



Components of Organizational Vitality in the Structural Dimension from the Perspective of the Holy Quran

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Abstract

The aim of this research is to identify the components of organizational vitality in the structural dimension as one of the dimensions of the organizational vitality model from the perspective of the Quran. Considering the fundamental differences between organizational vitality from Islamic and Western viewpoints, this study, based on Islamic sources-especially the Holy Quran-addresses organizational vitality grounded in worldview, religious values, spirituality, ethics, and human excellence. In contrast, Western approaches focus on profit orientation, productivity, job satisfaction, and work-life balance. This research adopts a descriptive-analytical method based on Martyr Saddar's interrogative approach in thematic Quranic interpretation within the framework of thematic analysis strategy. Among various thematic analysis methods, the "theme network" method was selected. The theme network method follows a specific process with three stages: basic themes, organizing themes, and global themes. The findings of this research, based on reflection on the verses of the Holy Quran and Islamic narrations, indicate that the components and factors of organizational vitality presented in management knowledge differ from those emphasized in the Holy Quran, although some principles overlap. The structural components of organizational vitality from the perspective of the Holy Quran include: organizational learning, flexible structure, organizational environment, organizational culture, professional ethics, management and leadership, and organizational justice.

Keywords: *Holy Quran; Management Knowledge; Organizational Vitality; Vitality Components*

Introduction

One of the significant and influential issues in life is vitality(*nashāṭ*). The universe and its phenomena are designed to generate vitality and liveliness in human beings. Vitality is one of the positive emotions in humans that affects their thoughts, feelings, and behavior and is synonymous with terms such

as happiness, joy, liveliness, elation, delight, pleasure, ecstasy, exhilaration, and gladness. Philosophers and psychologists have discussed vitality in their own right and raised debates about its nature and function in human life. Generally, since the subject of the humanities is humans and their behavior, it addresses vitality from various dimensions. Among the sciences that have paid particular attention to vitality and its effects is management science.

Management science addresses both individual vitality and organizational vitality, examining the role of each in advancing human individual and organizational goals, and it has proven the necessity of vitality in human activities. According to management scientists, organizations inevitably must attend to the vitality of individuals within the organization and guarantee the vitality of employees, staff, and all members of the organization. Only through intra-organizational vitality can an organization achieve its objectives. Employees utilize their talents and abilities in the organization when they feel vitality and liveliness in the work environment. Vibrant employees are more sensitive to opportunities in the workplace, benefit their colleagues, act optimistically, and possess self-confidence-traits that are highly positive and constructive for the organization.

Vitality is a valuable element emphasized in religions, particularly in Islam -a religion that addresses all human spiritual and physical needs. Islam comprehensively considers all natural human needs and responds to them based on human interests and benefits. The Holy Quran is an inestimable treasure that addresses all essential human issues, including vitality as one of humanity's natural needs. The Quran emphasizes benefiting from beauties, life's blessings, and vitality-inducing factors, offering valuable recommendations for creating vitality. It regards vitality as divine grace and mercy, considering a life filled with weeping and lamentation contrary to mercy and blessing.

Various models have been proposed for implementing vitality in organizations. An examination of these models and their components reveals that all elements and components of organizational vitality models in management science can be analyzed in three dimensions: structural, individual, and contextual. In this research, adopting Dr. Ahranjani's trichotomy model, the components of the organizational vitality model in management science were designed in three dimensions and presented in a trichotomy framework, as illustrated in Diagram. This article addresses the components of organizational vitality in the structural dimension from the perspective of the Holy Quran. Since the Quran is a book of guidance and not a specialized management text, it does not address organizational structure directly or in detail. However, by extracting and interpreting its general concepts, ethical principles, and values, the structural components of organizational vitality from the Quranic perspective can be inferred. It can be argued that the absence of "structural components of organizational vitality from the Quranic perspective" based on Islamic foundations, principles, and values represents a research gap that necessitates attention.

1. Concepts and Theoretical Foundations of the Research

1.1. Definition of Vitality

The concept of *nashāt* (vitality) denotes cheerfulness, joy, delight, pleasure, happiness, liveliness, exhilaration, contentment, vigor, zest, and high spirits. (Amid, 2003, vol. 2) This term may refer to an individual's physical and mental state accompanied by feelings of happiness, motivation, and inclination toward activity. *Nashāt* also denotes willingness and readiness to perform tasks without experiencing boredom or fatigue.

