

Exploring the Dimensions of the Concept of Trust in the Thought of Martyr Motahari and Its Application in Organizational Management

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ABSTRACT

Trust serves as a pivotal element within human interactions, acting as a connecting, empowering, and securing factor in relationships across all levels and dimensions. It's possible to describe trust as a mutual agreement with others, working towards achieving a common objective. The absence of trust within organizational leadership is of paramount importance. A variety of factors play a role in the establishment, preservation, and elevation of trust, which manifests itself in various levels and forms, as detailed in the article.

The model employed to conceptualize trust in the theories of Martyr Motahari is a fourfold communication model. Through the utilization of descriptive research methodology and content analysis, relevant themes related to trust are extracted from the chosen works of Martyr Motahari. These themes are categorized into four distinct realms: trust in God, trust in others, trust in self (trusting oneself), and trust in nature. Utilizing an analytical approach and guided by the gleaned themes, the managerial applications of trust within organizations are enumerated and presented.

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1. Introduction

The examination of the creation system underscores that human beings are the most central and prominent entities within this system. Comprising two dimensions of body and soul, humans possess their own intricacies. If individuals can benefit from divine guidance, rationality, and knowledge, overcome their carnal desires, and decline to heed the call of materialistic temptations, they can ascend to sublime heights. This intricate being holds a vast and grand tapestry of connections, spanning from its very self to the Almighty. It is trust that is serves as the foundation of human connections and reinforces connections with oneself, others, and the supernatural. Thus, advancing a comprehensive understanding of trust can become the primary source of trust-building. If a person has trust in their existential dimensions, abilities, and the horizons of personal and social success, this state will lead to self-belief and self-trust. If one delves into the realm of trust in relation to society, it will lead to empathy, participation, camaraderie, service, and other constructive factors being sought after. When this belief and conviction in the Almighty God is nurtured, meaning that a person places their trust in God, recognizing whatever they receive from Him as blessings, they shall never be disheartened.

This is because they hold the firm belief that the Lord is absolute goodness, and from this absolute good, nothing but goodness is bestowed upon creation, including humans.

Human beings possess distinctive characteristics and complexities; they are two-dimensional beings composed of a divine soul and a terrestrial body. Simultaneously, this being is social, where their life takes shape at an individual level, extends within groups, and experiences profound enrichment and evolution at a societal level.

Among the key elements of human communication, it is trust that acts as a link, empowers, and guarantees various relationships across all levels of human interaction.

Trust is not a mere illusion or idealistic notion. It is a tangible reality that we all engage with, affirming or negating it on a daily basis. In fact, trust forms the basis of our individual, group, and societal behaviors to such an extent that if we have trust in an individual, group, or community, we find solace and comfort in their company. Conversely, when we avoid or distance ourselves from certain individuals, the primary reason often lies in our lack of trust in them.

Trust is like a cement that binds all relationships together and creates a foundation upon which society operates. It enables leadership to take shape and facilitates transformations. (Aref Kashfi, 2004:105)

The issue of trust can encompass individuals, competent authorities, organizations, institutions, and superior powers. Similar to individuals, organizations can also be subject to trust both in terms of their competencies and their intentions. Trust in an organization might be based on its responsible behavior towards stakeholders and its environment. However, organizations may have certain inclinations or interests and could attempt to align their employees' intentions with their own desires. Naturally, the visible interests of any organization can result from individuals' perceptions and interactions within that organization. Trust in a specific individual might stem from trust in the organization of which that individual is a member. Conversely, trust in an organization might also result from the trust we have in individuals or employees associated with it. Trust in an individual and trust in an organization are interconnected through roles and positions that individuals hold within the organization and the roles they play in it.

The Conceptual Semantics of "Trust"

Incorporating reliance, delegating tasks to someone, entrusting something to someone, confidence, and assurance. (Moein Persian Dictionary, Volume 2)

In examining Islamic sources, terms like trust, confidence, assurance, reliance, reliance on God,

and their derivatives have been used with nuanced differences in the concept of trust. However, the words assurance, security, and reliance imply a specific aspect of trust. Specifically, assurance and security are employed when relying on a person or thing is accompanied by a sense of calm and tranquility in the heart. On the other hand, in situations of trust, relying on someone might involve a level of uncertainty and risk acceptance simultaneously (Tavakkoli, 2000:49).

