



## Expounding the Trust-Based Leadership Model from the Perspective of the Holy Qur'an

Dr. Mohammad Taghi Norouzi<sup>1</sup>; Dr. Abdullah Tavakoli<sup>2</sup>; Alireza Kameli<sup>3</sup>

<sup>1</sup>Assistant Professor at Imam Khomeini Educational and Research Institute, Iran

<sup>2</sup>Associate Professor, Department of Management, Institute of Hozah and University, Iran

<sup>3</sup>PhD Student in Quran and Sciences, Management major, Almustafa international University, Qom, Iran

<http://dx.doi.org/10.18415/ijmmu.v12i5.6810>

---

### Abstract

Leadership is one of the most widely used and influential terms in organizations. The role of leadership in the dynamics, success, and alignment of an organization's forward movement, especially in today's complex and competitive world, is undeniable. This success depends on the trust established through the leader-follower relationship. The present study aims to examine the role of leadership in gaining the trust of followers towards the leader in managing and leading human resources in an organization, from the perspective of the Holy Qur'an, using a Grounded Theory research method. This involves identifying Qur'anic verses related to the concepts of leadership and trust, followed by the extraction of codes, concepts, and categories based on the data-driven theory-building approach, specifically the method of Corbin and Strauss. After examining the two variables, the identified terms related to leadership in the Qur'an include: Rabb (Lord), Wali (Protector), Imam (Leader), Hidayah (Guidance), Khalifah (Vicegerent), Nabi (Prophet), and Rasul (Messenger). The identified terms for trust include: 'Imad (Support), Rukn (Foundation), Ittikhadh (Adoption), Aman (Safety), Thiqah (Trust), Tawbah (Repentance), and Tawakkul (Reliance). Through identifying 189 verses, 560 codes, 255 concepts, and 40 categories, four main categories emerged. The results indicate that the key factors for gaining followers' trust in leadership are: first, the leader's personal qualities; second, the leader's performance and functions; third, ethical-behavioral interaction with followers; and fourth, endorsement and approval from higher authorities. The outcome of trust in leadership is the transformation and change of human resources within the organization.

**Keywords:** *Leader; Trust; Trust-Based Leadership; Qur'an*

### Introduction

Leadership is one of the fundamental and widely applied concepts in contemporary organizations and societies. Since leadership models, styles, and frameworks introduced in management studies are challenges. Moreover, the trust that followers place in their leader, along with the leadership largely based on Western cultural perspectives, and considering the cultural differences between religious and Islamic

societies and the Western world, implementing these models has encountered significant styles and programs, plays a critical role in advancing organizational goals. If the leader-follower relationship is not built on trust, it can lead to irreparable damage to the organization and its objectives. Therefore, given the importance of leadership in modern societies and organizations, as well as the quality of the leader-follower relationship, which must be based on mutual trust, it is essential to explore a trust-based leadership model from the perspective of the Qur'an. The Qur'an is comprehensive, universal, and miraculous, and it is the book of leadership and guidance toward excellence (Al-Isra, 9). We will examine the leadership model of the divine prophets, particularly through their stories and biographies, as an essential area of research on trust-based leadership.

The identified leadership concepts in the Qur'an include God, the Prophets, and their successors. The verses of the Qur'an, delivered by the prophets to the people, first highlight the manifestations of God's power ("Allah is the Creator of everything, and He is, over everything, Disposer of affairs" [Az-Zumar, 62] and "Indeed, Allah is over all things competent"), followed by the granting of miracles to the leaders and prophets. Subsequently, the management and leadership actions of the prophets aimed at implementing reform programs and guiding society toward progress, development, and evolution are emphasized.

In modern organizations, trust between followers and leaders is often not based on belief, faith, or heart-felt trust, but rather on shared goals, alignment of individual and organizational objectives, or the coercive and challenging environmental conditions that force individuals to submit to leadership. Once the conditions change, this relationship may end, and without a proper replacement, the organization may suffer irreparable damage. This raises the question of how divine leaders were able to gain the trust of their followers, even at the cost of personal sacrifice, prioritizing organizational over individual interests, and persevering in the pursuit of organizational goals to the point of risking their lives. They remained loyal to their roles and responsibilities without negligence or failure.

Therefore, this research seeks to explore the trust-based leadership model from the perspective of the Qur'an and examine the leadership style of the Prophets through their stories, actions, and successes in social governance and organizational management. The study aims to answer the question: What factors contribute to gaining the trust of followers, leading to successful leadership in modern organizations?

### ***Theoretical Foundations and Research Background***

Conducting a scientific study naturally requires a series of preliminary steps and essential discussions that play a key role in carrying out the research process correctly. One of these necessary steps is conceptualization, presenting different viewpoints, and scientific theories in the form of the theoretical foundations of the research. The most important role of theoretical foundations in the research process is to familiarize the audience with the key theories, scientific perspectives, research history, and also to construct a conceptual framework or analytical model.

The term "leader" (Leader) literally means commander, master, or chief, referring to the ability and position of leadership (Arianpour, 1385, Vol. 1: 1293).

According to Dr. Rezaian's definition, leadership is described as: "Leadership is a social influence process in which the leader seeks the voluntary participation of employees in striving to achieve organizational goals." (Rezaian, Ali, 1382: 375).

Trust in its literal sense: Trust is the translation of the English word "Trust," which in Latin corresponds to the Greek word "Faith." In the root meaning of the word "faith," the concepts of certainty, trust, submission to the will of another, and confidence in another person are embedded. (Mo'in, Vol. 1, 1375: 302).

However, "trust" does not have a single definition and varies depending on the different domains it is concerned with—politics, economics, society, psychology—and the different approaches to it, such as the rational choice theory, social approach, and psychological functional approach. As a result, there are multiple and diverse definitions of trust.

A classical definition of trust: "A strong belief in the reliability, honesty, and ability of an individual, a confident expectation, and reliance on claims or statements without testing them." (Lyon, 2012, p. 664).

Trust is defined as "the expectation of good, honest, and cooperative social behavior from other members of society based on shared norms." (Fukuyama, 1995, p. 45).

In the discussion of leaders who are able to gain the trust of their followers, Jack Zenger conducted a study that addresses the quality of the relationship between leaders and followers. His research aims to answer the question, "What are the elements of trust"? from the 360 assessments of 87,000 leaders, we were able to identify three key clusters of items that are often the foundation for trust. We looked for correlations between the trust rating and all other items in the assessment and after selecting the 15 highest correlations, we performed a factor analysis that revealed these three elements. Further analysis showed that the majority of the variability in trust ratings could be explained by these three elements.

