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An Analytical Study of Louis Fry's Spiritual Leadership Model from the Perspective of Quranic Teachings

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Abstract

Research Article

This study explores Louis Fry's model of *Spiritual Leadership* and evaluates it through the lens of the teachings of the Holy Quran. The findings indicate that Fry's model—with its emphasis on concepts such as vision, altruistic love, faith and hope, meaning and purpose, membership, and organizational commitment—can contribute to enhanced productivity, job satisfaction, and organizational cohesion. However, the analysis reveals that, in comparison to the comprehensive Quranic approach, Fry's model does not fully encompass the divine and spiritual dimensions. The principles of spiritual leadership in the Holy Quran are rooted in monotheism (*tawḥīd*), human dignity, justice, and moral values, aiming ultimately at spiritual elevation and divine approval. Aligning Fry's model with Quranic teachings demonstrates that, although it attends to employees' spiritual needs, it requires revision and integration with Quranic principles to serve as a holistic and value-aligned managerial framework, particularly within Islamic organizations. This study employs the thematic exegetical method (*istinṭāqī*) developed by Martyr Ṣadr to examine the model's compatibility with Quranic teachings. The study recommends revisiting contemporary leadership models, including Fry's, in order to offer a God-centered vision, reinforce ethical and spiritual values, and deepen the ethos of service and justice—ultimately constructing a culturally grounded and more effective framework for organizational leadership. Based on the teachings of the Holy Quran, concepts such as divine vision, divine love and mercy, faith and trust in God, purposeful divine orientation, spiritual responsibility and membership, and divine commitment can be regarded as foundational elements of a conceptual model for spiritual leadership.

Keywords: Spiritual Leadership, Louis Fry, Quranic Teachings, Islamic Management, Spiritual Excellence.

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Introduction

In today's complex and dynamic world, organizations face numerous challenges, including technological advancements and intense competition. Traditional leadership models that focus primarily on material goals and short-term productivity are no longer sufficient to meet these evolving demands. In this context, "spiritual leadership" has emerged as a novel and more holistic approach within the field of management. This form of leadership emphasizes values, attitudes, and behaviors that foster individuals' intrinsic motivation and instill in them a sense of duty, belonging, and a desire to positively influence their environment. Ultimately, such influence contributes to greater organizational commitment, improved productivity, and enhanced employee well-being (Fry 2005, 835).

One of the most prominent models in the field of spiritual leadership is the model developed by Louis Fry. He is a university professor and a leading researcher in the domain of management, best known for his contributions to the development of the spiritual leadership model. This model emphasizes concepts such as workplace spirituality, ethical values, altruistic love, and the cultivation of commitment and a sense of membership among employees (Fry 2003, 696). Fry conceptualizes spirituality as a universal construct that is applicable across organizations and multicultural environments. He bases this spirituality on the foundation of altruistic love and highlights the principle "Treat others as you would like to be treated" as a core ethical tenet shared by all major religions (Fry 2003, 706).

Examining Fry's Spiritual Leadership model through the lens of the Holy Quran can offer new dimensions to this concept. By presenting foundational principles for guiding humanity, the Holy Quran reinforces both the theoretical and practical underpinnings of spiritual leadership models.

The primary objective of this study is to analyze Louis Fry's Spiritual Leadership model using verses from the Holy Quran and to propose strategies for aligning it with Quranic teachings. The research aims to

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identify both the convergences and divergences between the two approaches and to suggest an integrated framework that addresses the needs of modern organizations while remaining rooted in the principles of Islamic management. The significance of this study lies in its exploration of the intersection between management and spirituality—an area where addressing employees' spiritual needs plays a crucial role in fostering job satisfaction and organizational commitment.

Despite Fry's efforts, he has not succeeded in connecting spirituality with religion; instead, he argues that spirituality is distinct from religion and represents a shared concept across all faith traditions. In contrast, the Holy Quran presents a model of spirituality that is inherently rooted in religion, demonstrating that authentic spirituality cannot be separated from divine revelation. This fundamental difference marks a key point of departure between the two perspectives and paves the way for innovation in the field by introducing a new model of spiritual leadership grounded in Quranic principles.

Numerous studies have been conducted on spiritual leadership and the model proposed by Louis Fry. Various scholars have explored the positive impact of this model on enhancing organizational productivity, job satisfaction, and employee commitment. However, the examination of Fry's model through the lens of Quranic teachings has received comparatively less attention in the academic literature.

Among the related research, studies focusing on spirituality in organizations have primarily emphasized general Islamic management principles rather than engaging with the specific components of formal leadership models. For instance, research such as *"Components of Spiritual Leadership from the Perspective of the Holy Qur'an and Razavi Education"* (Ḥaqvirdī, 2021), "Examining and Explaining the Style of Spiritual Leadership in the Organization From the Perspective of the Quran" (Tavakkulī, 2023), "Examining leadership styles from the perspective of hadiths and divine books" (Rastigār, 2016), "Explaining the Value-based Components of Spiritual Leadership from the Viewpoint of the Holy Quran" (Riḍā'iyān, 2017), "Explaining the functional

characteristics of spiritual leadership in organizations based on the conduct of the prophets in the Holy Quran" (Ethnā Asharī, 2015).

On the other hand, studies that have been written using Fry's model have not addressed the Quranic aspects, including the following examples:

- "Examining the Components of Spiritual Leadership from the Perspective of Teachers Based on Fry's Spiritual Leadership Model" (Mahdīnizhād, 2014)

- "Designing a Model For Spiritual Leadership in Secondary Education Managers in Tehran" (Dāvarī, 2023)

- "Designing the Model of Spiritual Leadership in Iranian Administrative System" (Alvānī, 2013)

- "Elucidating a Spiritual Leadership Model with the Impact of Organizational Citizenship Behavior and the Mediating Role of Communication Satisfaction" (Himmatiyān, 2024)

- "Designing a spiritual leadership model to develop the Job enthusiasm of the employees of sport and Youth general Offices in Northwest of the country" (Asadī, 2020)

- "A Causal Model of Spiritual Leadership, Spiritual Well-Being and Employee Engagement: Leverage to Organizational Performance" (Ledesma-Zalsos, 2015)

This study employs the thematic exegetical (*Istinṭāqī*) method of Martyr Ṣadr to analyze and align Quranic teachings with Fry's Spiritual Leadership Model. In this approach, a specific topic is first examined and then analyzed from the perspective of the Holy Quran in order to derive a Quranic theory. This method begins by addressing the realities of life and contemporary needs, followed by engaging in a dialogue with the Quran. The goal of this method is to attain an essential truth in life through active interaction with the Quran. (Ṣadr 2013, pp. 17-21)

This method is particularly suitable for deriving new meanings and answering contemporary questions from the Quranic text. The reasons for

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selecting this method include its alignment with the research objectives, its capacity for a thorough analysis of Quranic concepts, its connection between reason and religion, and its compatibility with contemporary needs.