Regarding the definition of trust, there is no unanimous consensus among scholars. That's why multiple definitions have been proposed by them. In the English Oxford Dictionary, the concept of trust is defined as follows:

- Confidence or reliance on certain qualities of a person or organization
- Accepting or accrediting a person or organization without scrutiny and without receiving evidence or indications
- Belief or conviction or reliance on the honesty of an individual or organization
- Having confident expectations of an individual or organization
- Honesty, accuracy, and loyalty (Alvani & Danai, 2001:7)

Some describe trust as a two-way contract with others aimed at achieving a goal and carrying out a specific behavior. They interpret the concept of two-way as follows: when we observe others practicing what they say, we deem them trustworthy in our view. By implementing actions based on this premise, mutual trust grows stronger. Conversely, when individuals' behavior is accompanied by disrespect, trust in them diminishes (Seyed Javadin, 1999:59).

Overall, trust can be considered as reliance on God, oneself, others, and nature.

Trusting and Leadership

Trust is a positive state where individuals are expected not to act opportunistically in their speech and behavior" (Hind, 1991:194).

The lack of trust in organizational leadership is a highly significant issue. Creating and nurturing trust requires ample time. For the most part, we find it extremely challenging- if not impossible- to trust someone about whom we know nothing (Lewis, 1985:970)

McGregor has identified five factors related to trustworthiness: integrity, competence, consistency, loyalty, and openness.

Integrity holds particular significance when evaluating another person. Integrity is dependent on individuals' "ethical character" and "honesty."

Competence encompasses the technical knowledge and skills of an individual. Do individuals know what they're talking about? Are you willing to listen to their explanations or trust in their personal abilities? If you don't respect their capabilities, you're not open to hearing their words. You must believe in the reality that those who claim to be capable of doing something certainly possess the skills and capabilities required for that task.

Consistency is related to one's ability to trust, foresee, and judge individuals properly when confronted with various situations. Inconsistent behavior diminishes trust.

An individual's loyalty to others or an organization-when increased- enhances the ability to trust that individual.

From a social perspective, individuals with an open demeanor can better instill trust in others in bilateral relationships." (McGregor, 1967:164)

Levels of Trust

The levels of trust are categorized into four groups within the framework of relationships:

1. Superficial One-sided Trust: This type of trust occurs when the desired outcome for one party depends on the execution or non-execution of a task by the counterpart.
2. Superficial Mutual Trust: In this scenario, both parties must effectively coordinate

their behavior to achieve their desired goals. One example can be found in market communications, where both buyers and sellers aim to gain benefits and make sure that their counterpart possesses sufficient trust and integrity in transactions. In these types of relationships, both sides walk a fine line and maintain a level of intangible control within the dynamics of such interactions.

3. Deep One-sided Trust: In this type of trust, one party places trust in the other regarding a significant matter and, should issues arise, may incur substantial costs.

Therefore, the trusting party strives to exercise meticulous care in selecting their counterpart employing a variety of methods. At this stage, the conduct of the trusted party (Trustee) is observed in domains where implementing the perspectives of the trusting party becomes challenging.

4. Mutual deep trust: In this trust, the capability and capacity of both parties to engage in interactions face-to-face is crucial. In mutual deep trust, it is essential that the parties can anticipate the behavior of the counterpart in a specific situation.

Table 1- Levels of Trust

	One-Sided	Two-Sided (Mutual)
Superficial Trust	When the desired outcome of implementing a task is contingent upon the execution of the task by the counterpart.	When the parties coordinate their actions in tasks, much like the communications of market players.
Deep Trust	One of the parties places trust in the other regarding an important matter, akin to the relationship between a superior and a subordinate.	The parties anticipate the behavior of the counterpart.

