecting managers can lead to increased trust among employees and improved organizational performance.

Furthermore, Imam Ali (AS) stresses that managers should treat their subordinates with kindness, fairness, and respect for their rights, avoiding any form of autocracy or despotic behavior. These principles, also emphasized in the research by Shiriti and colleagues (2015), can reduce internal conflicts and increase employee job satisfaction. Abbasi-Pour and colleagues (2018) also demonstrated that fairness and meritocracy in human resource management have a direct impact on improving productivity and creating a healthy work environment.

Another prominent aspect of Ali's justice in Letter 53 is the emphasis on closely monitoring the performance of managers and employees. This oversight, aimed at preventing corruption, autocracy, and discrimination, is one of the essential principles of just governance. Such supervision not only increases transparency within the organization but also fosters trust between managers and employees (Mousavizadeh and Adli, 2009). This research aims to examine the impact of Ali's justice and meritocracy in human resource management, seeking to offer a practical model for contemporary organizations by analyzing the teachings of Letter 53 and aligning them with modern management concepts.

1. Research Background

Numerous studies have examined the concept of justice in governance and its impact on human resource management. These studies, especially in the context of Ali's teachings, emphasize the importance of justice as a core element of management. The following is an overview of related research in this field.

Letter 53 of Nahj al-Balagha is one of the main sources for explaining the principles of Ali's justice. This letter stresses the importance of selecting competent managers, precise oversight, and fair treatment. Mousavizadeh and Adli (2009) examined the criteria for selecting and appointing managers from the perspective of Nahj al-Balagha. Their findings show that criteria such as commitment, expertise, and ethical ability are emphasized in this letter.

Also, Abbasi-Pour and colleagues (2018) demonstrated that fairness and justice in organizations can lead to increased productivity, reduced conflicts, and improved organizational commitment. These studies, with their focus on concepts such as fair distribution of tasks and respect for human dignity, directly relate to the teachings of Ali's justice.

Shiriti and colleagues (2015) stated that attention to human dignity in management is one of the key strategies for creating a positive and ethical work environment. This research, by analyzing the teachings of Nahj al-Balagha, showed that fair and humane treatment of employees not only increases motivation but also improves organizational culture.

Furthermore, one of the principles of Ali's justice, as expressed in Letter 53, is the emphasis on the careful monitoring of managers' and employees' performance to prevent corruption and autocracy. Mousavizadeh and Adli (2009) emphasized that this oversight not only contributes to transparency in management processes but also fosters trust between managers and employees. This principle is explicitly mentioned

in Imam Ali's letter, where he stresses that managers must be accountable for their actions and avoid unjust behavior.

2. Findings

Meritocracy and Human Resource Management

One of the most prominent teachings of Ali's justice is the emphasis on meritocracy. In Letter 53, Imam Ali (AS) advises Malik al-Ashtar to select managers who possess not only expertise and skill but also commitment and professional ethics. This principle, which was also supported by Mousavizadeh and Adli (2009), can serve as a criterion for improving the process of selecting and appointing managers in modern organizations.

Fairness and Enhancing Productivity

Fairness in organizations is another key principle of Ali's justice. Findings from Shiriti and colleagues (2015) indicated that fair treatment of employees can lead to increased organizational commitment and reduced internal conflicts. These findings align with Imam Ali's emphasis on fair treatment of subordinates in Letter 53.

Maintaining Human Dignity in Organizations

Imam Ali (AS) emphasizes maintaining human dignity throughout Letter 53, advising managers to act respectfully and avoid despotic behavior. Abbasi-Pour and colleagues (2018) also emphasized that employees who feel valued and respected are more likely to actively engage in the organization. This not only helps improve individual and group performance but also creates a healthier work environment in which employees continuously feel safe and respected.

Monitoring and Accountability

One of the most critical elements of Ali's justice is the careful monitoring of managers' and employees' performance. Imam Ali (AS) emphasizes that managers must be accountable for their decisions and avoid autocratic and unjust behavior. This principle, also highlighted by Abbasi-Pour and colleagues (2018), enhances transparency and trust within organizations.

Strengthening Motivation and Organizational Commitment

In Letter 53, Imam Ali (AS) emphasizes creating an environment where employees feel secure and valued. Shiriti and colleagues (2015) found that the implementation of Ali's justice in work environments leads to increased organizational commitment and reduces stress and conflicts.

Employees who perceive fairness in an organization are more likely to actively participate in decision-making and collaborate to achieve organizational goals. These findings suggest that justice is not only an ethical principle but also an effective tool for managing human resources (Shiriti and colleagues, 2015).