In this study, the process of deriving, aligning, and operationalizing Quranic teachings within the context of Fry's Spiritual Leadership Model will be explained in detail. This process consists of several stages, which will be carried out step by step to analyze Fry's model of spiritual leadership from the Quranic perspective:

1. Explanation of Fry's Spiritual Leadership Model.

2. Alignment of Fry's Spiritual Leadership Model with the Teachings of the Holy Quran.

3. Presentation of the Quranic Perspective on Spiritual Leadership.

The Holy Quran provides fundamental principles in areas such as justice, ethics, human relations, and spiritual guidance, which can indirectly relate to managerial principles and spiritual leadership. In the contemporary world, aligning managerial concepts presented by Western theorists like Louis Fry with Quranic teachings requires the clarification of epistemological assumptions to make this comparison comprehensible and acceptable.

This study compares Fry's Spiritual Leadership Model with the teachings of the Holy Quran based on several core assumptions:

• **Unity of Truth**: The Quran and Islamic teachings emphasize the unity of truth.

• **Human as a Spiritual and Social Being**: The Quran views humans as both spiritual and social beings, requiring attention to their spiritual and ethical dimensions.

• **Divine and Human Leadership Models**: The Quran emphasizes leadership models based on justice, honesty, kindness, and service to others.

- **Necessity of the Integration of Reason and Revelation**: The Quran stresses the use of reason alongside revelation, and this approach is also considered when aligning with Western managerial models.

In this comparison, fundamental differences between Western and Islamic perspectives are highlighted. Fry's model defines spirituality as a connection with a higher power, whereas the Holy Quran defines the purpose of human life as worshiping God and seeking His pleasure. These differences may lead to new considerations in Fry's model, particularly in the area of the ultimate goal of spiritual leadership.

In this section, Fry's Spiritual Leadership Model is evaluated more precisely and compared with the teachings of the Quran to identify its strengths, weaknesses, similarities, and differences.

The Concept and Model of "Spiritual Leadership" from Louis Fry's Perspective

According to Louis Fry, "Spiritual leadership" is a causal leadership theory for organizational transformation designed to create an intrinsically motivated, learning organization. The theory of spiritual leadership is developed within an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual survival. The purpose of spiritual leadership is to tap into the fundamental needs of both leader and follower for spiritual survival through calling and membership, to create vision and value congruence across the individual, empowered team, and organization levels and, ultimately, to foster higher levels of organizational commitment and productivity" (Fry 2005, 837).

This theory seeks to create alignment between vision and values at the individual, empowered team, and organizational levels, ultimately enhancing organizational commitment and productivity at higher levels.

1. Vision

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Organizational vision defines the goals and ideals and gives meaning to activities. This strengthens employees' faith and commitment to the organization's mission (Fry 2003, 711). According to Fry, the vision should create a sense in both leaders and followers that life has meaning, that they are born for a specific task or mission, and that it motivates them internally, leading to a transformation that directs them towards specific goals (Fry 2005, 838).

2. Altruistic Love

This principle includes harmony, integrity, and happiness that arise from care, concern, and mutual appreciation among organizational members. Altruistic Love means the organization's heartfelt attention to employees, as well as mutual loyalty and respect (Fry 2003, 712). Fry believes: "Establishing a social/organizational culture based on the values of altruistic love whereby leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others" (Fry 2005, 838).

3. Hope/Faith

Hope and faith refer to confidence in the achievement of long-term goals and belief in the individual and collective abilities to achieve organizational visions. This principle enables employees to have faith in their own abilities and commit to achieving challenging organizational goals (Fry 2003, 713). Fry states: "Spiritual leadership proposes that hope/faith in the organization's vision keeps followers looking forward to the future and provides the desire and positive expectation that fuels effort through intrinsic motivation" (Fry 2005, 839).

4. Meaning/calling

A sense of meaningfulness in work means that an individual's tasks within the organization hold value and that serving others creates meaning and purpose in life (Fry 2003, 703). Spiritual leaders and their followers highly respect themselves and their past life and have good relationships with others. This leads them to feel that life is purposeful and meaningful (Fry 2005, 839).

5. Membership

Fry posits that within the framework of spiritual leadership, altruistic love flows from the organization to its followers and is reciprocated by them, aligning all parties toward a shared vision. This shared vision eliminates fear and negative emotions, fostering a sense of belonging and self-worth among individuals. This motivational cycle—comprising vision, altruistic love, and hope—contributes to the spiritual well-being of individuals and ultimately enhances organizational productivity and positive outcomes (Fry 2005, 839).

6. Organizational Commitment

Individuals who possess hope and faith in the organizational vision, and who experience a sense of purpose and membership, are willing to go above and beyond to realize that vision. They consider themselves responsible for driving continuous improvement and are intrinsically committed to enhancing organizational effectiveness and efficiency through their dedicated efforts (Fry 2005, 839).

Table 1 – Components of Louis Fry's Spiritual Leadership Model

Components of the Spiritual Leadership Model	Description	Expected Outcomes
Vision	Defining unit goals and fostering hope and faith in the future (Fry 2003, 711)	Enhanced intrinsic motivation among employees (Fry 2005, 838)
Altruistic Love	Cultivating a sense of harmony and genuine care for employees (Fry 2003, 712)	Creation of a supportive and positive culture (Fry 2005, 838)
Hope/Faith	Instilling confidence in success and belief	Increased optimism

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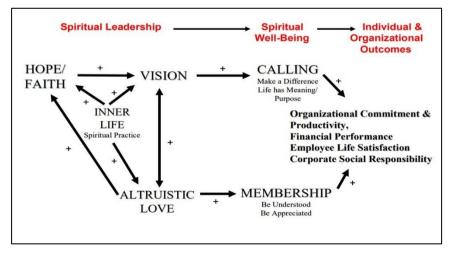|	in individual and collective ability (Fry 2003, 713)	regarding a positive future (Fry 2005, 389)
Meaning/Calling	Making work meaningful and connecting it to a greater purpose (Fry 2003, 703)	Strengthened sense of purpose and significance (Fry 2005, 839)
Membership	Promoting a sense of belonging and loyalty to the organization (Fry 2005,839)	Recognition of self-worth and organizational continuity (Fry 2005,839)
Organizational Commitment	Encouraging continuous effort to fulfill the organizational vision (Fry 2005,839)	Enhanced productivity and efficiency (Fry 2005, 839)

Figure 1 – Louis Fry's Spiritual Leadership Model

(Fry 2009, 270)

In Fry's Spiritual Leadership Model, leaders foster a sense of membership and personal value in their followers by conveying altruistic values and creating a shared vision. Through the mechanisms of hope and faith, this approach cultivates the internal motivation necessary to pursue organizational goals and reinforces a sense of purpose. This motivational cycle ultimately leads to spiritual well-being, organizational commitment, increased productivity, and job satisfaction.