(Ahmadi Mehrabani, 2001)

Trust is one of the essential components of social relationships in various human societies, and it seems that a society will not come together without mutual trust among its members.

Typology of Trust

2-1. Functional Trust and Non-functional Trust

Functional trust is constructive for it brings only a moderate level of trust. In this type of trust, skepticism and criticism are accompanied by reasoning only for improvement and constructive purposes. On the other hand, non-functional trust

is emotional, blindly given, accompanied by excessive, unconscious, and imaginary skepticism (Alvani & DanaiFar, 2001:13).

2-2. Intimate and Generalized Trust

Trust is divided into two types in terms of the amount of presence: intimate trust and generalized trust.

Intimate or personal trust occurs within a narrow scope (among individuals with close and face-to-face relationships); whereas social generalized, general trust encompasses a much broader scope (Bayat, 2004:78).

2-3. Trust in Subordinates and Superiors

Trust in Subordinates

In organizational context, trust can be broadly categorized into two general categories in terms of hierarchy: trust in subordinates and trust in superiors.

A manager who believes in the necessity of establishing decentralization within the organization must inevitably entrust decision-making authority to employees in various departments, ,trusting them. Otherwise, disorder and multiple issues will arise at the organizational level. Managers' trust in subordinates enables the latter to be confident that even in a subordinate position, the final results of their work will not only be free from harm and loss but will also be constructive and positive (Abdollahi & Naveh-Ebrahim, 2007).

Trust in Superiors

This type of trust is one that individuals subordinate to their superiors hold. The attitude, speech, and behavior of a manager construct this trust for the subordinates. If there is consistency between speech and actions, trust will undoubtedly be built for subordinates. Conversely, if this consistency is not achieved, trust diminishes and its repercussions persist. In essence, a manager's behavior in this form of trust is a fundamental element in either fostering trust or creating distrust.

2-4. Trust in Four Kinds of Relationship

In this research, the four kinds of relationship has been employed as a theoretical basis for constructing a model of trust.

1.Relationship with Nature (World of Being); 2. Relationship with Society; 3. Relationship with Self, and 4. Relationship with God (Jafari, 2010)

Therefore, according to the four types of human relationship, the concepts of trust are as follows:

1.Trust in God; 2. Trust in Nature; 3. Trust in Others, and 4. Relationship with God.

Research Questions

1. What are the dimensions of trust according to the perspectives of Martyr Motahari based on the four types of relationship?
2. What are the applications of trust in management?

Research Type

This study is foundational in terms of its objective. In regard to the data collection method, it is descriptive and conducted based on content analysis methodology.

The success of content analysis relies on extracting themes and subsequently constructing accurate propositions. Propositions are fundamentally linked to hypotheses. Each and every proposition must encompass all its relevant components (Saroukhani, 1993).

Research Findings

2-5. Extracted Themes

Martyr Motahhari extensively discusses the concepts of trust in God, trust in others, trust in self, and trust in nature. He effectively presents these topics along with ample examples of verses and traditions. The selected themes have been derived from 27 books written by Martyr Morteza Motahhari.

Individually Presented Extracted Themes from the Works of Martyr Motahhari

Table 2- Extracted Trust Themes from the Works of Martyr Motahhari

No.	Theme	Frequency
1	Trust in God (Tavakkol)	9
2	Piety (Taghwa)	4
3	Faith (Iman)	6
4	Confidence	20
5	Misunderstanding	2
6	Integrity	9
7	Trustworthiness	4
8	Covenant (Keeping to Agreement)	10
9	Fidelity to Covenant	17
10	Good Understanding	7
11	Self-Knowledge	8
12	Self-Belief	6
13	Adherence to Natural Traditions	10
14	Awareness of Natural Laws	8
	Total	120

The extracted themes have been categorized and summarized into four main principles of trust: trust in God, trust in self, in others, and in nature.