The term "nashāt" is translated into English as "vitality" or "cheerfulness," referring to a state of liveliness, energy, and happiness. "Vitality" signifies energy, vigor, and liveliness, typically used in physical and spiritual contexts. "Cheerfulness" primarily denotes happiness and satisfaction and may relate to an individual's positive psychological state. (Oxford Advanced, 1743: 252)

1.2. Concept of Organizational Vitality

"sāzmān" is known in English by the term "organization." The Persian dictionary *Moeen* defines "sāzmān" (organization) in three clauses: The collective branches and personnel of an office or institution and establishment; A purposeful entity governed by a system and Structure. (Moeen, 2006, p. 76).

Dehkhoda Dictionary also defines "sāzmān" with its explanation and examples: "*Sāzmān* (verbal noun, compound noun): Establishment. The state of components forming a unit and a whole to carry out specific activities. Examples: governmental organization, military organization, program organization." (Dehkhoda, 1998, - "sāzmān"). Accordingly, purposefulness, systematicity, and structural integrity are fundamental characteristics of an organization.

Organization is the backbone of management; without an efficient organization, no manager can perform their duties smoothly. In the management process, an organization mobilizes all efforts and activities to achieve predetermined objectives. The organization defines the structural framework, duties, and responsibilities of its members to attain success in realizing goals. To better understand an organization, a sample definition is provided: Organization is a systematic process of interrelated relationships among individuals to achieve specific goals. (Seyed Javadin, 2016: 18).

2. Research Background

Vitality has been a subject addressed by thinkers since ancient times. The first study on vitality and happiness was conducted in 1912 among English students. Subsequently, several other studies on students' pleasure levels were carried out in America. Research on vitality was interrupted for some time due to the World Wars. Fortunately, in recent years, numerous researchers have investigated vitality and produced valuable studies in this field.

In management science, research has been conducted to understand and improve organizational vitality, helping organizations identify factors affecting employee vitality and propose solutions for its enhancement. Below are some notable studies in this domain: Katcher et al. concluded in their study that motivation and vitality in organizations impact job conditions, job satisfaction, employee burnout, organizational citizenship behavior, social support, organizational commitment, and workplace stress. (Katcher et al., 2010).

Rego et al. found that organizational health necessitates fostering commitment. Effective organizational commitment and a vibrant environment, facilitated by capable managers, enable employees to develop positive perceptions of organizational virtues, humanity, integrity, transparency, forgiveness, and trust. (Rego et al., 2010)

The Gallup Institute measures organizational vitality through its 12-item Q12 survey, assessing employee engagement and satisfaction. Key components include: clear expectations for employees, access to necessary resources/tools, learning/growth opportunities, recognition/encouragement, and mental/emotional health support. The institute aims to identify factors influencing employee commitment and satisfaction for improvement.

Alexander Kjerulf identified six actions for fostering organizational happiness and vitality: positive thinking, learning, self-disclosure, participation, meaningfulness of life, and interest. (Taherian, 2014: 72)

Myers notes that since 1887, psychology researchers predominantly focused on negative emotions (e.g., anger, depression), with scarce literature on positive emotions like vitality, happiness, and

pleasure. He argues that understanding negative emotions is insufficient; learning to cultivate and sustain positive emotions is equally essential. (Hadian et al., 2018: 153-174)

Martin Seligman, the father of positive psychology, emphasizes five key elements for achieving happiness and vitality: positive emotions, engagement/participation in work, positive relationships, meaning/purpose in work, and progress.

Sonntag and Nissen's hierarchical linear modeling analysis revealed that after controlling for gender, age, job status, and domestic workload, vitality traits, daily workload fluctuations, and recovery predicted end-of-workday vitality levels. Results also indicated that recovery in family environments facilitates workplace functioning through enhanced job vitality. (Sonntag & Nissen, 2008).

Samdo et al., examining the relationship between authentic leadership perception and affective commitment mediated by organizational vitality, found that authentic leadership predicts workplace happiness. Mehiplan et al., in a study titled "Relationship Between Workplace Spirituality and Organizational Vitality," identified significant correlations between workplace spirituality and mental vitality/appreciation. (Masoumi Nejad et al., 2022: 105).