In this section, utilizing Martyr Ṣadr's exegetical *istinṭāqī* (questioning-based) method, the dimensions of Fry's spiritual leadership model are compared with the teachings of the Noble Quran in order to extract concepts related to spiritual leadership from the Quranic verses.

2. Vision

The Almighty God, in the Noble Quran, has sent the prophets with the aim of acquainting people with the Divine Oneness and guiding them toward spiritual elevation and worship of God [3] (Quran 16:36). ʿAllamah Ṭabāṭabāʾī, in his interpretation of this verse, emphasizes that the primary objective of the prophets' mission is to call people to monotheism and to renounce false deities (*ṭāghūt*). However, he notes that this acceptance is not imposed by force but rather achieved through invitation, guidance, and rational persuasion (Ṭabāṭabāʾī 1973, 12:242).

From the perspective of the Quran, the ultimate horizon of an organization is spiritual elevation (*taʿālī*) and servitude to God, attained through adherence to Divine commands and the avoidance of sin. This approach, grounded in the sovereignty of God, directs organizational activities toward moral and spiritual excellence. Accordingly, an organization must not only strive to improve material performance but also remain committed to enhancing spiritual indicators and reinforcing ethical

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3. ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّاغُوتَ ...﴾ (النحل/٣٦)

"Certainly We raised an apostle in every nation [to preach:] Worship Allah, and keep away from the Rebels…" (Quran 16:36)

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beliefs. It must avoid *ṭāghūt* (false authorities) and sin, thereby fostering a coherent and ethically driven organizational structure.

The perspective of the Noble Quran on the role of leadership is that, by possessing the means to realize spirituality and the worship of the Almighty Allah, along with the correct criteria, the leader guides the organization along the divine path[4] (Quran 57:25).

In a hadith from Imām al-Bāqir (a), under verse 36 of *Sūrat al-Naḥl*, he presents the avoidance of *ṭāghūt* not merely as a general recommendation, but as a fundamental principle in the mission of all the prophets[5] (Ayyāshī 1960, 2:258). This hadith underscores that the acceptance of Divine Guardianship (*wilāyah ilāhiyyah*), within an organizational context, entails a commitment to religious values, the implementation of justice in decision-making processes, and adherence to Islamic ethics in both internal and external organizational relationships.

According to The Holy Quran, the true horizon of human life is the attainment of Divine satisfaction (*riḍwān Allāh*), which is realized through obedience, God wariness (*taqwā*), righteous deeds, self-sacrifice, and gratitude. This ultimate goal leads to the final success of both individuals

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4. ﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾ (الحديد/٢٥)

"Certainly We sent Our apostles with manifest proofs, and We sent down with them the Book and the Balance, so that mankind may maintain justice" (Quran 57:25)

5. عَنْ خَطَّابِ بْنِ سَلَمَهْ قَالَ قَالَ أَبُوجَعْفَرٍ ﷺ : «مَا بَعَثَ اللَّهُ نَبِيّاً قَطُّ إِلَّا بِوَلَايَتِنَا وَ الْبَرَاءَهْ مِنْ عَدُوِّنَا وَ ذَلِكَ قَوْلُ اللَّهِ فِى كِتَابِهِ ﴿وَ لَقَدْ بَعَثْنا فِى كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللهَ وَ اجْتَنِبُوا الطَّاغُوتَ﴾ (النحل/٣٦) فَمِنْهُمْ مَنْ هَدَى اللهُ وَ مِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلالَةُ بِتَكْذِيبِهِمْ آلَ مُحَمَّدٍ : ثُمَّ قَالَ ﴿فَسِيرُوا فِى الْأَرْضِ فَانْظُرُوا كَيْفَ كانَ عاقِبَةُ الْمُكَذِّبِينَ﴾ (النحل/٣٦)». (بحرانى،١٤١٥ق، ٢: ٣٦٨)

From Khaṭṭāb ibn Salamah, who said: Abū Jaʿfar (a) said, "Allah has never sent any prophet except with [a mission entailing] allegiance to us and disassociation from our enemies. This is what Allah, the Exalted, states in His Book: *'And indeed We sent among every nation a messenger [proclaiming]: Worship Allah and avoid the ṭāghūt (false deities and tyrants).' (Quran 16:36);* Thus, among them were those whom Allah guided, and among them were those upon whom misguidance was justified—due to their rejection of the family of Muḥammad (a). Then he (a) said: *'So travel over the land and then observe how was the fate of the deniers' (Quran 16:36)."*

and organizations. Numerous verses of the Quran reflect this foundational principle, including: *Sūras Āl ʿImrān* (3:31) [6] , *al-Aḥzāb* (33:71) [7] , *Muḥammad* (47:2) [8] , *al-Bayyinah* (98:7) [9] , *al-Nisāʾ* (4:69) [10] , *Ibrāhīm* (14:7) [11].

Table 2 – A Comparative Analysis of Vision in Fry's Model and The Holy Quran

Aspect	Fry's Model	The Holy Quran
Source and Nature of Vision	Derived from human thought and psychological needs, with an emphasis on improving worldly life.	Originated from divine revelation with the aim of

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[6]. ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي...﴾ (آل عمران/٣١)

"Say, If you love Allah, then follow me…" (Quran 3:31)

[7]. ﴿... وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ (الاحزاب/٧١)

"…Whoever obeys Allah and His messenger has certainly achieved a great success" (Quran 33:71)

[8]. ﴿وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَٰتِ وَءَامَنُواْ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ وَأَصْلَحَ بَالَهُمْ﴾ (محمد/٢)

"But those who have faith and do righteous deeds and believe in what has been sent down to Muhammad and it is the truth from their Lord He shall absolve them of their misdeeds and set right their affairs" (Quran 47:2)

[9]. ﴿إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ﴾ (البينه/٧)

"Indeed those who have faith and do righteous deeds it is they who are the best of creatures" (Quran 98:7)

[10]. ﴿مَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَـٰئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَاءِ وَٱلصَّـٰلِحِينَ وَحَسُنَ أُوْلَـٰئِكَ رَفِيقا﴾ (النساء/٦٩)

"Whoever obeys Allah and the Apostle ùthey are with those whom Allah has blessed, including the prophets and the truthful, the martyrs and the righteous, and excellent companions are they" (Quran 4:69)