### The Three Elements of Trust

By understanding the behaviors that underlie trust, leaders are better able to elevate the level of trust that others feel toward them. Here are the three elements.

**Positive Relationships.** Trust is in part based on the extent to which a leader is able to create positive relationships with other people and groups. To instill trust a leader must:

- Stay in touch on the issues and concerns of others.
- Balance results with concern for others.
- Generate cooperation between others.
- Resolve conflict with others.
- Give honest feedback in a helpful way.

**Good Judgement/Expertise.** Another factor in whether people trust a leader is the extent to which a leader is well-informed and knowledgeable. They must understand the technical aspects of the work as well as have a depth of experience. This means:

- They use good judgement when making decisions.
- Others trust their ideas and opinions.
- Others seek after their opinions.
- Their knowledge and expertise make an important contribution to achieving results.
- Can anticipate and respond quickly to problems.

**Consistency.** The final element of trust is the extent to which leaders walk their talk and do what they say they will do. People rate a leader high in trust if they:

- Are a role model and set a good example
- Walk the talk.
- Honor commitments and keep promises.
- Follow through on commitments.
- Are willing to go above and beyond what needs to be done. (Zenger, 2019)•

## Research Background

Many of the existing researches in the field of leadership in the Qur'an are written with a general approach of humanities, and at the same time, leadership issues are also mentioned, or the leadership of one of the Prophets of the Salaf is specifically investigated, or only the issue of trust in the organization is considered by the researcher from the perspective of Islam, and also in the theoretical literature, the issues of leadership or organizational trust are discussed separately. We mention some of the researches related to the subject, the results and achievements of researchers in the field of management and leadership in the table below.

Row	Researcher/ Researchers	Year Of Publication,	Research Topic,	Research Method,	Research Findings
1	Arin Qolipour, Ali Asgharpour Ezzat, Mahmoud Hazrati	2010	Investigating the effect of servant leadership on organizational trust and empowerment in government organizations	of the research type Descriptive (non-experimenta) and field studies	Organizational trust (commitment, honesty, reliability) and empowerment (effectiveness, meaningfulness, self-determination, competence, feeling of trust, growth and development): servant leadership (serving, humility, trustworthiness, kindness).
2	Mohammad Baqer Sadeghi and Maryam Mahmoudi Kia, Nasreen Arshadhi	2014	Analysis of the relationship between personality and organizational variables with reliable leadership.	Descriptive method - correlation	Personality traits, as well as the moral context in the organization have a strong relationship with the improvement of leader-exchanges. It has members and also, it leads to reliable finding of leaders.
3	Hossein Rahman Sarasht and Zahra Mohammad zadeh and Seyyed Ali Koshazadeh	2012	Koshazadeh Effect of cognitive and emotional trust in the leader on organizational identity: the mediating role of trust in the organization.	A description of the type of correlation from the point of view of the applied goal and the method of modeling structural equations based on path analysis	Discussion of the follower's trust in the leader. In the categories of cognitive trust in the leader, emotional trust in the leader, result: integrity, dependence and commitment, and finally, organizational identity.
4	Mehrzaad Sarfrazi, Hossein Akhravi and Peyman Pirouz	2019	Paradigm of organizational trust as a new index in improving organizational behavior	Analytical descriptive method	The main problem is the distance between management and government employees and the atmosphere of mistrust that governs the relations between the parties, and the effects of trust on citizen behavior have been analyzed.

5	Misbah Al-Hadi Bagheri Mohammad reza Kazemi, Najafabadi	2012	Explaining the model of leadership of the Bani Israel by Prophet Moses (pbuh); Quranic research	Thematic research method based on context-oriented thinking strategy	<p>Quranic leadership model; Human leadership is divine.</p> <p>The Qur'anic leadership style of Hazrat Musa (PBUH) is based on four basic elements: "direct interaction", "remembering", "word unity" and "patience".</p> <p>The stories of the Quran are a rich source of anthropological knowledge and concepts in the field of leadership and management. Mention of the leadership strategy of Prophet Moses (pbuh) was in guiding the Israelites.</p>
6	Siros Ghanbari, Khalil Zandi, Mohammad Faiq Mohammad i and Soheila Ahmadian Far	2014	Facilitating organizational voice through reliable leadership (an approach to leader-follower interactions)	Descriptive method of correlation type with statistical population of 400 people from Tehran province	<p>The main issue is the strong, solid and friendly relationship between the leader and the employees of the organization, which is the result of mutual trust between the parties through the organizational voice. Self-awareness, communication transparency, internalized moral perspective and balanced processing of information from the dimensions of leadership and encouragement, safety and efficiency from the dimensions of organizational voice were obtained to a certain percentage of the results that express a meaningful relationship.</p>
7	Babak Rostami, Fariba Karimi and Abdur Rasul Hadian Shirazi	2017	Identifying the components of ethical leadership in the Qur'an and Nahj al-Balagha	Thematic analysis method	<p>Ethical leadership refers to the moral responsibilities of leaders and their personal qualities.</p> <p>Leaders and managers should put people and service to people as their main goal and seek to gain people's trust, popular participation, dignity and pride of Islamic society.</p> <p>Ethical management calms the organizational forces, and the loss of those managers leads to the verge of collapse and destruction.</p> <p>Ethical criteria should have a high coefficient in the selection of managers.</p>
8	Mehdi Bagheri, Mohammad Hossein	2017	Investigating the mediating role of trust and collective self-efficacy on the	The method is descriptive correlation	<p>Several variables of transformational leadership, collective self-efficacy, organizational trust and team</p>

	Ranjbar and Somia Tab		relationship between transformational leadership and team performance		performance have been investigated. The results show that transformational leadership has an effect on organizational trust. Organizational trust has an effect on team performance. Collective self-efficacy affects team performance. Transformational leadership has an impact on team performance. Collective self-efficacy and organizational trust have a moderating role on the relationship between transformational leadership and team performance.
9	Mansour Khairgo, Javad Shokohi and Zainab Shokri	2013	A comparative study of the effect of transformational and exchange leadership styles on the development of organizational citizenship behavior with the mediating role of organizational trust	The research method from the point of view of practical purpose and the way of collecting data	The aim of the research is to investigate the two transformational and exchange leadership styles on the organization as an exogenous variable, and functional outcomes such as trust as a mediating variable and citizenship behavior as a dependent variable.

However, there has been no research on a specific background that includes trust-oriented leadership, neither in the management literature nor in the field of religious and Islamic research. According to this research, which includes the trust-centered relationship between the leader and the follower, it is a new and innovative discussion that is discussed from the perspective of the Holy Quran.