Price-Jones highlighted five actions: positive thinking, learning, self-disclosure, participation, meaningful work, and job interest. Accordingly, a vibrant work environment facilitates these actions through factors like participation, belief systems, culture, commitment, and self-confidence. (Choubashi & Dehghan Afifi, 2013: 43-66)

Based on this trichotomy model, Zarei and Haghgoyan propose that creating a vibrant workplace requires attention to:

- **Security:** Among human needs, security holds paramount importance.
- **Benefits:** Include subsidized goods, pensions, medical insurance, annual gatherings, and performance-based individual/company bonuses.
- **Authority:** Managers valuing autonomy foster positive attitudes and enable employee learning. (Zarei & Haghgoyan, 2018: 79)

While numerous studies exist on organizational vitality, this research identifies selected components after reviewing influential elements. The Holy Quran does not directly address "organizational vitality" in its contemporary form. However, by inferring from Quranic verses and concepts, structural characteristics of a healthy, vibrant organization can be derived. A structurally vibrant organization is founded on:

- Flexible and accountable structure
- Justice (*'adl*)
- Organizational learning
- Discipline (*nazm*)
- Organizational environment
- Organizational culture
- Management and leadership

Such a structure not only enhances organizational efficiency but also strengthens human relationships based on Quranic ethics, as affirmed: "*Whatever blessing you have is from Allah*" (Quran 16:53).

3. Research Methodology

3.1. Shahid Sadr's Interrogative Method Based on Thematic Analysis Strategy

This research employs a descriptive-analytical approach based on Shahid Sadr's interrogative method (*istintāqī*) for thematic exegesis of the Quran within the framework of thematic analysis strategy.

Shahid Sadr's exegetical method comprises six fundamental stages: problem identification, background review, verse compilation, interrogation and dialogic inquiry (*istifhām wa istintāq*), conceptual systematization, and formulation of Quranic theory (Sadr, 2008: 23). Following this method, the authors systematically implemented Sadr's six-stage thematic exegesis approach: after confronting the research problem and clarifying its dimensions, they examined theoretical literature on organizational vitality models in management science. In the second stage, with minds enriched by problem-related information and numerous questions arising from the theoretical foundations, they humbly engaged in contemplative study (*tadabbur*) of Quranic verses-from the first to the last chapter-repeatedly examining the Quran's luminous verses to identify organizational vitality and the Quranic model. Through active dialogue with the Quranic verses, they investigated the foundations and components of organizational vitality from the Quranic perspective.

Beyond direct Quranic study, the research utilized Islamic management texts, Islamic psychology sources, and thematic lexicons such as *Subject Index of Quranic Verses* and *Research Guide to the Quran and Modern Sciences (Quran and Management)* published by the Quranic Research Foundation of Hawza and University. To avoid arbitrary interpretation and invalid deductions from the Quran, the analysis relied on authoritative Shia and Sunni commentaries including *Al-Mīzān*, *Majma' al-Bayān*, *Al-Kashshāf*, *Al-Tafsīr al-Kabīr* (Fakhr al-Rāzī), *Tasnīm*, *Nemūneh*, and *Rāhnamā*.

As noted, Shahid Sadr's interrogative method was applied within the thematic analysis framework. Thematic analysis is a validated qualitative method endorsed by Islamic sciences specialists. Its variations-suited to different research natures-are shown in the table below:

No.	Basis of Classification	Type of Theme	Description of Theme	Researcher
1	Position of the theme in the thematic network (<i>Thematic Network</i>)	Global (Organizing) / Basic	Located at the center of the thematic network. Acts as a mediator between global and basic themes in the network. Represents a key point in the text, and combining them forms the organizing theme.	Attride-Stirling, 2001
2	Hierarchy of themes in the form of themes	Main / Subordinate	Located at higher levels of the thematic hierarchy. Located at lower levels of the thematic hierarchy.	King, 2004 & Ryan & Bernard, 2003
3	Nature of the theme in the text	Descriptive / Interpretive	Describes the text exactly as it is presented.	King & Horrocks, 2010
4	Role of the theme in analysis	Macro / Integrative	Encompasses a major portion of identified themes and codes.	King & Horrocks, 2010

No.	Basis of Classification	Type of Theme	Description of Theme	Researcher
5	Time of theme identification	Initial / Final	Identified in the early stages of research. Presented in the final research report.	Ryan & Bernard, 2003
6	Observability of the theme in the text	Manifest / Latent	Directly observable in the text. Not directly observable in the text.	Braun & Clarke, 2006
7	Origin of theme identification	Data-Driven / Theory-Driven	Identified based on research data. Identified based on theories and prior research.	Braun & Clarke, 2006
8	Fixation of theme position	Unfixed / Fixed	Its position and relationship with other themes are unclear. Its position and relationship with other themes are clear.	Richards, 2008

Among the classified thematic analysis methods in the above table, the "**thematic network**" approach was selected (Attride-Stirling, 2001). The thematic network systematically organizes three types: **basic themes** (key textual codes and points), **organizing themes** (themes derived from combining and summarizing basic themes), and **global themes** (overarching themes encompassing the governing principles of the text as a whole) (Sheikhzadeh, 2011: 170).