[11]. ﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾ (ابراهيم/٧)

"And when your Lord proclaimed, If you are grateful, I will surely enhance you [in blessing]" (Quran 14:7)

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	(Fry 2005, 838)	guiding humanity toward perfection and spiritual elevation.(Quran 16:36)
Ultimate Goal	Creating meaning and motivation in work and organizational life (Fry 2003, 711)	Attaining Allah's pleasure, avoiding tyranny (Taghut), and striving toward transcendence and ultimate felicity. (Quran 16:36; 3:31)
Role of Leadership	Fulfilling followers' needs for spiritual survival. (Fry 2003, 696)	Guiding society based on religious teachings and implementing divine justice. (Quran 57:25)
Scope of Vision	Establishes a standard of excellence (Fry 2003, 695)	Reforming worldly affairs, fostering spiritual growth, and avoiding moral deviation and sin (Quran 4:69; 47:2)
Foundational Concepts	Broad appeal to key stakeholders (Fry 2003, 695)	Emphasizes monotheism, Divine sovereignty, servitude, and submission to Almighty God

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		(Quran 33:71; 4:69; 47:2)

Both Fry's model and the Quran emphasize the importance of having a shared vision, but the foundations, goals, and scope of these visions are fundamentally different. Fry's model focuses on human and organizational aspects, while the Quran defines the vision based on Divine principles, with its main goal being spiritual elevation and the realization of monotheistic values. In fact, their fundamental difference lies in the ultimate goal. While Fry's model emphasizes creating meaning in work, the Quran considers the ultimate goal to be servitude to God and the attainment of His Divine pleasure.

2. Altruistic Love

In the Quran, Altruistic Love is introduced as a fundamental principle of human relations. The Quran considers humans as God's vicegerents on Earth [12] (Quran 2:30), and this special status gives them a Divine responsibility toward others. Altruistic Love is not only expressed in affection but also manifests in practical behaviors such as justice, forgiveness, empathy, and helping those in need (Quran 76:8[13]; 16:90[14]). Additionally, the Quran emphasizes cooperation in good deeds (Quran

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[12]. ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَـٰئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً﴾ (البقرة/٣٠)

"When your Lord said to the angels, Indeed I am going to set a viceroy on the earth" *(Quran 2:30)*

[13]. ﴿وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينا وَيَتِيما وَأَسِيرًا﴾ (الانسان/٨)

"They give food, for the love of Him, to the needy, the orphan and the prisoner" *(Quran 76:8)*

[14]. ﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِي ٱلْقُرْبَىٰ...﴾ (النحل/٩٠)

"Indeed Allah enjoins justice and kindness and generosity towards relatives…" *(Quran 16:90)*

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5:2[15]; 9:71[16]), respect for the dignity of humans, and adherence to human principles (Quran 17:70).[17]

The Divine Prophets have guided humanity with boundless compassion and love. The Prophet of Islam (s) is introduced in the Quran as "*a mercy to all the nations*"[18] (Quran 21:107), which underscores the significance of love and kindness in guiding people. This love is purposeful and directed toward the spiritual and worldly welfare of fellow humans. The messengers of God, in fulfilling their mission, spared no effort and worked with genuine care and concern for guiding the community, to the extent that God, the Almighty, addresses the Prophet Muhammad (s) saying: *"You are liable to imperil your life [out of distress] that they will not have faith"*[19] *(Quran 26:3).* In *Tafsīr-i Nimūnih*, it is mentioned that the Prophet of Islam (s) was deeply compassionate and insisted on carrying out his mission. He was distressed by seeing people who, despite being close to the wellspring of the Quran and Islam, continued to cry out in thirst (Makārim Shirāzī 1995, 15:184).

Similarly, in *Tafsīr-i Mihr*, under the noble verse (128) of *Surat al-Tawbah,* [20] the Islamic leader is described as someone who is

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[15]. ﴿... تَعَاوَنُواْ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ...﴾ (المائده/٢)

"Cooperate in piety and God wariness" (Quran 5:2)

[16]. ﴿وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ﴾ (التوبه/٧١)

"But the faithful, men and women, are comrades of one another: they bid what is right and forbid what is wrong" (Quran 9:71)

[17]. ﴿وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ...﴾ (الاسراء/٧٠)

"Certainly We have honoured the Children of Adam…" (Quran 17:70)

[18]. ﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ﴾ (الانبیاء/١٠٧)

"We did not send you but as a mercy to all the nations" (Quran 21:107)

[19]. ﴿لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُواْ مُؤْمِنِينَ﴾ (الشعراء/٣)

"You are liable to imperil your life [out of distress] that they will not have faith" (Quran 26:3)

[20]. ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (التوبه/١٢٨)

"There has certainly come to you an apostle from among yourselves. Grievous to him is

compassionate, caring for the people, and deeply concerned for the believers (Riḍāʾī Isfahānī 2008, 8:352). The love and affection of the prophets for their fellow humans is evident in various verses of the Quran, such as those in *Surat Āl ʿImrān* (3:159).[21] This deep affection stemmed from the prophets' efforts to guide the people toward worship and belief in the oneness of God, and they spared no effort in this regard.

Table 3 - Comparison of Fry's Model and the Quran in Altruistic Love

Aspect	Fry's Model	The Quran
Definition	Altruistic love is defined as a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others. (Fry 2003, 712)	Altruistic Love in the Quran includes feelings of affection, justice, empathy, forgiveness, and helping those in need, and it manifests in practical behavior. (Quran 16:90; 76:8; 21:107; 26:3)
Key Concepts	patience, kindness, lack of envy, forgiveness, humility, selflessness, self-control, trust, loyalty, and truthfulness. (Fry, 2003, 712)	Affection and compassion in guiding people, social justice, human dignity, and cooperation in the path of piety.

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your distress; he is full of concern for you, and most kind and merciful to the faithful" (*Quran 9:128*)

[21]. ﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّواْ مِنْ حَوْلِكَ﴾ (آل عمران/١٥٩)

"It is by Allah's mercy that you are gentle to them; and had you been harsh and hardhearted, surely they would have scattered from around you" (*Quran 3:159*)

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		(Qur'an 9:128; 16:90; 17:70; 5;2 21:107; 26:3)
Source	it is manifested through unconditional, unselfish, loyal, and benevolent care, concern, and appreciation for both self and others. (Fry, 2003, 712)	Based on the Divine responsibility of humans as God's vicegerents on Earth and the moral duty to love and help others. (Quran 2:30; 9:71; 5:2; 3:159)

Both models emphasize love, respect, and cooperation among individuals. In both, Altruistic Love is presented as a fundamental principle in human and organizational relationships. However, Fry's model focuses more on human and psychological aspects, while the Qur'an defines this love based on Divine principles and religious responsibilities, linking it with concepts such as social justice, human dignity, and Divine guidance.