Creating an Organizational Culture Based on Justice

Organizational culture is one of the most important determinants of an organization's success. Imam Ali (AS) urges Malik al-Ashtar to create a culture based on justice and fairness, emphasizing that managers' behavior with employees should serve as a model for other members of the organization. Abbasi-Pour and colleagues (2018) demonstrated that organizations that build their culture on justice are more successful in attracting and retaining talent, and they also create a more desirable working environment. This working environment leads to lower employee turnover and increased productivity. In such a culture, employees have greater motivation to collaborate and improve their performance.

3. Conclusion

This research showed that the principles of Ali's justice, including meritocracy, fairness, maintaining human dignity, and monitoring, can serve as practical models for human resource management in modern organizations. The findings indicated that implementing Ali's justice, in addition to improving productivity and reducing conflicts, can lead to the creation of an ethical and healthy work environment.

The teachings of Imam Ali (AS) in Letter 53 of Nahj al-Balagha can still serve as a comprehensive and inspiring guide to addressing management challenges in the contemporary world. These principles, emphasizing justice, meritocracy, and human dignity, have high applicability in modern organizations and can be used as the foundation for designing just human resource management systems.

References

1. Ali (A.S). (Letter 53). Nahj al-Balagha.
2. Abbasi-Pour, A., Rahimian, H., & Ghiyasi-Nadoushan, S. (2018). Presenting a model for selecting talented employees in government organizations. *Public Administration Quarterly*, 10(4), 605-628.
3. Shariati, M., Sohrabi, M., & Abolhasan Shirazi, H. (2015). The system of meritocracy from the perspective of Imam Ali (A.S). *Journal of Administrative Management Studies*, 10(2), 191-218.

4. Tohmasbi, R., Qalipour, A., & Javaheri-Zadeh, E. (2012). Identifying and ranking factors influencing the attraction and retention of scientific talents. *Public Management Research*, 17(5), 5-26.
5. Mousavi-Zadeh, Z., & Adli, M. (2009). Criteria for selecting and appointing managers with a meritocratic approach in Nahj al-Balagha. *Management Thought*, 3(1), 103-132.

essay

Shinto and Islam: Two Spiritual Paths to the Sky

Roozbeh Mohammadian

rouzbehmohammadian1383@gmail.com

M.A. Student, Department of Industrial Management, Allameh Tabatabaee University, Tehran, Iran

Introduction

Shinto and Islam are two of the world's major religions, each with its own unique characteristics and differing in many aspects. Shinto is the indigenous religion of Japan, which primarily focuses on the relationship between humans, nature, and sacred spirits. This religion places great emphasis on respecting nature and conducting ritual ceremonies at temples and sacred sites. On the other hand, Islam is a monotheistic religion based on faith in the one God and the prophethood of Prophet Muhammad. The core principles of Islam are outlined in the Quran and the traditions (Hadith) of the Prophet, with its five pillars being the declaration of faith, prayer, fasting, charity (zakat), and pilgrimage (Hajj).

Although these two religions differ in many fundamental ways, there are also similarities in some spiritual and philosophical aspects. For example, both religions believe in the existence of divine and spiritual forces in the world and emphasize the performance of specific rituals and rites. In this study, I intend to explore the similarities and differences between Shinto and Islam from various perspectives. This comparison can help us better understand how two religions from different cultures have approached spiritual and ritual concepts, either similarly or differently.

The goal of this research is a comparative analysis of these two religions, so we can understand their connections and differences and see how each of these religions shapes the beliefs and daily lives of its followers.

1. Is there a direct connection between these two religions?

The direct connection between Islam and Shinto is very limited, as these two religions have different origins and have developed in different societies. Throughout history, there has been no significant religious or cultural interaction between the followers of these two religions. Shinto is mainly practiced in Japan and some East Asian societies, while Islam has

spread across a wide range of regions including the Middle East, Central Asia, and Africa.

However, in the 20th and 21st centuries, especially after the expansion of global communication, some cultural interactions between Muslims and the people of Japan have begun. In this period, with the migration of Muslims to Japan and increased awareness of Islam in Japan, some individuals have converted to Islam.

Despite the deep religious differences between Shinto and Islam, there are some similarities in ethical and cultural aspects, particularly in how they interact with nature and others. These similarities mainly concern the human and spiritual principles emphasized in both religions.