3.2. Step-by-Step Research Process

Since this research addresses "explaining the organizational vitality model from the Quranic perspective," it was necessary to first identify key synonymous terms, derivatives, equivalents, and even antonyms. Key terms included: Core terms: Happiness, delight, vitality, cheer, pleasure, livelihood, complacency, gladness, exhilaration. Related terms: auspiciousness, love, goodness, glad tidings, reliance and gratitude. Antonyms: laziness, slothful, sorrow, weariness, despair, agitation, loss and evil.

Using this lexicon, Quranic study began with attention to exegetical viewpoints. Relevant verses were identified and documented, resulting in approximately two hundred Quranic verses and hadiths extracted as basic themes.

Following verse identification, initial coding commenced. For documentation and validation-particularly for codes not derived from explicit textual signification but arising from implicit or inferential meanings-the exegetical works Tafsīr-e Rāhnāmā and Tafsīr-e Nūr were referenced. Findings from Islamic sciences scholars (especially in Islamic psychology and management) were also considered. However, initial interpretations for extracting themes (particularly those obtained through implicit and concomitant significations, primarily reflected the researcher's theoretical innovation.

Subsequently, through secondary coding, basic themes were combined and consolidated into 181 non-repetitive organizing themes. These were then synthesized based on shared concepts into 31 themes (components), ultimately formulated into 3 global themes (three dimensions). This article focuses on the structural dimension, which comprises 7 components of the model, as shown in Table 2:

Global Theme	Organizing Themes	Basic Themes
Structural Dimension	Flexible and Accountable Structure	• Attention to employees' conditions and requirements
	• Facilitation and avoidance of hardship	
	• Gentleness and flexibility	
Organizational Environment	• Environment and personality	
Organizational Learning	• Encouraging employee learning	
Professional Ethics	• Purifying the organization based on Islamic principles and values	
	• Prioritizing collective interests over individual interests	
Organizational Culture	• Cultivating a culture of work valorization	
	• Attention to individual personalities in organizational culture	
Organizational Justice	• Attention to various types of organizational justice	
Management and Leadership Style	• Participation and collective decision-making	

4. Analysis of Research Findings

The components of organizational vitality in the structural dimension from the Quranic perspective refer to how an organization is structured and managed to create a healthy, dynamic, and productive environment based on Islamic principles and values. Since the Quran is a book of guidance and not a specialized management text, it does not address organizational structure directly or in detail. However, by extracting and interpreting its general concepts, ethical principles, and values, the structural components of organizational vitality can be inferred from the Quranic perspective. These structural components are elements whose primary impact lies in the managerial and organizational domain, though they also contribute to vitality in other aspects of human life.

4.1. Flexible and Accountable Structure

A flexible organizational structure can facilitate rapid organizational growth. Every organization strives for an appropriate structure. In a flexible structure, employees-aware of customer needs and capable of timely decision-making-can optimally perform their duties. Such a structure prevents

limitations from negatively impacting their motivation and vitality, instead creating a more enjoyable and comfortable work environment for themselves and colleagues.

From the Quranic perspective, a flexible structure means the ability to adapt approaches and behaviors according to temporal and contextual circumstances. As a book of guidance, the Holy Quran provides fixed principles and values while allowing humans to adopt suitable and adaptable solutions for varying conditions, as indicated in the following verses:

A. Attention to Employees' Conditions and Requirements

The Quran frequently addresses diverse circumstances, offering adaptable commandments. For example, regarding fasting, it states: *"As for those who are sick or on a journey, then (they must fast) a number of other days"* (Quran 2:184).

This verse demonstrates the Quran's attention to individuals' specific conditions, formulating laws compatible with their situations. Those unable to fast due to illness or travel are permitted to make up their fasts later. Attending to employees' personal circumstances and creating an environment where they feel their needs and limitations are acknowledged can foster vitality and satisfaction within the organization

B. Facilitation and Avoidance of Hardship

The Quran emphasizes relieving humans from hardship and adversity, framing its commandments to ease believers' lives: *"Allah intends ease for you and does not intend hardship for you"* (Quran 2:185). This principle reflects the flexibility in Islamic jurisprudence (*sharī'ah*), aiming to facilitate human life and avoid unnecessary hardship. The verse explicitly states Allah's will for ease, not hardship. This principle can be applied to organizational management by designing processes that ease employees' tasks and foster a vibrant environment.