2-6. Categorization of Trust Themes in the Thought of Martyr Motahhari

A. Trust in God

Trust in God means exclusively and solely relying on God, without relying on means, tools, provisions, money, power, armies, or forces. Our refuge should be solely in God (Motahhari, 2008:557).

Frequency of themes related to the principle of trust in God have been presented in Table Number 3.

Table 3- Themes of the Principle of Trust in God

Theme	Frequenvy
Confidence	20
Trust in God (Tavakkol)	9
Piety (Taghwa)	4
Faith (Iman)	6
Total	39
Percentage (Relative to the Total Frequency of Recorded Themes)	$(39/120) \times 100 = \%32/5$

Human beings can attain perfection in their relationship with the Almighty. It is in this type of connection that individuals realize that the Supreme Being has created them without the slightest need for anything or anybody, and that they must manifest within themselves an example of divine perfections.

Likewise, in relation to God, humans must regard divine oversight and dominion upon themselves with seriousness (Jafari, 2010:119).

In consideration of the noble verse “إِيَّاكَ نَسْتَعِينُ” (You alone we worship, and You alone we ask for help), what this verse conveys is that ultimate reliance and the core foundation of the human heart—meaning what one truly depends upon—must be God. The assistance sought in this world should be considered a means, and it should be understood that even human capabilities, physical strength, intellectual power, and all faculties are instruments that God has created and placed at one's disposal. The ultimate control lies in His hands (Motahhari, 2008).

Remembering the Almighty God leads to a sense of assurance and tranquility. In the Holy Quran, Allah states: “أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ”, meaning “Unquestionably, hearts are assured by

the remembrance of Allah.” (Ar-Ra'd, 13:28). An important point to mention here is that if a Muslim places trust and reliance in God, according to the Quranic command, God grants them confidence and peace. This acquired confidence and peace from God strengthens the spirit and mind; in other words, this absolute assurance and tranquility lead to trust in self (self-confidence).

Why does seeking refuge in the Almighty lead to security? Why does placing trust in God result in tranquility and safety for humans?

In response to this question, Martyr Motahhari phrases it as follows:

One of the blessed names of the Almighty God is 'Mu'min', meaning the Bestower of Security. God is the Mu'min; that is, He grants security to His servants, meaning that if His servants have faith in Him, if His remembering servants are connected to Him, if His devoted servants establish a bond with Him, they attain a sense of trust and peace in their hearts that no power can shake. When we say 'Mu'min' in reference to a servant, it signifies 'safe through Him'. 'Amanah bihi' implies attaining security through Him."

The Noble Quran states in Surah At-Talaq: “ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ” meaning “And whosoever puts his trust in God. He shall trust him”(Quran 65:3)

Ultimately, the Almighty places these individuals under His protection and supports them at all times. The Quran abundantly emphasizes this point: “ إِنَّ اللَّهَ بِأَمْرِهِ ” meaning “Indeed, Allah accomplishes His command”. In other words, God brings His purpose to fruition and reality. (Motahhari, 2006: A, 323)

B. Social Trust

Society is a collection of individuals who, driven deterministically by a sequence of needs and influenced by a series of beliefs, ideas, and ideals, become integrated with one another due to a chain of necessities and a fusion of mutual convictions, and become immersed in a shared life (Motahhari B. 2006). In essence, humans

have a social nature. Needs, benefits, acquisitions, tasks, and activities inherently possess a social character. However, this social nature can only be realized through the division of labor, allocation of benefits, and planning for the satisfaction of needs, all within a framework of established customs and systems. On the other hand, a certain set of thoughts, ideas, and temperaments guides the general populace, bestowing upon them unity and cohesion. To fulfill these needs, benefits, and acquisitions, mutual trust and confidence in each other fosters the strength of the society. (Motahhari, 331 B. 2006)

The frequency of themes related to trust in others has been discussed in the sources examined, as outlined in Table 4.

Table 4- Themes related to the subject of

Theme	Frequency
Integrity	9
Observing Trustworthiness	4
Keeping Agreements	10
Fidelity to Covenant	17
Good Understanding	7
Misunderstanding	2
Total	49
Percentage (relative to the total frequency of recorded themes)	$(49/120) \times 100 = \%41/6$

Table number 4 illustrates the themes related to trust in others, indicating that Islam places significant importance on matters concerning others.