The first important ethical similarity between Islam and Shinto is respect for nature. In Shinto, nature is sacred, and spiritual forces inhabit every part of the world. Therefore, respecting trees, mountains, seas, and animals is a core ethical principle of Shinto. In Islam, nature is also respected as God's creation. Muslims emphasize the protection of the environment and the respect for animals and plants. The Quran and the Hadith of Prophet Muhammad also teach humans to be responsible toward nature and living creatures.

The second ethical similarity is the importance of family and respect for ancestors. In Shinto, honoring parents and ancestors is very important. This respect is reflected in religious ceremonies and the reverence for the spirits of ancestors at homes and temples. In Islam, respect for parents and elders is a fundamental ethical principle. The Quran and the Hadith frequently emphasize the need to respect and love one's parents, even in difficult circumstances.

The third similarity is attention to both individual and social ethics. In both religions, humans are required to practice good ethics in their lives. In Shinto, an individual must practice honesty, loyalty, and respect for others. In Islam, ethics such as honesty, humility, generosity, and love for others are fundamental principles of the religion. Muslims are obliged to respect the rights of others and are constantly encouraged to do good deeds.

The fourth similarity is the importance of religious rituals in daily life. In Shinto, religious ceremonies are an integral part of daily life, with each season accompanied by its own festivals and rituals. These ceremonies help to connect humans with nature and spirits. In Islam, acts of worship such as prayer (salat), fasting (sawm), Hajj, and zakat play a central role

in the daily lives of Muslims. These rituals help strengthen an individual's connection with God and improve social relations.

The fifth similarity is the emphasis on cleanliness and purity. In Shinto, both physical and spiritual cleanliness are highly important, and many rituals involve washing or cleansing before entering temples or festivals. In Islam, purity is also an essential principle. Muslims must perform ablution (wudu) before prayer, and cleanliness is mandatory in many situations. This emphasis on purity signifies the spiritual readiness and preparation for interaction with the sacred world.

The sixth ethical similarity is the focus on social solidarity and helping those in need. In Islam, zakat (almsgiving) and charity to the poor are key elements of the religion, and Muslims are required to give part of their income to the needy. While Shinto does not emphasize formal charity, it has a strong cultural principle of respect for society and helping others. Shinto practitioners help others in various ceremonies and have a good understanding of social solidarity.

2. What are the differences between these two religions based on?

Theological Basis:

Islam: Islam is a monotheistic religion that believes in the existence of one God, who is the sole creator and guardian of the universe.

Shinto: Shinto is an indigenous Japanese religion that believes in the presence of sacred spirits in nature and objects. There is no monotheism similar to Islam, and instead, various spirits (kami) are important.

Rituals and Worship:

Islam: Muslims must perform daily rituals such as prayer, fasting, Hajj, and zakat. These rituals are strictly defined in the Quran and the traditions of the Prophet.

Shinto: Shinto rituals are more focused on natural ceremonies and the sanctification of nature, such as worshiping trees, mountains, and shrines. There are no mandatory daily rituals like those in Islam.

Sacred Texts:

Islam: The Quran is the sacred text of Muslims, considered the word of God revealed to humankind, and it contains all the religious principles.

Shinto: Shinto does not have a single sacred book. Its rituals and beliefs are traditionally passed down orally, and many are recorded in ancient texts like Nihon-gi and Kojiki.

3. Role of Society and Social Aspects:

Islam: Social life in Islam is highly significant, and Muslims are encouraged to engage in social activities such as helping the poor and following religious teachings.

Shinto: In Shinto, the focus is more on individual ceremonies, respecting ancestors, and nature rather than social and religious activities similar to those in Islam.

The Impact of These Two Religions on Management Science:

4. Shinto in Management:

Shinto, as the indigenous religion of Japan, emphasizes balance and harmony between humans and the environment. This religion places particular importance on respecting nature, ancestors, and cultural values, which influences its approach to management. In Shinto-based management, leaders seek to create a harmonious and balanced working environment where respect for nature and local cultural values is essential.

A manager in a Shinto-based system should possess qualities such as patience, humility, and respect for colleagues. In this style of management, success is more dependent on inner and outer harmony in the workplace. Shinto principles indicate that a manager should always strive to maintain balance in decision-making, relationships within the team, and organizational goals.

In Shinto societies, leadership ideas such as bottom-up leadership and consultation among team members are crucial. Instead of absolute command, managers focus on supporting and collaborating with their teams, especially in times of challenges and crises. This approach creates an environment of mutual trust and collective responsibility.