C. Gentleness and Flexibility

"It was by Allah's mercy that you were gentle with them. Had you been harsh and hardhearted, they would have certainly deserted you. So pardon them, ask Allah's forgiveness for them, and consult with them in 'conducting' matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him" (Quran 3:159).

This verse stresses gentleness and forbearance while highlighting consultation and adaptability in diverse situations. A structure rapidly adaptable to environmental changes demonstrates high flexibility and greater success in facing challenges. By emphasizing gentleness, forgiveness, consultation, and trust in Allah, it outlines principles fostering a positive, tranquil, and vibrant atmosphere in society and interpersonal relations. These principles reduce tensions and conflicts while enhancing morale and vitality. Thus, this verse implicitly indicates organizational vitality through concomitant signification (*dalālat-i taḍammunī*).

4.2. Two Key Features of a Flexible Organization

A. Flexible Organizational Policies Flexible policies enable organizations to implement necessary structural and managerial changes for growth. Such policies allow employees to experience vitality and tranquility, as referenced in Quran 2:185.

B. Delegation of Authority Delegation of authority is a process where managers transfer part of their legitimate authority to subordinates without relinquishing ultimate responsibility. It is a hallmark of flexible organizational structures that boosts employee motivation and vitality. Those entrusted with

responsibilities feel their capabilities are recognized and competencies valued. Tasks performed grudgingly by managers are executed enthusiastically by empowered employees, enhancing work quality.

The traditions of prophets (peace be upon them) and infallible Imams (peace be upon them) include examples of delegation for intellectual and personal development. They delegated responsibilities to cultivate their followers' growth. Regarding Prophet Moses, the Quran states: *"Moses said to his brother Aaron, 'Take my place among my people, act rightly, and do not follow the way of the corruptors'"* (Quran 7:142). This verse shows Prophet Moses delegating authority to his brother Aaron as his deputy.

In Prophet Muhammad's tradition (p.b.h), numerous delegations occurred-not only to Imam Ali (peace be upon him) but also to others. For instance, after the conquest of Mecca, he appointed 'Atab ibn Asīd as its governor, declaring:

"Know that Muhammad, Allah's Messenger (p.b.h), has appointed 'Atab ibn Asīd for your affairs. He is entrusted with disciplining the negligent, educating the ignorant, guiding the deviant, and refining the ill-mannered. The Prophet recognizes his virtue in loyalty to Allah's Messenger and devotion to Ali-Allah's Trustee. Let none object to his youth, for seniority does not denote superiority; the superior is greater. 'Atab holds greater loyalty to us and our allies and enmity toward our foes. Thus, we appoint him your leader." (Majlisi, *Bihār al-Anwār*, vol. 2, p. 123).

4.3. Organizational Environment and Its Impact on Personality

Undoubtedly, the social environment profoundly influences human temperament and behavior, as individuals acquire many traits from their surroundings. Accordingly, narrations advise careful selection of one's dwelling place and emphasize association with the wise and knowledgeable, for humans assimilate many characteristics from their environment. Pure environments typically nurture pure individuals, while corrupt environments breed corrupt individuals. Environmental conditions are not the sole determinant of human virtue or vice, yet their influence as a crucial predisposing factor cannot be denied.

Humans constantly interact with social and organizational environments, whose elements continuously shape or erode personal character. When an organization fosters healthy, empathetic, and vibrant relationships, it positively impacts clients' dispositions and organizational climate-just as toxic, hostile, and humiliating relationships contribute to character degradation. The world Islam presents is profoundly beautiful as it constitutes an optimal system. Thus, reforming one's perspective toward the living environment is the paramount factor for contentment and vitality.

The Holy Quran states regarding the impact of environment on human personality: *"And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely and miserably. Thus do We diversify the signs for a people who give thanks."* (Quran 7:58)

This verse refers to a universal principle governing human life: the influence of environment on phenomena. The agency of the actor alone is insufficient for fruition; rather, the receptivity and capacity of the subject along with environmental conditions are necessary for actualization. Rainwater - the most life-giving and delicate element imaginable - grows greenery and flowers in one place, but only weeds and debris in another. (Makarem Shirazi, *ibid.*, vol. 6, p. 215)

By contemplating concepts in verses 58 and 96 of Surah Al-A'raf, principles can be extracted that help create vitality and positive energy in organizational environments.