### **Research method**

One of the most fundamental categories of research in any field of research is the discussion of research methods. Choosing the appropriate method related to the subject under study and using new research methods in various social, political, cultural researches, and localizing them, especially in the field of religious and Islamic studies, can lead to the creation and discovery of new ideas and lead to more accurate and faster research.

### **There Are Two Possible Ways to Use Religious Texts**

1. Inferential method: It means that we refer to religious texts, especially the Qur'an and the traditions of the Innocents (PBUH), without having any preconceptions, and present our questions to them and receive their answers.
2. Inferential method: We infer the desired ruling from religious texts. That is, we take the main and secondary questions from the outside and go to the texts to find the answer. (Method of Martyr Sadr)

Foundation data method is one of the new methods in the field of social studies. which goes to the relevant texts with an inferential approach. In this method, the theory is not imposed on the research from

outside, but the generated theory is based on the data obtained from the texts and the participants who have experienced the process.

Therefore, the method of the current research is the strategy of theorizing the foundation data, which is a qualitative method, and in which a systematic effort is made to extract theory from the data. The database method uses coding as a basic method to specify data concepts; In this way, a theory is formed from multiple data in research sources. In other words, in this method, signs in the first stage It is extracted and the concepts are categorized based on it, then the category is formed based on the concepts, which is a more abstract level than the concepts, and finally a theory is made. (Askandari, 1393, 17; quoted by: Danaei Fard, 1383, 53)

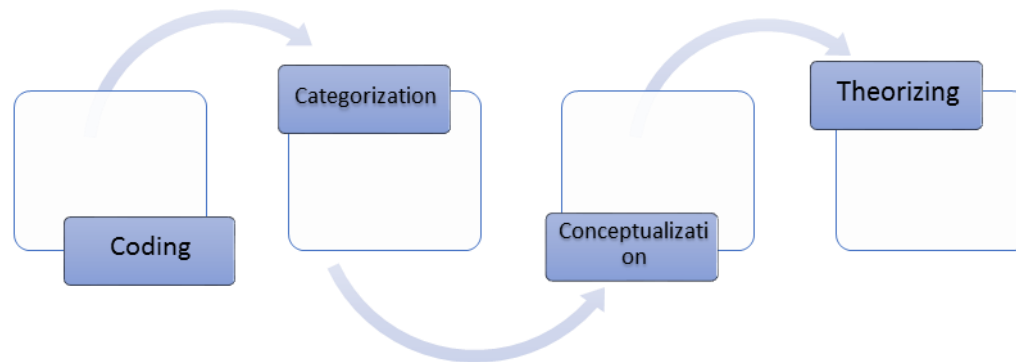


Diagram of the evolution of foundation data conceptualization theory (Danaei Fard, 2014, 60)

### Coding Steps in Foundational Data Theory

The theory development process is done with open, central and selective coding. The process of impregnation of concepts and zigzag movement to achieve categories guarantees the validity and the possibility of trusting the research. According to the theory of the conventional method in grounded theory, each component is given a title and a label, which is called a code. (Mehrabi, 1393, 169) The data theory of the foundation constantly uses different methods of collecting information in various stages of research to discover the viewpoint of social activists. Due to the two-way relationship between the researcher and the activist, the data theory of the foundation is always open to modification, adjustment and reconstruction; Because the data is obtained from the research field and the researcher trusts them. The obtained background report has an ideological, grounded and situational nature And it is based on analytical generalization, not statistical generalization. (Iskandari, 2013, 17) The important dimensions of the research methodology can be explained in the form of the table below.

Research identifier table

Row	The title of the research	Methods and strategies of trust-oriented leadership from the perspective of the Qur'an
1	The fundamental philosophy of research	Social methodology of the Holy Quran
2	Research paradigm	Interpretive paradigm
3	Research direction	Basic research
4	Research method	Qualitative research method
5	Research approach	Inductive approach
6	Research strategy	Foundation data theory
7	Data collection method	Using the verses of the Holy Quran, secondary data (interpretations of the Holy Quran)
8	Research results	1- Examining the model of trust-based leadership from the perspective of the Holy Quran

		2- Presenting the application of the religious and Quranic model of trust-oriented leadership 3- Providing suggestions for the development and completion of the theory of reliable leadership models from the perspective of Islam to other researchers.
--	--	--

In the foundational data theory, the categories that are the result of the classification of coding concepts are divided into the causal category, the central category, the process and method category, the contextual category, the intervening category, and the consequential category, which can be explained and displayed in a coordinated and patterned relationship as follows:

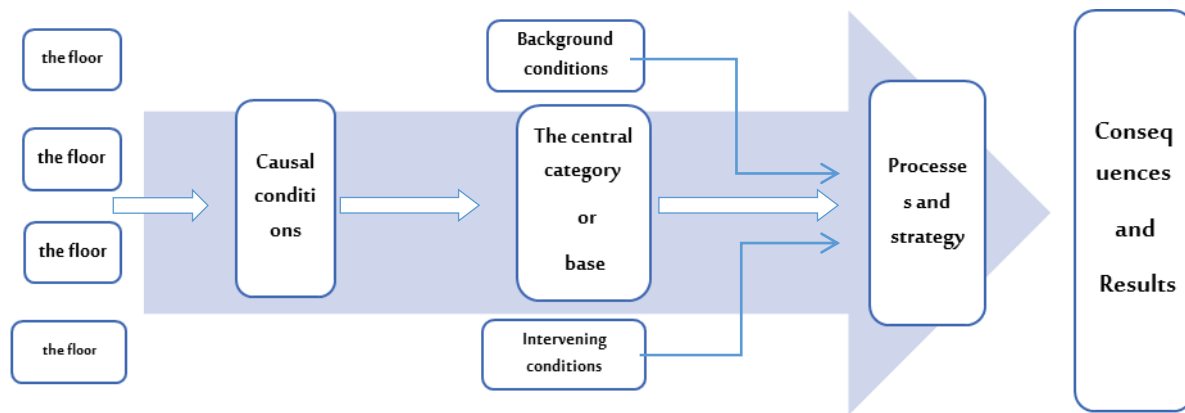


Diagram of the general pattern of theory development based on axial coding (Creswell, 2005, 401)

The stages of building the theory and model of trust-based leadership from the perspective of the Holy Quran

The researcher, for the sake of simplicity, first divides the topics of the leadership discussion into three areas; He has categorized the selection of leadership, the quality and manner of selection, and finally the function and performance of leadership, and has collected the verses related to the field of leadership in the form of these three fields in general and has marked them; In the field of leadership selection, it is focused on the concepts of Baath, Istfa, Ejtaba and sending Russell And after that, he paid attention to the concepts related to the field of quality of leadership selection in the form of "Manham", "Infscam" and concepts related to this field, and recently, the concepts related to the field of leadership function and performance were extracted and coded, and then the verses indicating trust in leadership and the command to obey it were given, which by combining closely related themes, more general concepts were formulated. And by combining the concepts, the main categories of the research have been compiled and the final theory (the Quranic model of trust-based leadership) has been extracted and concluded. It should be mentioned that in conceptualization and categorization, interpretations of Noor, al-Mizan and example are used.