3. Hope/Faith

The verses of the Noble Quran constantly call on people to have hope and strive in the path of truth and faith, urging them not to abandon their efforts and not to lose hope in God, the Almighty. In verse 7 of *Sūrat al-Ṭalāq,*[22] God gives glad tidings of relief and expansion to those who face difficulties. In *Tafsīr-i Nimūnih*, explaining this verse, it is stated that temporary hardships should not lead to despair, because the world changes, and after difficulties, God's mercy and blessings will reach people (Makārim Shirāzī 1995, 24:248).

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[22]. ﴿... سَیَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾ (الطلاق/۷)

"... Allah will bring about ease after hardship" (Quran 65:7)

Other verses in the Quran also contain hope and the promise of relief. In *Sūrat al-Sharḥ,*[23] God promises the Prophet Muhammad (s) success and victory after enduring hardships, emphasizing that after every hardship comes ease and victory. This principle applies to economic difficulties, opposition, and enmity as well (Riḍā'ī Iṣfahānī 2008, 22:257).

In *Tafsīr al-Burhān*, a hadith from Imam Ṣādiq (a) is mentioned, which conveys the promise of Divine help and support for the Prophet of Islam (s) after difficulties, through Imam Ali (a).[24] This hadith indicates that the expansion of the Prophet's chest is related to the presence of Imam Ali (a), and that God facilitated the path of prophethood for the Prophet (s) by granting him righteous companions. It also refers to the alleviation of the heavy burden on the Prophet (s) and the special Divine support in this journey. Ultimately, the emphasis is placed on the responsibility after the Prophet (s) and the continuation of Divine guidance through the appointment of Imam Ali (a) as guardian (Baḥrānī 1995, 5:668), as well as the importance of turning to God in all matters, strengthening the hope and faith in God's support in the hearts of the believers.

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[23]. ﴿فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا﴾ (الشرح/۵)

"Indeed ease accompanies hardship" (Quran 94:5)

[24]. مُحَمَّدُ بْنُ ٱلْحَسَنِ ٱلصَّفَّارُ : عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ، عَنِ ٱبْنِ أَبِي عُمَيْرٍ ، عَنْ جَمِيلٍ ، وَ ٱلْحَسَنِ بْنِ رَاشِدٍ ، عَنْ أَبِي عَبْدِ ٱللَّهِ عليه‌السلام : فِي قَوْلِهِ تَبَارَكَ وَ تَعَالَى: ﴿أَ لَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾ (الشرح/۱) ، قَالَ: فَقَالَ: «بِوَلَايَةِ أَمِيرِ ٱلْمُؤْمِنِينَ عليه‌السلام ».

Muḥammad ibn al-Ḥasan al-Ṣaffār — from Aḥmad ibn Muḥammad, from Ibn Abī ʿUmayr, from Jamīl and al-Ḥasan ibn Rāshid, from Abū ʿAbd Allāh (a): Concerning the saying of the Exalted and Blessed, *"Did We not open your breast for you" (Quran 94:1),* He (a) said: "By the wilāyah of the Commander of the Faithful (a)."

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Other verses that refer to effort, trust, patience, and faith in the fulfillment of God's promises include sūras (*Al-Zumar*:53) [25] ; (*Al-Tawbah:111*)[26]; (*Ghāfir:60*)[27]; (*Al-ʿAnkabūt:69*)[28]

Table 4 - Comparison of Fry's Model and the Quranic View on Hope and Faith

Component	Fry's Model	The Quran
Concept of Faith	Faith is the conviction that a thing unproved by physical evidence is true. (Fry 2003, 713)	Faith in God and His promises, along with faith in the individual's ability to fulfill God's will. (Quran 9:111; 40:60; 29:69)
Concept of Hope	Hope is a desire with expectation of fulfillment	Hope in God's mercy and the promise of expansion after

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[25]. ﴿قُلْ يَـٰعِبَادِيَ ٱلَّذِينَ أَسْـرَفُوا۟ عَلَىٰٓ أَنفُسِـهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ﴾ (الزمر/٥٣)

"Say [that Allah declares,] O My servants who have committed excesses against their own souls, do not despair of the mercy of Allah. Indeed Allah will forgive all sins. Indeed He is the All-forgiving, the All-merciful" (Quran 39:53)

[26]. ﴿إِنَّ ٱللَّهَ ٱشْـتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَـهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ يُقَـٰتِلُونَ فِي سَـبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي ٱلتَّوْرَاةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِي بَايَعْتُم بِهِۦ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾ (التوبه/١١١)

"Indeed Allah has bought from the faithful their souls and their possessions for paradise to be theirs: they fight in the way of Allah, kill, and are killed. A promise binding upon Him in the Torah and the Evangel and the Qur'ān. And who is truer to his promise than Allah? So rejoice in the bargain you have made with Him, and that is the great success" (Quran 9:111)

[27]. ﴿وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ﴾ (غافر/٦٠)

"Your Lord has said, 'Call Me, and I will hear you!'" (Quran 40:60)

[28]. ﴿وَٱلَّذِينَ جَـٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ﴾ (العنكبوت/٦٩)

"As for those who strive in Us, We shall surely guide them in Our ways, and Allah is indeed with the virtuous" (Quran 29:69)

	(Fry 2003, 713)	hardship, with an emphasis on trust in God. (Quran 65:7; 39:53; 94:5)
Source of Faith and Hope	Belief and trust in a vision is necessary for faith and is the source of self-motivation for doing the work. (Fry 2003, 713)	Faith in God and His promises as the primary source of hope and strength. (Quran 39:53)
Consequences of Faith and Hope	Intrinsic motivation, meaning-making in life, and striving toward the realization of the vision. (Fry 2003, 713)	Strengthens patience and perseverance in the face of difficulties, with the promise of victory and prosperity after hardships and expansion in the future. (Qur'an 39:53; 94:5)

Fry's model emphasizes human abilities and continuous effort toward achieving organizational goals, while the Noble Quran, in addition to emphasizing individual effort, places faith in God and the promise of expansion from Him as the source of hope and strength.

4. Meaning/calling

In Fry's perspective, the sense of meaningfulness in work and having a higher purpose for performing tasks is a fundamental principle of spiritual leadership. Employees should feel that their work goes beyond themselves and serves a greater goal, such as serving the community or improving the lives of others. This feeling leads to individual satisfaction and happiness.