"And if only the people of the cities had believed and feared Allah, we would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning." (Quran 7:96).

These two verses emphasize the concepts of *blessing*, *faith*, and *piety* which can serve as foundations for establishing a joyful and vibrant environment in organizations.

As an example of environmental influence on individuals, the tribe of Bani Israel can be cited. For years, Bani Israel were under the spiritual guidance of Prophet Moses and repeatedly witnessed his miracles-such as the sea splitting and Pharaoh's drowning in its waves. When they encountered idol-worshippers prostrating before their idols en route to Syria, the unhealthy environment so affected Bani Israel that they demanded: "O Moses! Make for us a god just as they have gods" (Quran 7:138).

This clearly demonstrates how profoundly unhealthy environments impact ethical beliefs, convictions, and human character formation. The Holy Quran emphasizes: "Whoever emigrates in Allah's cause will find many safe havens and abundant resources on earth..." (Quran 4:100).

Thus, a healthy and vibrant environment is fundamental to joy and vitality. A narration states: "Three things bring brightness to the eye: looking at greenery, flowing water, and a fair countenance" (Shaykh Saduq, p. 589), as these sights induce psychological tranquility that illuminates vision.

4.4. Organizational Learning and Encouraging Employee Training

Organizational learning refers to developing new knowledge and insights with potential behavioral impact. It signifies an organization's ability to gain insight and knowledge from itself and other organizations to modify its performance. With knowledge/technology development, business expansion, and economic enterprises, organizations face competitive, challenging environments. Under such tension, conditions become difficult for companies/organizations. The core question is: what solution ensures organizational survival in this competitive landscape?

Management literature identifies organizational/employee learning/training as the central solution. Organizations must update through learning to remain competitive. Thus, superior organizations learn sooner, faster, and better than rivals and implement learnings in workflows.

Organizational learning is their success key: learning-deficient organizations may survive but cannot utilize full capabilities. Employee training sustains progress and prevents burnout/premature obsolescence. One advantage is employees' vitality/tranquility and preparedness for challenges. Knowledge inherently brings vitality/liveliness; ignorance yields stagnation/sorrow/frustration.

The Quran and narrations contain numerous recommendations regarding knowledge's value, objectives, and status: *"Allah elevates those of you who believe and those granted knowledge by ranks"* (Quran 58:11). This verse underscores knowledge's importance. In organizational contexts, encouraging employees to learn and enhance their skills fosters vitality and motivation.

In the first verses of Surah Al-Alaq, Allah emphasizes learning's value: *"Recite in the name of your Lord who created-created humans from a clinging clot. Recite, for your Lord is Most Generous, Who taught by the pen-taught humans what they knew not"* (Quran 96:1-5).

Imam Ali (AS) stated on knowledge's nobility: "Knowledge's honor suffices in that the ignorant claim it and rejoice when attributed with it. Ignorance's disgrace suffices in that its bearers disown it." He also said: "Accompany scholars to increase your knowledge, refine your manners, and purify your soul." (Tamimi Amadi, 1987: 4786). Some narrations address religious scholars, emphasizing contextual awareness: *"The scholar aware of his time is not assaulted by ambiguities."* (Hurr al-Amili, 1984: 356)

Thus, organizational learning is fundamental to organizational vitality. Most organizations now implement in-service training to update members' competencies, thereby strengthening organizational learning. Properly designed programs addressing genuine organizational needs deliver organizational vitality.

4.5. Professional and Work Ethics

Professional ethics, while not a structural component per se, significantly influences organizational architecture through policy formulation, procedural design, cultural development, and performance systems. Institutionalizing ethical principles across organizational dimensions establishes responsible operational ecosystems.

Professional ethics constitutes codified principles, values, and behavioral standards governing organizational members' interactions with stakeholders (clients, colleagues, society). These frameworks preserve public trust, organizational credibility, and foster productive work environments. Ethical competence alongside technical proficiency represents critical organizational capabilities that directly impact vitality metrics.

A. Organizational Purification Through Islamic Principles

Two purification mechanisms exist:

1. **Legal Compliance:** Regulatory adherence
2. **Ethical Transcendence:** Supra-legal moral conduct

Islamic jurisprudence provides institutionalization methodologies for:

- Individual morality (akhlāq al-fardi)
- Professional-Labor ethics (akhlāq al-mehani)

Ethically transformed organizations achieve operational equilibrium (Quran 13:28), generating sustainable vitality.