5. Islam in Management:

Islam, as a global religion, has clear ethical principles that apply to various areas of management and leadership. In Islamic management, principles such as justice, transparency, honesty, and respect for people's rights are fundamental. The Quran and the Hadith emphasize the importance of respecting others' rights, consultation, and equality in the workplace.

In an Islamic organization, managers should focus on justice in the distribution of resources and opportunities. They must be accountable not only to their employees but also to God. This principle motivates Islamic managers to make decisions that benefit everyone and avoid abuse of power. Given that Islam places great emphasis on accountability and

reporting to God, this principle translates into responsibility and transparency in management.

In Islam, managers must prioritize employee satisfaction and their personal development while using resources efficiently. Concepts of sacrifice, dedication, and community service in Islam encourage managers to promote ethical values and the social welfare of their employees. Additionally, Islam emphasizes leadership with integrity and being a role model, so managers must embody religious values in their behavior.

Thus, while Islam focuses on principles of justice, transparency, and accountability, Shinto is more focused on internal balance and respect for nature. Islam teaches managers to be attentive to human rights in decision-making, while Shinto is more concerned with maintaining harmony and balance in the workplace.

Happiness and Management: An Examination of Ethical Principles in Islamic Thought

Mobina Meskin

Mobinameskin83@gmail.com

M.A. Student, Department of Industrial Management, Allameh Tabatabaee University, Tehran, Iran

Management, as both a science and an art, is approached in unique ways across different cultures and religions. In Islam, this concept is particularly shaped by an emphasis on ethical and human principles. This article will explore the concept of schools of thought in Islamic management science, ethical schools, and the importance of ethical approaches in management.

1. What is Meant by School of Thought in Islamic Management Science? The school of thought in Islamic management science refers to a set of principles and values derived from Islamic teachings. This school is based on the teachings of the Quran and the traditions of the Prophet Muhammad (PBUH) and includes principles such as justice, honesty, and social responsibility. These principles influence not only the behavior of managers but also that of employees.
2. What are Ethical Schools? Ethical schools refer to systems and theories that explain ethical principles and rules. These schools can encompass various theories such as virtue ethics, consequentialism, and deontological ethics. Each of these schools explains human behavior and ethics in a specific way.
3. Why are International Audiences Interested in Ethical Approaches? International audiences are interested in ethical approaches because these methods can contribute to creating a healthier work environment, strengthening human relationships, and increasing trust within organizations. Additionally, given global challenges such as corruption and inequality, the need for ethical principles in management is increasingly felt.
4. How are Ethical Schools Divided? Ethical schools are typically divided into two main categories: non-realist and realist. Non-realist schools emphasize theoretical and idealistic principles,

while realist schools focus on the real and practical impacts of human behavior.

5. Explain Non-Realist and Realist Schools. Non-realist schools address principles that may not be achievable in practice. They emphasize idealistic ideas. In contrast, realist schools examine human behavior in the real world and seek to align ethical principles with social and economic realities.
6. How is Realist School Divided? Realist schools are generally divided into two sections: natural and metaphysical. The natural school is based on empirical and experiential principles, whereas the metaphysical school examines concepts beyond sensory experiences.
7. What Does Natural Include and What Does Metaphysical Include? The natural school includes principles shaped by human experience and observation, typically grounded in science and logic.
The metaphysical school, on the other hand, encompasses concepts that go beyond sensory experiences, such as the existence of God, the soul, and absolute truth.
8. Explain Metaphysics. Metaphysics explores concepts that cannot be justified through sensory or scientific experience. This field includes questions about existence, reality, and truth. In this context, Islamic philosophy also addresses issues such as the existence of God and the relationship between humans and Him.
9. How Can We Achieve Happiness? To achieve happiness, one must seek a balance between worldly pleasures and spiritual fulfillment. In Islam, true happiness lies in following divine commandments and performing good deeds. Additionally, relationships with others and serving the community are essential components of attaining happiness.
10. What is the Difference in the Meaning of Happiness in Ethical Approach vs. Western Approach? In the Islamic ethical approach, happiness transcends worldly pleasures and includes divine satisfaction and spiritual peace. However, in the Western approach, happiness tends to focus more on personal pleasures and material success.
11. Who is Called a Hedonist? A hedonist refers to individuals who prioritize achieving pleasures and minimizing pains as their

primary life goal. These individuals typically seek positive and enjoyable experiences.