## Research Findings

In the present research, the words and vocabulary identified in the topic of leadership are: the word guidance, Lord, Khalifa, Imam, Wali, Hedayat, and in the word trust: Imad, brotherhood, good faith, faith, acceptance, trust, trust, and obedience. What is intended in this research is to gain the trust of followers in the direction of leadership and management of society and organization; Features and The personality characteristics of the leader, beliefs and beliefs, ethics, behavior and character of leadership and the performance and function of leadership, which try to investigate the influence of these



components in order to gain the trust of the followers and prove their outstanding role in positive and appropriate interactions with the human resources of the organization, for this reason, first by reviewing and examining the noble verses of the Quran, the verses related to the relevant subjects and topics in the mentioned areas are extracted and coded.

### **Trust-Oriented Leadership**

In order for the leadership to be able to influence the followers and cause the followers to trust the leader, it is a necessary and effective process and steps that must be taken, because trust is not achieved instantly and suddenly, but is based on a process that is achieved gradually; The focus of the steps taken is, firstly, determining and introducing leadership, secondly, the quality of determining and choosing leadership, and finally, the function and performance of leadership in the form of the appearance of signs and the appearance of leadership merit and efficiency. In the field of action. When we believe in the Almighty God, we recognize him as the leader, administrator and manager of the universe and have complete trust. "then place your trust in Allah Surely Allah loves those who trust" (Al Imran/159). Certainly, the introduction of people who are approved and ordered by God and who are introduced as the leader and administrator of the society is also effective in gaining the trust of the followers, although in the verse, "obey Allah and obey the Messenger and those in authority from among you" (Nisaa/59) It commands obedience to the introduced leaders, or in the verse: " Verily, Allah bestows Grace and Greetings on the Messenger, and so do His Angels. O, you who believe! Pray that Allah's Grace be on The Messenger and salute him Wholeheartedly and with full respect;" (ahzab/56). He clearly confirms the leadership of the Prophet of Islam (PBUH) and strongly advises his followers to submit to the orders and instructions of the Prophet and many other things indicate that the appointment and introduction of the leader and the way the leader is introduced are all effective in gaining the followers' trust in the leader.

### **First Step: Introducing and Determining the Leadership**

In the discussion of determining the concept of leadership, some verses indicate, for example, verse 59 of Surah Nisa, as well as verse 56 of Surah Al-Ahzab and other verses that introduce the leader and issue orders to obey and command them. Sending Rasul, Astafah, Ijtaba, and Akhtar, which are used to designate and choose divine prophets as prominent divine leaders, have been used. The word istfa in verses and surahs (Al-Imran/33 and 42); (Araf /144); (Baqarah/247, 130); (Hajj/75); (pp. 47-45); (Fatir/32) And the word ijtaba in verses such as: (Shuri/13), (Anaam/87-84), (Maryam/85), (Taha/122-121), (Al-Imran/179) and the word discretion which the Almighty God called some of the prophets, such as Prophet Moses (peace be upon him), as "God's goodness": " And I have chosen you, so listen to what is revealed" (Taha/13). And the word Baath, which is repeated 67 times in the Holy Quran, is found in 33 chapters and 64 verses. Baath has many meanings mentioned in the dictionary, such as in the Baath dictionary: to arouse. Needless to say, the meaning of this word varies with different cases, its famous meaning in the use of the Holy Qur'an is the sending of the prophets and the sending of the Day of Resurrection, for example. " He it is Who raised among the illiterates a Messenger from among themselves" (Friday/2). And like "And Allah sends those who are in the graves" (Hajj: 7). (Quran dictionary, vol. 1, p. 202). But our meaning is the same as the selection and appointment of leadership for the administration and management of the society. Therefore, according to the words chosen in determining leadership, only a few verses are enough as examples, and then the addresses of the identified verses are mentioned in a separate table.

Table of notation and conceptualization of verses  
The necessity of selecting leadership

ID	address	Verses/ayat	Translation	Codes/symbols	Conceptualization
1	Al Imran/164	لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ	Certainly Allah conferred a benefit upon the believers when He raised among them	1- The need for leadership 2- Determination of leadership 3- The quality of the introduction of the leader	1-The necessity of leadership
2	Baqarah/151	كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مِمَّا لَمْ تَكُونُوا تَعْلَمُونَ	Even as We have sent among you a Messenger from among you who recites to you Our Communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know	4- Determination of leadership 5- The function of leadership 6- Necessities to gain followers' trust	2-Leadership characteristics
3	Friday/2	هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ	He it is Who raised among the illiterates a Messenger	7- Choosing a leader 8- Leadership from people	3- The importance of choosing a leader
4	Baqarah/247	وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ	And their prophet said to them: Surely Allah has raised Talut to be a king over you They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth?	9- Choosing Talut as a leader 10- The difference of opinion about leadership conditions between Saran and Nabi Zaman 11- Property and wealth, the criteria for choosing leaders 12- Knowledge and ability are the real criteria for choosing a ruler	4- Legitimacy of divine leadership 5- Expertise and capability of leadership selection criterion
5	Nahl/36	وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّالَّةُ فَمِنْهُمْ مَنْ فَسَّيَرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ	And certainly We raised in every nation a messenger saying: Serve Allah and shun the Shaitan So there were some of them whom Allah guided and there were others	13- The necessity of choosing a leader 14- People's differences in accepting leadership transformation	6- God-centeredness of people 7- The goal of leadership is transformation in people

			against whom error was due	15- Predicting the fate of the past	
6	Isra/94	وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا	And nothing prevented people from believing when the guidance came to them except that they said: What! has Allah raised up a mortal to be a messenger?) 49 (	16- Prophets used to go to them to guide and educate people 17- Ignorance and lack of knowledge about the character and dignity of a human being causes that a person is not considered worthy of leadership. 18- Obstacles to accept the leader	8- The purpose and intention of leadership is transformation and guidance of followers  9- The intellectual and cognitive distance between the leader and the follower leads to not knowing the leader and his position
7	Isra/5	فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا	So when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses And it was a promise to be accomplished	19- Desirable and reformist followers of the society 20- Certainty of execution of commands 21- Providing power to suppress seditionists and deprive them of security is a good thing	10- The necessity of transformation in organizations 11-Strengthening the will of leadership on the way to reach the goal 12- Unity is the main success factor in organizations
8	Shura/13	شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ	He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you, and that which We enjoined upon Ibraheem and Musa and Isa That keep to obedience and be not divided therein Hard to the unbelievers is that which you call them to Allah chooses for Himself whom He pleases, and guides to Himself him who turns) to Him	22- Monotheism is the goal of all divine leaders 23- Avoiding differences and divisiveness 24- The choice of leadership is in the hands of God	11-Strengthening the will of leadership on the way to reach the goal 12- Unity is the main success factor in organizations