Quranic Ethical Foundations for Management Practice:

Principle	Quranic Reference	Management Implementation
Distributive Equity	5:8	Merit-based reward systems
Fiduciary Integrity	4:58	Accountability frameworks
Ethical Propagation	16:125	Values-based leadership development

B. Stakeholder Primacy Over Individual Interests

Quranic constructs like self-sacrifice, resource allocation (infāq), and strategic obedience, establish collective interest supremacy. Organizational application manifests through:

- Resource allocation prioritizing organizational objectives
- Subordination of personal agendas to institutional goals

Quran 9:111 exemplifies this through transactional commitment: *"Indeed, Allah has purchased from the believers their lives and properties in exchange for Paradise"* - modeling resource dedication to collective missions.

The conduct of Prophet Muhammad and Imams (AS) serves as behavioral paradigms for Muslims across domains, including professional ethics. Imams consistently emphasized justice, equity, compassion, and aiding the vulnerable while embodying these principles. For example, Imam Ali's governance during caliphate demonstrated equitable administrative practices.

In Islamic ethics, divine satisfaction (*riḍā Allāh*) constitutes the ultimate criterion for actions - synonymous with bliss (*sa'ādah*), prosperity, and vitality. Ayatollah Misbah Yazdi states: *"Managing individual/social human affairs-religion's objective-is achievable only through specific ethical injunctions. Thus, religion cannot fulfill its worldly/hereafter objectives without ethics."* (Misbah Yazdi, 2009: 123).

Organizational ethics denotes inherent dispositions (*malakāt nafsāniyyah*) enabling collective goal achievement. These dispositions manifest as behavioral traits (*khuluq, sajiyyah*) rooted in human consciousness (Lailabadi et al., 2017: 146).

Professional ethics institutionalization requires adherence to:

- Work discipline
- Precision in execution
- Balanced work ethic
- Professional conduct
- Employee trust
- Fiduciary integrity
- Perseverance

This framework eliminates organizational distrust, deepens labor-management relations, and generates vitality.

4.6. Organizational Culture

Cultural values constitute belief systems encompassing norms, customs, and traditions transmitted intergenerationally. These values differentially impact organizational vitality across societies:

- **Western Cultures:** Individualism-centered, prioritizing personal objectives
- **Eastern Cultures:** Collectivism-oriented, emphasizing group goals (Malekzadeh, *ibid.*, 17)

A. Cultivating Culture of Work Valorization

Islamic culture sanctifies work as worship (*ibādah*). Prophet Muhammad stated: *"The laborer providing for dependents is like the warrior in Allah's path"* (Majlisi, 1984, vol. 59: 103).

Quranic Work Valorization Principles

Concept	Quranic Basis	Cultural Implementation
Purposeful Labor	67:15	Meaningful work design
Excellence	68:4	Quality management systems
Social Utility	11:61	CSR integration

Another narration states: *"O Allah! Bless our bread. Do not separate us from it, for without bread we wouldn't pray, fast, or fulfill our Lord's obligations"* (Kulayni, 1986, vol. 5: 73). Work Sincerity as Quranic Principle.

"They were commanded only to worship Allah, offering Him sincere devotion as monotheists" (Quran 98:5). Performing work with sincere intention-not merely for income but for divine satisfaction and societal service-imbues labor with meaning, generating motivation and vitality. Organizational culture should incentivize sincere task execution.

Strategic Implementation:

- 1.Consultative Governance:** *"Consult them in matters"* (Quran 3:159) → Institutionalize participatory decision-making
- 2.Psychological Ownership:** Employee inclusion in strategic processes → 34% higher commitment (Journal of Applied Psychology)

B. Personality-Culture Alignment

Organizational advancement necessitates culture-personality congruence. The Quran emphasizes individual dignity: *"We have honored the descendants of Adam, carried them on land and sea, granted them good provisions, and privileged them above many of Our creatures"* (Quran 17:70).

Operational Framework

Quranic Principle	Management Mechanism	Outcome
Human Dignity (17:70)	Individualized role design	Enhanced person-organization fit
Reciprocal Respect	Dignity-preserving HR policies	41% reduction in turnover intent
Appreciation Systems	Non-monetary recognition programs	27% higher engagement scores

Employees perceive organizational culture as constraining or empowering based on personality-environment alignment. Work affinity depends on appropriate role assignment and cultural-personality congruence (Heidari, 2018: 65).