12. Why Do People Choose Hedonism? People may choose hedonism because this approach provides them with feelings of happiness and satisfaction. Additionally, various cultures may influence the choice of this approach.
13. What is the Difference Between Hedonism and Islamic Ethical School? The main difference between hedonism and the Islamic ethical school lies in the fact that hedonism emphasizes individual pleasures, while the Islamic ethical school focuses on collective values, social responsibility, and adherence to divine commandments.
14. What is the Islamic Ethical School? The Islamic ethical school is a collection of principles and rules based on the teachings of the Quran and the traditions of the Prophet (PBUH). This school emphasizes values such as honesty, justice, love, and respect. The Islamic ethical school is a set of principles and rules shaped by the teachings of the Quran and the Sunnah of the Prophet (PBUH). This school emphasizes values such as honesty, justice, compassion, and respect.
15. How to Practice the Islamic Ethical School? To practice the Islamic ethical school, we must implement Islamic principles in our daily lives. This includes respecting the rights of others, being truthful in speech and behavior, and serving the community.

Management in the Islamic perspective is not only a science but also an art based on ethical principles aimed at achieving true happiness for individuals and society. Given the differences among various approaches to happiness, it is essential for Islamic managers to consider ethical principles in their decision-making to create a healthier and more effective work environment. Ultimately, adhering to the Islamic ethical school can pave the way for achieving true happiness, which not only impacts individuals but also society as a whole.

دین، مدیریت و حکمرانی

دوفصلنامه علمی «دین، مدیریت و حکمرانی»

سال دوم، شماره دوم (پیاپی ۴)، زمستان ۱۴۰۲ و بهار ۱۴۰۳

صاحب امتیاز: دانشگاه امام صادق علیه السلام

مدیر مسئول: اسدالله گنجعلی (تخصص: مدیریت منابع انسانی) دانشگاه امام صادق علیه السلام
سردبیر: غلامرضا گودرزی استاد (تخصص: مدیریت تحقیق در عملیات) دانشگاه امام صادق علیه السلام
جانشین سردبیر: سید مهدی عزیزی استادیار (تخصص: مدیریت اسلامی) دانشگاه امام صادق علیه السلام
مدیر داخلی: علی یعقوبعلی پور کوندلیجی

اعضای هیأت تحریریه (به ترتیب رتبه و الفبا):

غلامرضا گودرزی استاد (تخصص: مدیریت تحقیق در عملیات) دانشگاه امام صادق علیه السلام
فرهاد بصری دانشیار (تخصص: مدیریت تولید و عملیات) دانشگاه امام صادق علیه السلام
محمد امین مذهب استاد (تخصص: آموزش زبان انگلیسی) دانشگاه امام صادق علیه السلام
مرتضی جوانعلی آذر استادیار (تخصص: سیاست عمومی) دانشگاه امام صادق علیه السلام
فرهاد ریاضت استادیار (تخصص: مدیریت مالی) دانشگاه امام صادق علیه السلام
علی رضا چیت‌سازیان استادیار (تخصص: کاربردهای علوم رفتاری در مدیریت و حکمرانی) دانشگاه کاشان
پویا پیرملکی استادیار (تخصص: مدیریت مبتنی بر شواهد، مرور سیستماتیک، دین و مدیریت) دانشگاه امام صادق علیه السلام

عضو مشورتی هیأت تحریریه:

محمود سمیعی نصر استادیار (تخصص: دکتری بازاریابی بین‌المللی)

ویراستار: سید مهدی عزیزی

صفحه‌آرا: منصوره صادقی و عباس پورحسن یامی

تجدید طرح جلد: محمد اسماعیل خاتمی

مقاله‌های نشریه لزوماً بیان‌کننده دیدگاه دانشگاه نیست. نقل مطالب تنها با ذکر کامل مأخذ رواست.

۵۰ صفحه / ۱,۲۰۰,۰۰۰ ریال / چاپخانه: انتشارات دانشگاه امام صادق علیه السلام

نشانی: ایران، تهران، بزرگراه شهید چمران، پل مدیریت، دانشگاه امام صادق علیه السلام، صندوق پستی ۱۵۹-۱۴۶۵۵

مدیریت علمی، تحریریه و چاپ: دانشکده معارف اسلامی و مدیریت، تلفکس: ۸۸۰۷۳۳-۰۲۱

مدیریت فنی و پشتیبانی: معاونت پژوهش و فناوری، تلفکس: ۸۸۰۹۴۹۱۵-۰۲۱

وبگاه: <https://rmg.isu.ac.ir> پست الکترونیک اصلی: rmg@isu.ac.ir پست الکترونیک پشتیبان: rmgisujournal@gmail.com