Fry distinguishes between religion and spirituality, believing that spirituality is a relationship with a higher power that transcends formal and organized religions. He argues that spirituality is a dynamic process that

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guides individuals to discover their abilities and create a personal relationship with a higher power, and that spiritual matters are separate from the religious concerns of any group (Fry 2003, pp. 705-706).

In contrast, the Noble Quran introduces the ultimate purpose of human life as worship and seeking God's pleasure. In verse 56 of *Sūrat al-Dhāriyāt*,[29] it is clear that the creation of humans is with a specific goal, namely worshiping God. A hadith from Imam Sadiq (a) similarly underscores this concept, identifying worship as a general purpose designated for both mankind and the jinn[30] (Baḥrānī 1995, 5: 171).

ʿAllāmah Ṭabāṭabāʾī, emphasizing the notion of legislative servitude (*ʿubūdiyyah tashrīʿiyyah*) in this verse, interprets it as referring to the conscious responsibility of human beings in the path of servitude, rather than an intrinsic or ontological state shared by all creatures (Ṭabāṭabāʾī 1973, 18:386). According to this, religion and spirituality are not separate; rather, they complement each other and are directed towards closeness to God. Therefore, a spiritual leader must, while preserving the human dignity of their followers, institutionalize spirituality within the organization and define the organization's goals in alignment with seeking God's pleasure and serving humanity.

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29. ﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ﴾ (الذاريات/٥٦)

"I did not create the jinn and the humans except that they may worship Me" (Quran 51:56)

30. حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ ٱلْمُتَوَكِّل، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ ٱلْحُسَيْنِ ٱلسَّعْدَآبَادِيُّ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ ٱللَّهِ ٱلْبَرْقِيِّ، عَنِ ٱلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّال، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ أَبِي عَبْدِ ٱللَّهِ ﷺ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ ٱللَّهِ عَزَّ وَجَلَّ: ﴿وَ مَا خَلَقْتُ ٱلْجِنَّ وَ ٱلْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ (الذاريات/٥٦)، قَالَ: «خَلَقَهُمْ لِلْعِبَادَةِ». قُلْتُ: خَاصَّةٌ أَمْ عَامَّةٌ؟ قَالَ: «لاَ، بَلْ عَامَّةٌ».

Muhammad ibn Mūsā ibn al-Mutawakkil narrated to us: Ali ibn al-Husayn al-Saʿdābādī narrated to us: Ahmad ibn Abī ʿAbd Allāh al-Barqī narrated to us: al-Ḥasan ibn ʿAlī ibn Faḍḍāl narrated to us: Thaʿlabah ibn Maymūn narrated to us: Jamīl ibn Darrāj narrated to us, From Abū ʿAbd Allāh (a), who said: I asked him about the saying of Allah, the Mighty and Majestic: *"I did not create the jinn and the humans except that they may worship Me" (Quran 51:56),* He (a) said: "He created them for worship". I asked: "Is this specific or general"? He (a) replied: "No, rather it is general."

An analysis of this verse, along with verses such as *al-Nisā'* (4:13)[31], *al-Mu'minūn* (23:115)[32], *Āl 'Imrān* (3:110)[33], *al-Najm* (53:39)[34] shows that the path of servitude must be accompanied by obedience to God and His Messenger, and the result of this is attaining a great success and returning to God. Therefore, human being is duty-bound to engage in servitude and worship of God, bearing full responsibility for his actions and conduct.

Table 5 - Comparison of Fry's Model and the Quran in Purpose and Meaning

Characteristic	Fry's Model	The Quran
Purpose of work and meaning of life	The purpose of work should be larger than the individual and the organization, serving the community or improving the lives of others. (Fry 2003, 703)	The ultimate purpose of human life is to worship God and to seek His pleasure; accordingly, one's work should be aligned with this divine objective. (Quran 23:115; 61:56)

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[31]. ﴿...مَن يُطِعِ ٱللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّـٰت...﴾ **(النساء/١٣)**

"...whoever obeys Allah and His Apostle, He shall admit him to gardens..." (Quran 4:13)

[32]. ﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ **(المومنون/١١٥)**

"Did you suppose that We created you aimlessly, and that you will not be brought back to Us?" (Quran 23:115)

[33]. ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ...﴾ **(آل عمران/١١٠)**

"You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allah... " (Quran 3:110)

[34]. ﴿وَأَن لَّيْسَ لِلْإِنسَـٰنِ إِلَّا مَا سَعَىٰ﴾ **(النجم/١٣)**

"and that nothing belongs to man except what he strives for" (Quran 53:39)

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True meaning of work	Work must create added value and contribute to the improvement of others' lives. (Fry 2003, pp. 703-704)	Work is a means to obey God and fulfill divine responsibilities. (Quran 53:39)
Outcome of Meaningfulness at Work	A sense of worthiness and pride derived from performing one's work (Fry 2003, 704)	True satisfaction from work is attained when it is carried out in the path of worship and servitude to God. (Quran 4:13)
Impact on the organization	The development of a sense of belonging, loyalty, and attachment to the organization. (Fry 2003, 704)	An organization should serve as a platform for fulfilling divine objectives and guiding its members toward moral and spiritual reform. (Quran 3:110)

In conclusion, both perspectives emphasize the importance of the meaning of life and high goals. However, the Quran specifically emphasizes the connection between humans and God and the effort to achieve His pleasure as the foundation of spirituality, viewing religion and spirituality as inseparable. In contrast, Fry's perspective places more focus on the human and social aspects of spirituality, seeing spirituality and religion as separate, with spirituality being a state of relationship with a higher power. But the Quran does not separate the path of religion from spirituality. The ultimate meaning of work in the Quran is seen as worship

and accountability to God, while Fry's model focuses more on serving others and increasing individual satisfaction.

5. Membership

The Quran refers to the sense of belonging and membership of people, especially believers, to one another in various verses, including verse 10 of *Sūrat al-Ḥujurāt*.[35] About the interpretation of the above verse, the book *Anwār-i Dirakhshān*, emphasizes the necessity of respecting social rights and improving relations among believers, calling them to act with kindness and to quickly resolve conflicts (Ḥusaynī Hamidānī 2001, 15:390).

The Quran regards the members of the faithful community as brothers. This brotherhood, in addition to its spiritual connection, also entails social responsibilities. Believers should behave with kindness, respect, and tolerance toward one another, and in case of disputes, they should strive for reconciliation and prevent ill feelings.

From the Quranic perspective, belonging to a community or organization is not merely physical presence but involves the acceptance of social responsibilities and the strengthening of internal relationships. The Prophet of Islam (s), emphasizing this principle, established brotherhood among Muslims and introduced Imam Ali (a) as his brother (Baḥrānī 1995, 5:108).