Individuals step into the realm of existence with a series of talents. Numerous factors contribute to their growth, and one of these factors is diverse management practices. However, it is possible for society to subject an individual's identity to

involuntary and subconscious factors. Thus, it is incumbent upon the managers in the society to prevent human beings from becoming estranged from their inherent selves (Jafari, 2010:121).

Factors related to trust, such as integrity, good understanding, honesty, and fidelity to agreements and promises, contribute to strengthening trust in others (Motahhari, 2004, p. 260).

C. Trust in Self (Self-Confidence)

“Self-confidence has a truth in itself; it means not relying on others, accomplishing one's tasks independently, to the extent possible, and not seeking assistance from anyone else.” (Motahhari, 2002: 20)

Table 5- Themes of Self-Confidence Phenomenon

Theme	Frequency
Self-awareness	8
Self-belief	6
Total	14
Percentage (relative to the overall frequency of recorded themes)	$(14/120) \times 100 = \% 11/6$

Human beings possess self-awareness and have the capacity to transform and evolve themselves. Self-awareness gives rise to various branches of psychology. If humans lacked self-awareness, they could never comprehend the psychological states manifested by others.

An individual who possesses self-awareness uplifts themselves and never squanders their positive talents. Such an individual doesn't employ their talents for the purpose of destroying and ruining others; rather, they shift them towards serving others and nurturing their own spirit. (Jafari, 118:1389)

Islam places significant emphasis on the notion that individuals should know themselves and take steps towards the path of truth and serve the

Islamic community by drawing upon the latent talents within them.

Martyr Mottahari believes that from an educational perspective, a person must have self-confidence. Relying on others and seeking help and support from them renders a person dependent and weak, contrary to self-confidence, which awakens and enlivens human faculties and strengths. (Mottahari, 2006: A)

D. Trust in Nature

Nature is defined as the Earth, the sky, stars, the sun, the moon, clouds, wind currents, plants, animals, and ultimately any tangible matter that humans observe around themselves. These subjects require precise contemplation, thought, and reasoning in order to formulate conclusions about them. (Mottahari, 2006 B: 72)

The frequency of themes related to the issue of trust in nature has been presented in Table number 6.

Table 6- Themes Related to the Issue of Trust in Nature

Theme	Frequency
Awareness of Natural Laws	8
Considering Natural Traditions	10
Total	18
Percentage (Relative to the frequency of all recorded themes)	$(18/120) \times 100 = \% 14/1$

Nature is governed by numerous physical and spiritual laws. Until a person takes action, they will not achieve any results. Every action will elicit a reaction. This serves just as an example of the laws and traditions of nature that one must harness for their benefit. (Ja'fari, 123:2010)

The Prophet's saying (peace be upon him): “الدُّنْيَا مَرْزَعَةُ الْآخِرَةِ” meaning “The world is the farmland

of the Hereafter”. In Islam, the relationship between humans and nature is like that of a farmer with his field; it's like a merchant's relationship with the marketplace. For the farmer, the field is not the ultimate goal but a means; it's the place of domicile as well as one by which to meet his basic subsistence needs. However, it is from this very field that he acquires the means of happiness and attains his eternal happiness. (Mottahari, 168:2010)

The Quran, in dozens of its verses, explicitly invites people to study the manifestations of nature with utmost clarity. It regards contemplation on nature and its patterns as the key and code to understanding the origin and the Return (Resurrection in the Hereafter).