			(frequently		
9	Anam/84-87	<p>وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَ مِنْ ذُرِّيَّتِهِ دَاوُدَ وَ سُلَيْمَانَ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ* وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى وَ الْإِسَّا كُلٌّ مِنَ الصَّالِحِينَ* وَ إِسْمَاعِيلَ وَ الْيَسَعَ وَ يُونسَ وَ لُوطًا وَ كُلًّا فَضَلْنَا عَلَى الْعَالَمِينَ* وَ مِنْ ءَابَائِهِمْ وَ ذُرِّيَّاتِهِمْ وَ إِخْوَانِهِمْ وَ اجْتَبَيْنَاهُمْ وَ هَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ»</p>	<p>And We gave to him Ishaq and Yaqub Each did We guide And Nuh did We guide before And of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Harun And thus do We reward those who do good) to others And Zakariya and Yahya and Isa and Ilyas Every one was of the good And Ismail and Al Yasha and Yunus and Lut And everyone We made to excel) in (the worlds: And from among their fathers and their descendants and their brethren And We chose them and guided them into the right way</p>	<p>25-Rewards of former divine leaders 26- Criteria and criteria for choosing past leaders 27- Virtue and excellence of leaders</p>	<p>13- Study and progress in the life and methods of past leaders  14- Self- improvement has been the main factor of success in past leaders</p>
10	Maryam/58	<p>أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُلِّيَ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا</p>	<p>These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibraheem and Israel, and of those whom We guided and chose</p>	<p>28- Mentioning and reminding the rewards of divine leaders 29- The purity of the generation of leaders is considered the most important reward of leaders</p>	<p>15- Being smart and selective is a product of the individual's self- improvement</p>

In this section, 50 verses were identified, from which 173 codes and signs were obtained, and a web of 79 concepts was extracted.

The table of the categorization process of the leadership determination model

ID	Concepts	Categorization	Category type
1	<ul style="list-style-type: none"> <li>- The selection of the leader is based on merit, not majority vote</li> <li>- The importance of choosing a leader</li> <li>- Modeling divine leaders based on their unique characteristics</li> <li>- Criteria for choosing and modeling the spiritual leadership of Hazrat Maryam for other women</li> <li>- The principle of obedience, obedience and trust of the followers to the leader</li> <li>- The importance and necessity of leadership in organizations</li> <li>- Knowledge and understanding of leadership causes trust in leadership</li> <li>- Leadership protects the interests of the entire organization</li> </ul>	The importance and necessity of choosing leadership in the organization	Axial
2	<ul style="list-style-type: none"> <li>- A little mistrust of followers is a sign of their weakness</li> <li>- The loss and harm of those who do not trust the leadership is injustice to themselves, not to the leadership</li> <li>- Lack of trust in leadership causes organizational lag and failure</li> <li>- Consequences of not trusting the leadership with clear reasons</li> </ul>	Consequences of followers' mistrust of leadership	a consequence
3	<ul style="list-style-type: none"> <li>- Leadership characteristics</li> <li>- Unity of leadership, determining the goal is two important conditions for success in leadership performance</li> <li>- Study and walk in the history and methods of past leaders</li> <li>- The need for expertise and leadership skills</li> <li>- Expressing the characteristics of divine leaders</li> <li>- The characteristic of leadership is to be trust-oriented</li> <li>- The prerequisites for trusting the leadership are piety and faith.</li> <li>- Calling for obedience and trust is part of the mission of leaders</li> <li>- Characteristics of trust-oriented leadership</li> <li>- The necessity and necessity of Sa'ah Sadr in carrying out multiple religious, political, revolutionary, social, moral, individual and collective missions in leadership.</li> <li>- Worship, knowledge, power, God-centeredness, heresyism and being chosen by God rather than people, being kind and</li> </ul>	Characteristics and conditions that create or strengthen trust in the leader	Causal/alli

	benevolent are the conditions of leadership. - Precedence of organizational interests over individual interests		
4	- Leadership is a great blessing and a heavy burden of responsibility - Legitimacy of divine leadership - All actions and behavior of divine leaders are under the full supervision of God - Leadership behavior within the framework of organizational regulations - The importance and necessity of leadership in organizations	Beliefs and beliefs of leadership and its performance in the organization	strategic
5	- The necessity of transformation in society and organizations - In a corrupt society, the character of God's men becomes either personal assassination (denial) or life assassination (murder).	The necessity of change and transformation in organizations	Causal/alli
6	- Leader's interaction with followers with a valid document - Strong and strong leadership support - The logical protest of the divine leadership in opposition to the tyrannical leadership - The interaction and logical and decisive interaction of the divine leader with the leader of the tyrants (Pharaoh)	The logical, decisive and firm interaction of the leadership with the opposition	contextual
7	- The purpose of introducing divine leaders is guidance and transformation in society - Strengthening the leadership's will to achieve the goal - The example of Moses' leadership in the fight against the tyrants - A great and universal purpose and goal requires a great leader and a global idealist. - Value of the goal - Honoring and maintaining values - Being a role model and purpose of leadership of Hazrat Ibrahim God-centeredness of divine leaders	Targeting trust-based leadership	strategic

8	<ul style="list-style-type: none"> <li>- Unity is the main success factor in organizations</li> <li>- Self-improvement has been the main factor of success in past leaders</li> <li>- Being independent and selective is a product of one's own self-improvement</li> <li>- The fate of guiding and misleading people is in their own hands</li> <li>- Knowing the good followers from the bad ones through the way they look when presenting reasons</li> <li>- Descendancy and family origin is an important condition in determining leadership</li> <li>- The purity of the generation is effective in choosing divine leadership</li> </ul> <p>Self-improvement is the first condition of leadership</p> <ul style="list-style-type: none"> <li>- Knowing divine leaders requires expertise</li> <li>- The success of past leaders is the introduction to the conversation plan for new followers</li> <li>- The criterion for choosing a leader is expertise and ability</li> <li>- Every mission requires its own facilities</li> </ul>	Factors and conditions influencing the determination and success of leadership	contextual
9	<ul style="list-style-type: none"> <li>- The goal of leadership is transformation in people</li> <li>- The purpose and intention of leadership is transformation and guidance of followers</li> <li>- In reaching the holy goal, current motivation is necessary and bad history has no effect</li> <li>- The goal of leadership is organizational development</li> </ul>	Valuableness of leadership goals is a factor in gaining followers' trust	Causal/alli