The action of the Prophet of Islam (s) in establishing brotherhood among Muslims led to the formation of unity and social cohesion, providing a model for modern organizations. This model shows that relationships based on trust and commitment are the foundation of success.

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[35]. ﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ (الحجرات/١٠)

"The faithful are indeed brothers. Therefore make peace between your brothers and be wary of Allah, so that you may receive [His] mercy" (Quran 49:10)

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The Noble Quran also confirms this concept: *Sūrat Āl ʿImrān*, verse (103)[36] advises holding firmly to the rope of God and avoiding division. *Sūrat al-Māʾidah*, verse (2)[37] emphasizes cooperation in good deeds and refraining from hostility. Verse (71)[38] of *Sūrat al-Tawbah* describes the believers as guardians (*awliyāʾ*) of one another, entrusted with the mutual responsibility of guidance and support. Furthermore, *Sūrat al-Rūm*, verse (21)[39] introduces love and mercy as the foundation of human relationships.

In summary, the Holy Quran defines the faithful community based on unity, love, responsibility, and purposeful cooperation, which can serve as a model for spiritual organizations.

Table 6 - Comparison of Fry's Model and the Quran Regarding Membership

Feature	Fry's Model	The Quran
Definition of Membership	Membership is a dimension of spiritual survival that provides the individual with an awareness of being understood and valued within a group.	Membership and belonging, in the form of faith-based brotherhood, denote an affiliation with the organization that is grounded in both

[36]. ﴿وَأَعْتَصِمُواْ بِحَبْلِ ٱللَّهِ جَمِيعا وَلَا تَفَرَّقُواْ...﴾ (آل عمران/١٠٣)

"Hold fast, all together, to Allah's cord, and do not be divided [into sects]" (Quran 3:103)

[37]. ﴿... وَتَعَاوَنُواْ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ وَلَا تَعَاوَنُواْ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ...﴾ (المائده/٢)

"…Cooperate in piety and God wariness, but do not cooperate in sin and aggression…" (Quran 5:2)

[38]. ﴿وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ﴾ (التوبه/٧١)

"But the faithful, men and women, are comrades of one another: they bid what is right and forbid what is wrong" (Quran 9:71)

[39]. ﴿وَمِنْ ءَايَٰتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجا لِّتَسْكُنُوٓاْ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّة وَرَحْمَةً...﴾ (الروم/٢١)

"And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you" (Quran 30:21)

	(Fry 2005, 839)	social and spiritual responsibility. (Quran 49:10; 9:71)
Core Concept	awareness of being understood and appreciated. (Fry 2005, 839)	Faith-based brotherhood and a sense of responsibility toward others for mutual reform and support. (Quran 49:10; 9:71)
Participation and Cooperation	Emphasizes active participation and cooperation among members to achieve common vision. (Fry 2005, 839)	Emphasis on cooperation to resolve conflicts and disputes and improve relationships among members of the organization. (Quran 49:10)
Emphasis on Solidarity	Emphasis on distancing from self-centeredness and creating emotional connection. (Fry 2005, 839)	Emphasis on solidarity and resolving disputes to maintain social well-being and collective faith. (Quran 3:103)
Relationship Among Members	A relationship based on understanding, value, affection, and shared purpose. (Fry 2005, 839)	Members should feel a sense of belonging and affection toward one another, participate in collective affairs, and avoid being indifferent to each other. (Quran 5:2; 30:21)

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In Fry's model of spiritual leadership, the element of membership and belonging is primarily grounded in collaboration and solidarity toward shared spiritual goals. In contrast, the perspective of the Noble Quran places emphasis not only on solidarity but also on the moral and social responsibilities that ensure the preservation of healthy relationships and the resolution of conflicts. The Noble Quran underscores that Muslims, as members of a faith-based brotherhood, are duty-bound to actively engage in reconciliation efforts when disputes arise. They are expected to fulfill their fraternal obligations and must not remain indifferent to one another's conditions or problems.

In Fry's model, the sense of organizational belonging is fostered through Altruistic Love and a culture of kindness. The Quran also supports this concept but articulates it more profoundly, seeing true belonging as stemming from faith and attachment to God. The Quran further emphasizes cooperation in good deeds, mutual goodwill, and relationships founded on love and mercy. Therefore, both Fry's model and the teachings of the Quran highlight the importance of love, cooperation, and mutual support; however, the Quran frames this relationship not only as emotional but also as grounded in duty and responsibility.

6. Organizational Commitment

In Fry's model, organizational commitment goes beyond job duties and responsibilities, encompassing faith and hope in the organization's goals, a sense of belonging to the organization, and continuous efforts toward progress. This commitment directly impacts the productivity and efficiency of the organization, motivating members to feel responsible for enhancing performance and achieving the long-term goals of the organization.

The Holy Quran stresses the obligation of fulfilling covenants and promises, and expresses reproach toward those who neglect them. Several

verses highlight this, including: *Āl ʿImrān* (3:76),[40] *Al-Naḥl* (16:91),[41] *Al-Tawbah* (9:111),[42] *Al-Māʾidah* (5:1),[43] *Al-Aḥzāb* (33:23),[44] *Al-Fatḥ* (48:10),[45] *Yā Sīn* (36:60),[46] and *Al-Raʿd* (13:20),[47] all of which emphasize the significance and necessity of honoring commitments.

Verse 20 of *Sūrat al-Raʿd* refers to loyalty to the covenant with God. Ayatullah Makārim Shīrāzī views this covenant as broad in scope, encompassing innate (*fiṭrī*), rational (*ʿaqlī*), religious (*sharʿī*), and even interpersonal or human agreements. Loyalty to each of these types of

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[40]. ﴿بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ﴾ (آل عمران/٧٦)

"Yes, whoever fulfills his commitments and is wary of Allah, Allah indeed loves the God wary" (Quran 3:76)

[41]. ﴿وَأَوْفُواْ بِعَهْدِ ٱللَّهِ إِذَا عَٰهَدتُّمْ...﴾ (النحل/٩١)

"Fulfill Allah's covenant when you pledge" (Quran 16:91)

[42]. ﴿...وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ ٱللَّهِ فَٱسْتَبْشِرُواْ بِبَيْعِكُمُ ٱلَّذِي بَايَعْتُم بِهِ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾ (التوبه/١١١)

"And who is truer to his promise than Allah? So rejoice in the bargain you have made with Him, and that is the great success" (Quran 9:111)

[43]. ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوْفُواْ بِٱلْعُقُودِ...﴾ (المائده/١)

"O you who have faith! Keep your agreements…" (Quran 5:1)

[44]. ﴿مِنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيْهِ...﴾ (الأحزاب/٢٣)

"Among the faithful are men who fulfill what they have pledged to Allah …" (Quran 33:23)

[45]. ﴿... وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾ (الفتح/١٠)

"…and whoever fulfills the covenant he has made with Allah, He will give him a great reward" (Quran 48:10)

[46]. ﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِيٓ ءَادَمَ أَن لَّا تَعْبُدُواْ ٱلشَّيْطَٰنَ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ﴾ (يس/٦٠)

"Did I not exhort you, O children of Adam, saying, Do not worship Satan. He is indeed your manifest enemy" (Quran 36:60)

[47]. ﴿ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ﴾ (الرعد/٢٠)

"Those who fulfill Allah's covenant and do not break the pledge solemnly made" (Quran 13:20)

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covenants is regarded as part of the divine covenant and must be honored and upheld accordingly (Makārim Shīrāzī 1995, 10:184).