From the perspective of the Quran, all the processes of creation, all units of creation, both celestial or terrestrial, and everything that exists in the world, are considered as signs; that is, they are symbols and indications of the sacred existence of the Divine Creator. “*إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَبْصَارِ*” meaning “Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs for those who possess insight.” (Quran, Al Imran/190)

Through contemplation and rational inquiry into nature, humans arrive at recognizing and understanding God, leading to a path of divine awareness. This awareness ultimately leads humans to place their trust in the Almighty. (Mottahari, 2004 B: 20)

Overall, a proposed model for building trust based on an Islamic approach can be outlined based on the works of Martyr Mottahari as follows:

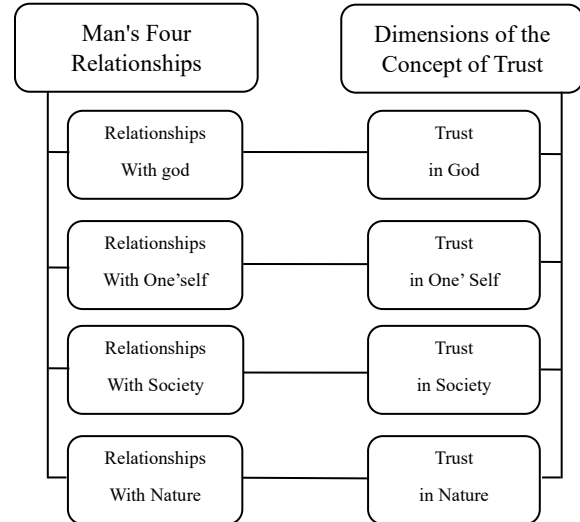


Figure 1- Quadruple Communications and Dimensions of Trust (Mohagheghan, 2011)

Management Applications of the Concept of Trust

Fostering trust is a crucial issue and a significant responsibility for both managers and leaders within society. Hence, it requires a comprehensive understanding to yield enduring and sustainable results. The concept of trust holds managerial implications, which can be summarized as follows:

2-7. Proper Implementation of Responsibility

The first step is for every individual (manager) to get close to their own God, and through getting closer to God, one can fulfill other responsibilities, including social responsibilities, effectively (Mottahari, 160: 2010).

Human beings attain security and tranquility through God, for God is the one refuge upon which humans can rely. With His presence, absolute security is achieved; whereas without Him, relying on anything else leads to instability. This means that wherever the Quran intends to prompt human action and alleviate fears and anxieties, it states, "Fear not, place your trust in God." Rely on God, move forward; lean on God, speak the truth. Put your trust in God and do not

fear the multitude of enemies. (Mottahari 452:2, 1386 AH)

Human beings attain security and tranquility through God, for God is the singular refuge upon which humans can rely. With His presence, absolute security is achieved; whereas without Him, relying on anything else leads to instability. This means that wherever the Quran intends to prompt humans to act and alleviate fears and anxieties, it states, "Fear not, place your trust in God. Rely on God, move forward; lean on God, speak the truth. Put your trust in God and do not fear the multitude of enemies". (Motahhari 452:B, 2007)

If a person makes God their sole reliance, meaning they solely depend on God in all circumstances, they no longer need another refuge or source of support. This very act leads to tranquility and assurance in humans, and this trust in the Almighty fosters human evolution and advancement, ensuring they do not waver on the path of truth (progress).

When a person attains security and tranquility through God, fear and apprehension from others become meaningless to them; in other words, they are unafraid and undisturbed. If this individual happens to be the leader and guide of a nation, they navigate the steps of success effectively in pursuit of their own and their nation's goals, examples of which can be found abundantly. The Holy Quran in Surah At-Talaq states: "And whoever relies upon Allah – then He is sufficient for him" (Quran, 65:3); whoever places their trust in God, God will be enough for them (Motahhari, 2004, p. 152).

2-8. Independence

In this section, Martyr Motahhari not only emphasizes self-trust (individually) in each individual but also underscores self-reliance (collectively) among Islamic nations. He goes so far as to state:

Islam aims to be known and understood by individuals so that they can tap into their talents, potentials, and hidden strengths rather than

relying solely on others and seeking assistance from them (Motahhari, 2006, p. 219).

Islam calls to stopping relying on others and relying on one's own self, to courage and valor in the face of oppression, and steadfastness and perseverance. Moreover, this process not only enhances societal advancement but also enables the utilization of latent abilities, resulting in the development and progress of the Islamic society.