10	<ul style="list-style-type: none"> <li>- Leadership is the agent of change in organizational people</li> <li>- Trust in the leader and optimal performance ensure the future of the individual and the organization</li> <li>- Trust in leadership causes transformation and change in behavior and performance</li> <li>- The philosophy of organization, organization, leadership and power is the establishment and promotion of spirituality and value in society</li> </ul> <p>Trusting the leadership is an opportunity to make up for past mistakes</p> <ul style="list-style-type: none"> <li>- Trust in the leader's person and words is the cause of transformation in individuals and organizations</li> <li>- Classification of people against guidance and transformation</li> <li>- All commands are leadership that provides the welfare of the society and the individual</li> </ul>	Results and fruits of trust in divine leadership	a consequence
11	<ul style="list-style-type: none"> <li>- The intellectual and cognitive distance between the leader and the follower causes the leader and his position not to be recognized</li> </ul> <p>Small slips of leaders have big consequences</p> <ul style="list-style-type: none"> <li>- Being with divine leaders is a great divine blessing</li> <li>- Non-acceptance of arrogance, the clear verses of divine leadership</li> <li>- The tradition of fighting against the Taghut</li> <li>- The difference between divine and non-divine views in the choice of leadership</li> </ul>	The intellectual and ideological distance between the leader and the follower in choosing and trusting the leadership	The interloper
12	<ul style="list-style-type: none"> <li>- People's devotion to God</li> <li>- The leader's expectations from the followers</li> </ul> <p>Followers' expectations from the leader</p> <ul style="list-style-type: none"> <li>- Characteristics of followers who trust the leader</li> <li>- Being blessed by God is the reward of the followers who trust the leader</li> </ul> <p>Trusting and obeying the leader is the duty of the followers</p> <ul style="list-style-type: none"> <li>- Taking advantage of the good will of the leadership</li> <li>- Freedom of action in followers</li> </ul>	Characteristics and attributes of followers who trust the leader	Causal/alli



## The Second Step Is to Determine the Quality of the Leader

Regarding the quality of determining the leadership, what can be inferred from the verses of the Holy Qur'an is that the introduction of the leadership should be from within the same group in which the leader has grown and developed. In the Qur'an, God calls the ignorant Arab society the "Umi" community, which means the uneducated, and in the introduction of the leadership, the Prophet of Islam (PBUH) says that from among you people, I have appointed and introduced the Messenger and the leader, who is also an Umi. Also, other verses indicate that the appointment of the leader should be from within the same community, the people, so that there is more harmony between the leader and the followers. The clarification of the Qur'anic verse indicates that the leadership should be from among the people and people who have sufficient knowledge of the identity and personality of the leader." And We did not send any messenger but with the language of his people" (Ibrahim/4), Linguistic, cultural, and other commonalities between the leader and his followers lead to the acceptance of the leader's words, commands, and orders. In the same way, the leadership has been given an initial order to warn their people and tribes first, "And warn your nearest relations (Shu'ara/412) ۞. The verses of Shināsīyāshda have the meaning of the word "ḥarbarī" in the people, Saşman and a group of people, 17 verses of Shanāshīdah with the number 45. And this is a group that has a number of 28 and is understood by its meaning.

## The Third Step: Leadership Programs to Gain the Trust of Followers

It is natural that in order to achieve his goals, every leader needs plans to gain trust and followers, and then collective planning to achieve organizational goals, so in order to achieve his goals, he needs followers to gain their trust. The plans of divine leaders to gain the trust of followers is to provide a clear and convincing reason for their audience so that they can reach their destination through this way. Therefore, the recitation of "verse", the presentation of "evidence" and the presentation of "proof" which shows the strong reason of the interpretative web of presenting a miracle, apart from the meaning of reciting "Yatluwa Alayhim Ayateh" and the meaning of the verse and the reason of presenting a miracle, which itself requires a separate research, all of them are to prove the authenticity of the leadership and its superiority over others and gain the trust of the followers. In this collection, 51 verses were identified, 162 codes and signs were extracted, and 79 concepts were obtained.

## Obedience and Trust in the Leader

Obedying the subject of obedience in front of the sphere means obedience and is often used in accepting a command. (Vocabulary in Gharib al-Qur'an: 529; and Lasan al-Arab, vol. 8: 241). And the implementation of the command along with willingness and submission is one of its components; In such a way that in the absence of any of these three, its opposite, which is disgust and unpleasantness, will apply. (Inquiry in the words of the Holy Qur'an, vol. 7: 137) "Acting with free will, desire, and obedience according to what has been ordered or decreed, so desire and passion in action play an essential role in truthfulness and obedience, but if the action is accompanied by submission without desire, then obedience does not apply to it, but it is disgust and compulsion (Al-Taghiq, Vol. 7: 137).

Therefore, in the verses that recommend obedience, it includes trust within itself. About 61 verses were identified in the field of obedience and trust in leadership, out of which 178 The code and sign were obtained and 66 concepts were abstracted from a set of signs. The table of identified verses is as follows:

Table of themes (codes), concepts and categories of research

row	Category type	number of themes (codes)	Number of concepts	Number of categories
1	Causal/alli	141	58	7
2	strategic	74	38	7
3	Contextual	109	48	8
4	interloper	69	36	7
5	a consequence	94	40	6
6	Axial	73	35	5
7	plural	560	255	40