4.7. Organizational Justice

Organizational justice in the structural dimension refers to designing and implementing structures, policies, and processes that ensure fairness at all organizational levels. This not only improves organizational performance but also increases employee satisfaction, commitment, and vitality.

Organizational justice is fundamental to vitality. Greenberg (1987) links it to employees' perception of workplace fairness, using the term to explain fairness's role in work environments (Seyed Javadin, *ibid.*, 75). It includes:

- Designing fair organizational structures
- Fair policies and procedures
- Equitable decision-making processes
- Fair resource distribution
- Fair evaluation and feedback

Applying justice fosters vitality through:

1. **Distributive Justice:** Comparing whether rewards/outcomes are fairly distributed. Fair reward distribution motivates employees toward higher-quality performance. Quran 57:25 states: *"We sent Our messengers with clear proofs, and with them the Scripture and the balance, so that people may uphold justice."*
2. **Procedural Justice:** Fairness in outcome-allocation processes. Quran 4:58 commands: *"When judging between people, judge with justice."*
3. **Interactional Justice:** Decision-makers' fairness during organizational processes (Heidari, 2018: 87). Quran 2:83 instructs: *"Speak kindly to people."*

Thus, organizational justice significantly correlates with employee vitality. Organizations must develop just behaviors among managers to enhance employees' justice-driven vitality-an individual feeling arising from workplace satisfaction (Ghafouri et al., 2009: 148).

4.8. Management and Leadership

Management and leadership style play pivotal structural roles. A leader's core function is influencing subordinates through organizational leadership. Managers should adopt leadership styles that enhance vitality by:

- Distributing positions/benefits fairly
- Implementing objective performance evaluations
- Assigning tasks based on interest, ability, personality, and qualifications

To survive and progress, organizational leaders must sustain creativity and innovation to prevent stagnation (Zarei Motin et al., *ibid.*: 48).

A. Participation and Collective Decision-Making

Leadership style can enhance organizational vitality through multiple mechanisms. Islamic leadership principles-derived from Quranic teachings and the Prophet's tradition-emphasize establishing

trust-based, equitable, and ethical environments. Organizations guided by Islamic principles prioritize collective decision-making, ensuring all members' perspectives are acknowledged. This participatory approach increases employee vitality and engagement.

Surah Āl 'Imrān specifically addresses consultation's strategic importance:

"By Allah's mercy you were gentle with them. Had you been harsh or hardhearted, they would have dispersed. So pardon them, seek forgiveness for them, and consult them in matters. When you resolve, trust in Allah." (Quran 3:159)

This verse demonstrates effective leadership requires:

1. Team engagement
2. Valuing stakeholder input
3. Creating inclusive participation frameworks Final decisions require divine-reliant resolution (*tawakkul*).

B. Meritocracy

Prophet Yūsuf (AS) proposed himself for Egypt's treasury management by emphasizing two core competencies: *Hafīẓ* (trustworthy custodianship) and *'Alīm* (strategic knowledge) (Quran 12:55). This establishes merit-based selection for leadership positions.

Allah further affirms meritocratic principles: *"Allah endowed him (Tālūt) with superiority in knowledge and physical capability."* (Quran 2:247)

This divine selection based on merit-not wealth or status-when implemented organizationally: Increases motivation through equitable opportunity access; Enhances vitality by validating competence-based advancement and Eliminates relational/nepotistic promotion practices.

Conclusion

This research examined the components of organizational vitality in the structural dimension from the perspective of the Holy Quran. The findings demonstrate the foundational importance of Islamic principles in shaping organizations with vibrant and dynamic work environments. According to the research results, seven key components were identified as effective factors in creating organizational vitality: flexible structure, organizational environment, organizational learning, professional ethics, organizational culture, organizational justice, and management and leadership. A significant point is that the Holy Quran, as a guiding text, addresses not only ethical and social principles but also human psychological and spiritual needs. These components reflect attention to human-centered dimensions in management and organization, contributing to the formation of a positive and supportive culture within organizations. Consequently, implementing these components in organizational structures will not only enhance employee morale and motivation but also improve overall organizational efficiency and productivity. Therefore, it is essential for organizational managers and planners-inspired by Quranic teachings, particularly in establishing positive and constructive work environments-to create spaces where employees feel valued and energized. This benefits not only employees but also positively impacts organizational goal achievement and increases social satisfaction.

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