2-9. Integrity in social frameworks and agreements

Islam places significant emphasis on fulfilling contracts and agreements.

Imam Ali (AS) said to Malik al-Ashtar: "Fulfill your contracts."

Mistrust occurs when it comes to a breach of contract.

In continuation, Imam says: fend off what keeps you from keeping your words and promises, just as a shield keeps obstacles away (Nahj al-Balagha, Sermon 53).

Despite disagreements that exist both in terms of preferences and ideas, there is no single obligation among divine obligations that garners as much consensus among people as the obligation to fulfill one's commitments. Whether people carry out this obligation or not is a different matter. Fulfilling one's promises is deeply rooted in human conscience and is not tied to a specific belief. It's not a matter of one person saying, "Because it's commanded in our religion, I should act upon it," while another saying, "It's not in our religion, so I need not comply." (Mottahari, 2008:159).

2-10. Position and Authority Are Means of Serving the Community.

Position and authority are a trust entrusted to us to serve people and the society.

The Quran states: "Whoever fails to perform any task beneficial to the community has betrayed their trust." (Mmtahhari, 95A, 2006)

2-11. Mismatches between Speech and Behavior

Inconsistency between claims and actions hinders others' trust in an individual. As exemplified in the Quranic verse: “ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ” meaning “O you who have believed, why do you say what you do not do?” (As-Saff, 3). The behavior in question is reproached, emphasizing that those who profess faith should not merely speak but also act accordingly.

Employees and members of an organization listen attentively to the words uttered by the management about the forthcoming changes within the organization and the path it will take. However, these words must consistently walk hand in hand with actions, or be in harmony (Robbins, 1995:137).

Deception has been defined as trickery, cunning, and catching someone off guard with a ruse. (Moin Encyclopedic Dictionary, Vol. 2)

A manager must always refrain from deceit and deception, as it erodes the trust capital already earned among subordinates. In the elevated culture of Islam, deceiving others is strongly condemned and disapproved, except in cases such as wars and confrontations.

The Sheikh stated, "Indeed, trickery, deception, and betrayal are akin to fire": Imam Ali (peace be upon him) remarked on this matter. (Al-Saduq, 1:619)

Imam Ali (peace be upon him) remarked on this matter: “Indeed, trickery, deception, and betrayal are akin to fire” (al-Shaykh al-Saduq, 619, 2001).

The opposite of deception can be considered as honesty and sincere and friendly behavior, one that is devoid of any form of trickery and deceit. Honesty is a factor that enhances and sustains interactions between individuals. When individuals experience sincerity and purity in their daily and work-related relationships, they confidently and easily develop trust in the other party.

2-12. The Necessity of Moderation in Trusting

Some argue that excessive trust can have negative consequences. Researchers have observed a positive correlation between excessive trust of managers in employees and the level of difficulty of their tasks. In other words, the more challenging a task is, the more individuals are inclined to have an excessive level of trust in others.

Finding the middle ground is best strategy to be adopted to avoid extremes. Moderation in trusting implies adopting neither a cynical and rigid approach towards individuals, nor an overly optimistic one. Instead, a balanced and pragmatic perspective is essential for effective management. In situations where signs and evidence suggest that entrusting responsibilities along with overseeing them in broad strokes suffices, a manager who places trust wisely will have no regrets. (Adapted from Nirumand and Masjedian, 2005).

Conclusion

By reviewing the works of Martyr Morteza Motahhari, themes related to the concept of trust have been extracted. These themes have been categorized within a conceptual framework only to present four categories, namely trust in God, in self, in others, and in nature, along with the related exemplifications found in the statements of Martyr Motahhari. Subsequently, in light of the research findings, managerial guidelines have been presented concerning organizational management.

The proper execution of responsibilities, independence, integrity in social agreements and contracts, humility and authority, and using one's position as a means to serve the society, along with matching speech with action, and the necessity of moderation in trusting are among the findings of research that have been presented in this article.

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