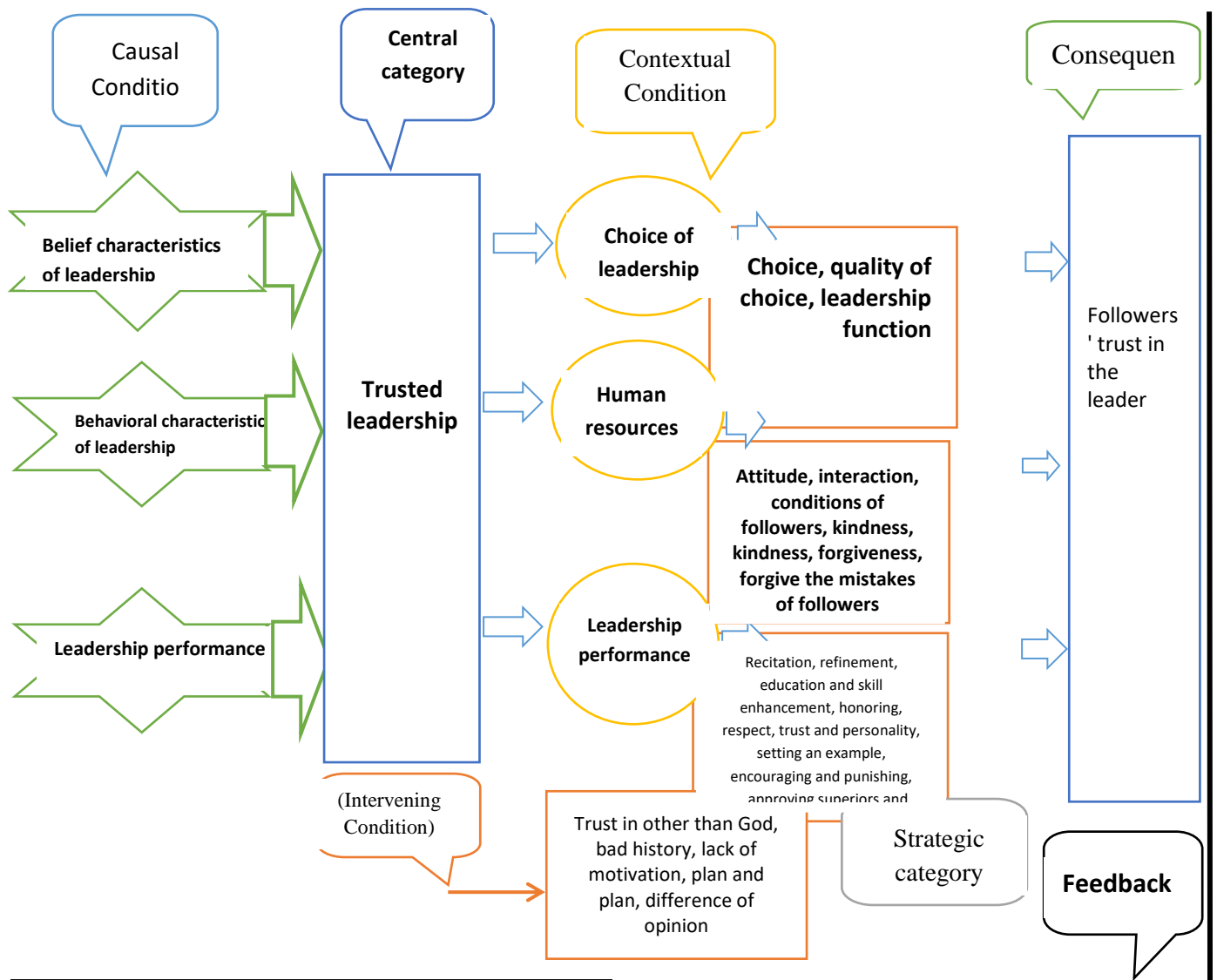


Diagram of conceptual model of research

## Conclusion

Leadership and management in human societies is one of the most important factors of their growth, development and transformation; Of course, in the situation where the leader-follower relationship is based on trust and what was found in the research, the components were considered effective in gaining the trust of the followers:

### 1- Personality Characteristics of the Leader

At the top of the formation of the followers' trust in the leader, the personality characteristics of the leader are effective, these characteristics are: the leader's own belief and convictions, being *makin*, "*makin*" means someone who has dignity and "status", basically the leader must be a great person and a person with a high status and social status; And being a "guardian", the leader must have the power to maintain and preserve the property, position and responsibility assigned to him. *Alim* means to have insight, to have expertise and to be aware of the matter, this word in the Holy Qur'an as an important value in the issue of character and characteristics of trust-oriented leadership relies on it that the leader must be aware, be an expert and involved in the affairs and arts of leadership; In such a way that he can use the resources and facilities he has at his disposal, properly and justly and on time, and the delegation of authority and resources is done correctly. It is one of the features of Quranic leadership that attracts the trust of the followers and leads to the great success of the leaders.

### 2- Behavioral Characteristics of the Leader

The second characteristic that attracts the followers' trust in the leader is the leader's behavioral and functional characteristics, such as the leadership's soft and gentle manners, consultation with subordinates, good faith, good morals, adherence to promises and agreements, the rule of brotherhood and brotherhood, and right at the opposite point of the positive qualities of leadership, the consequences of the negative qualities of leadership appear and emerge, and there is a Quranic order that which people should not be trusted as leaders, who have a history of cruelty and abuse. Having destructive, non-religious and social beliefs, being harsh and hard-hearted, etc., are listed as obstacles to gaining the followers' trust in the leadership.

### 3- The Function and Function of Leadership

The function and performance of leadership should be found in the emergence and emergence of the talents of divine leaders, whose Qur'anic interpretation is "reciting verses against them", bringing miracles and providing insight, refining, teaching the followers, teaching and teaching the knowledge that is hidden in the leader's existence, are among the things that attract the followers' trust in the leadership.

It was found that the Holy Qur'an, in the field of issues related to trust-based leadership, considers the belief characteristics, qualities and personality of leadership, behavioral characteristics and expression of leadership performance to be the most important factor in influencing followers and human resources and gaining their trust in the direction of administration and management of the organization. In general, the organization has human, material, spiritual resources and the whole organization. The Holy Qur'an has well explained the way leaders interact with these areas. In the area of interaction with human resources in the organization, it is mentioned from the beginning of entry to the exit of people in organizations. The interaction of leadership with human resources is defined on the basis of honoring, affection, mutual respect and giving personality to people. Paying attention to these guidelines will definitely transform the life and business environment in Islamic societies, and transformation in the business environment means transformation in human societies and Islamic organizations.

As seen in this model, the central point of discussion of organizations is trust-oriented leadership; Leadership is the point of decision, plan, movement and dynamics of the organization, which in the first stage has been considered with the Almighty God, the tasks and interactions of the organization with the

creator of spiritual values, in the next stage, the interaction of leadership and its responsibilities towards individuals, employees, people, communities and recipients of organizational services can be proposed; . The result of these interactions, which is the optimal use of human, material and spiritual resources and facilities of the organization, is the development, transformation and prosperity of human and organizational communities and society.

### ***Suggestions***

Some suggestions for future researchers and researchers are suggested by the author in the research topic:

- 1- Religious sources in general, Quran in particular, is a huge source and a deep ocean for scientific and serious studies in the field of management and leadership, which unfortunately has not been given the attention it needs. All the stories of the Qur'an can be studied independently and modeled, and the prophets who had government, the way of attracting and gaining the trust of their followers and their behavior and governance can be a model for modeling respected researchers.
- 2- Although leadership and management is an old phenomenon in terms of historical background, unfortunately, serious studies have not yet been conducted on its dimensions, especially since recently the discussion of trust has also been added to it, and a scientific definition for trust-based leadership has not yet been provided by management thinkers; In this article, the indicators for the personality of the leader and the way he behaves with the followers and the way of performance that causes the trust of the followers were presented; that focusing on this issue can solve many problems in the field of organizational and social institutions.
- 3- The use of new research methods in religious studies is still accompanied by caution and some ifs, while reputable scientific centers and world-renowned researchers use these methods well in the research process. Researchers, with methodological researches, provide the field of localization of these methods and create the ground for maximizing the use of new methods in the field of religious studies.
- 4- Respected researchers should try to carry out researches on separate subjects, trust-based leadership, the role of leadership in the transformation of the organization, the methods of gaining leadership trust, the role of power in gaining trust and the role of facilities, wealth and image, and the general credibility of leadership in gaining trust from the perspective of the Qur'an, and put their research topic in order to make the topic more specific and more specific and achieve a more desirable, objective and practical result.

### ***References***

- Holy Quran, translated by Makarem Shirazi, Allameh Tabatabaei and Pourjavadi and English translation by Shakri.
- Ibn Manzoor, Muhammad Bin Makram, (1407 A.H.), Lasan al-Arab, Tunis, Al-Dar al-Medazitia for publishing and distribution.
- Eskandari, Mojtabi, Farhi, Ali, Mohammadi, Abolfazl, Ghorbani Mohammad Reza, design and compilation of the cognitive model of individual decision making of commanders and managers, scientific publication (Ministry of Science), human resources management researches, 6th year, number 4, (18 series).

- Arianpour, Abbas, Arianpour, Manouchehr (1385), English-Persian Dictionary, Vol. 1, Ch. 6, Tehran, Jahan Computer.
- Bagheri, Mehdi, Ranjbar, Mohammad Hossein, Tab, Somia, (2017), Investigating the mediating role of trust and collective self-efficacy on the relationship between transformational leadership and team performance, *New Research in Educational Systems*, Volume 9, Winter, Number 31.
- Bagheri, Misbah Al-Hadi; Kazemi Najafabadi, Mohammad Reza (2012) Explaining the model of leadership of the Bani Israel by Prophet Moses (pbuh); *Koranic research, strategic management thought*, 7th year, number 2.
- Khairgo, Mansour, Shakohi, Javad, Shokri, Zainab, (2013), a comparative study of the impact of transformational and exchange leadership styles on the development of organizational citizenship behavior with the mediating role of organizational trust, *Military Management*, 14th year, spring 2013, number 53.
- Danaeifard, Hassan, 2014, Theorizing using inductive approach: Conceptualization strategy of fundamental theory, Publication: *Daneshvar Behavat*, Volume 12, Number 11, (special management articles 4).
- Danaeifard, Hassan; Alwani, Seyyed Mehdi (2014) *Qualitative research methods in management*, Tehran, Safar Eshraghi.
- Ragheb Esfahani, Hossein bin Muhammad (1431 A.H.), *al-Mufardat in the words of the Qur'an al-Karim*, Beirut, Al-Amira.
- Rahman Sarasht, Hossein, Mohammadzadeh, Zahra, Koshazadeh, Seyed Ali, (2012), the effect of cognitive and emotional trust in the leader on organizational identity: the mediating role of trust in the organization, a new approach in educational management, 4th year, autumn 2012, number 3 (15 series).
- Rezaian, Ali (1382), *Fundamentals of Organization and Management*, Tehran, position.
- Sarfarazi, Mehrzad, Akhravi, Hossein, Pirouz, Peyman, (2019), Organizational Trust Paradigm as a New Indicator in Improving Organizational Behavior, *Modern Research Approaches in Management and Accounting Quarterly*, Year 4, Number 43, Fall, Volume 4.
- Sadeghi, Mohammad Baqer, Mahmoudi Kia, Maryam, Arshadhi, Nasreen, (2014), analysis of the relationship between personality and organizational variables with reliable leadership. *Ethics Quarterly in Science and Technology*, Year 10, Number 1.
- Tabatabayi, Seyyed Muhammad Hossein, (1384), *Tafsir al-Mizan*, translator: Mousavi Hamedani, Seyyed Mohammad Baqir, publisher: Islamic Publications Office of the Qom Theological Seminary Society: Qom.
- Qaraati, Mohsen, *Tafsir Noor*, 1383, Publisher: Lessons from the Qur'an Cultural Center, Place of publication: Tehran.
- Qureshi Banai, Seyyed Ali Akbar, (1386), *Qur'an Dictionary*, Vol. 1; Published: Tehran, Darul Kitab al-Islamiya, 16th edition: 1st edition: 1307.

- Qolipour, Arin, Pour Ezzat, Ali Asghar, Hazrati, Mahmoud, (1388), Investigating the effect of servant leadership on organizational trust and empowerment in government organizations, *Journal of Government Management*, Volume 1, Number 2, Spring and Summer 1388.
- Ghanbari, Siros, Zandi, Khalil, Mohammadi, Mohammad Faiq, Ahmadianfar, Soheila, (2014), Facilitating organizational voice through reliable leadership (an approach to leader-follower interactions), *Public Administration*, Faculty of Management, University of Tehran, Volume 7, Number 4. Winter.
- Kersol, John and Vicky Planoclark (2007), *Integrative Research Methods*, translated by Mohsen Niazi and Abbas Zarei, Tehran: Saman al-Hajj.
- Mostafavi, Hassan, (1366) *Researching the Words of the Holy Qur'an*, Publisher: Ministry of National Guidance, Directorate General of Propaganda and Publications, Vol.
- Moin, Mohammad (1375), *Farhang Moin*, Ch Som, Tehran, Zarin Publications.
- Makarem Shirazi, Nasser and colleagues, 1384, sample interpretation, publisher: Darul Kitab al-Islamiya, Tehran, 28th edition, first edition 1356.
- Mehrabi, Amir Hamzeh, (2013) *Empowerment of human resources in the value system of Islam*, Qom, Islamic Research Foundation, Islamic Research Foundation and University, Qom.
- Jack Zenger and Joe Folkman *The 3 Elements of Leadership Trust* 2019. <https://zengerfolkman.com/articles/the-3-elements-of-leadership-trust-2/>.
- Francis Fukuyama(1995), *Trust the social virtues and the creation of prosperity* Published in New York , <https://openlibrary.org/books/OL787036M/Trust#details>Fergus Lyon, Guido Möllering, Mark N.K. Saunders (2012), *Handbook of Research Methods on Trust*, Published in UK.

## Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).