This verse, by emphasizing loyalty to the divine covenant, provides a foundation for explaining organizational commitment from an Islamic perspective. According to Ayatullah Makārim Shīrāzī's interpretation, the divine commitment encompasses innate, rational, religious, and human dimensions, which can also be generalized to the organizational environment.

In an organizational setting, this commitment means adhering to ethical principles, being responsible, collaborating effectively, and remaining loyal to shared values. Professional ethics, performing tasks with integrity, working toward common goals, and supporting colleagues are manifestations of this loyalty.

From the Quran's perspective, commitment to the divine covenant is not only an individual responsibility but also a social duty that emphasizes empathy, respect, and mutual support in work and organizational relationships. This perspective forms the foundation for an organization that is committed, cohesive, and ethically driven.

In a hadith from Imam Jaʿfar al-Ṣadiq (a) in *Tafsīr al-Burhān*, explaining verse 20 of *Sūrat al-Raʿd*, he identified the bond with the *Ahl al-Bayt* (a) as one of the most significant examples of this verse. He further added that this concept could also encompass relationships with relatives and fellow believers[48] (Baḥrānī 1995, 3:245). These bonds help strengthen unity

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48. عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ ، عَنِ ابْنِ فَضَّالٍ ، عَنِ ابْنِ بُكَيْرٍ ، عَنْ عُمَرَ بْنِ يَزِيدَ ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ﷺ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ ؟ قَالَ: «نَزَلَتْ فِي رَحِمِ آلِ مُحَمَّدٍ ﷺ وَ قَدْ تَكُونُ فِي قَرَابَتِكَ». (بحرانی، ۱۴۱۵ق، ۳: ۲۴۵)

From several of our companions, from Aḥmad ibn Abī ʿAbd Allāh, from Ibn Faḍḍāl, from Ibn Bukayr, from ʿUmar ibn Yazīd, who said :I said to Abū ʿAbd Allāh (a): "Those who maintain what Allah has commanded to be joined — who are they "? He (a) replied: "It was revealed concerning the kinship of the family of Muḥammad (a), and it may also apply to your own relatives."

within the Islamic community and foster love and mercy among individuals, thereby enhancing commitment among them.

Table 7 - Comparison of Fry's Model and the Quran on Organizational Commitment

Topic	Fry's Model	The Noble Quran
Basis of Commitment	based on the values of altruistic love (Fry 2003, 714)	Adherence to the divine covenant, including natural, rational, and religious covenants. (Quran 3:76; 13:20; 5:1)
Starting Point of Commitment	sense of calling and membership (Fry 2003, 714)	Commitment to the divine covenant, which entails responsibility toward others and adherence to moral principles. (Quran 16:91)
Scope of Application	Staying in the organization, loyalty and dependence on it (Fry 2003, 714)	Encompasses all aspects of individual and social life, including work, family, and public relations. (Quran 9:111)
Outcome of Commitment	Increasing productivity, organizational efficiency, and continuous progress. (Fry 2003, 714)	Loyalty and fulfilling duties and responsibilities with a divine intention, while collaborating in the path of truth and piety.

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		(Quran 33:23; 36:60)
Motivational Factor	Primary motivation: sense of purpose, hope, and faith in the organizational vision. (Fry 2003, 714)	Primary motivation: seeking God's pleasure and fulfilling duties as an act of worship. (Quran 48:10)

Organizational commitment in both the Quran and Fry's model emphasizes loyalty and striving to achieve goals, yet there are fundamental differences in their foundations, scope, and motivations. The Quran links commitment to lofty and divine values, whereas Fry's model limits it to organizational vision and productivity. This distinction suggests that the Quranic model of organizational commitment can complement Fry's model by adding ethical and divine dimensions, offering a more comprehensive approach.

Comparative Analysis of Fry's Spiritual Leadership Model and the Quranic Teachings

A comparison between Fry's model of spiritual leadership and the teachings of the Noble Quran reveals that both emphasize the importance of spirituality in leadership. However, Fry's model primarily focuses on the psychological impacts of spirituality within organizations, whereas the Noble Quran presents spirituality as a path to servitude to Allah and the realization of monotheistic values. These differences are evident in the analysis of the respective models.

These differences can be seen in the analysis of the models.

1. **Vision**: Fry's model views vision within the context of the organization and material goals, whereas the Quran defines it based on divine values and servitude to God.

2. **Altruistic Love**: The Quran associates love with social justice and human dignity, while Fry's model focuses more on emotional and human aspects of relationships.

3. **Hope and Faith**: In Fry's model, hope arises from human effort and organizational goals, whereas the Quran sees faith in God and reliance on Him as the main source of hope.

4. **Meaning/calling**: Fry's model perceives the meaning of life in personal satisfaction and serving others, whereas the Quran finds the meaning of work in worshiping God and fulfilling divine responsibilities.

5. **Membership**: Fry's model creates a sense of belonging through cooperation and love, while the Quran links it to faith and religious responsibilities.

6. **Organizational Commitment**: Fry's model ties commitment to organizational vision and productivity, while the Quran associates it with divine values and religious moral duties.

Conceptual Model of Spiritual Leadership from the Perspective of the Quran

Based on the teachings of the Quran, a conceptual model for spiritual leadership can be presented, encompassing the following elements:

1. **Divine Vision**: The leader must align their vision with divine values and servitude to God.
2. **Divine Love and Mercy**: Human relationships should be based on love, justice, and human dignity.
3. **Faith in God and reliance upon Him**: The leader should introduce faith in God as the source of power and hope.
4. **Purposefulness in the Divine Path**: All actions and decisions should be aimed at achieving God's pleasure.
5. **Membership and Faith-Based Responsibility**: A sense of belonging within the organization should be strengthened through moral and religious duties.

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6. **Divine Commitment**: Commitment in work should extend beyond organizational goals, aligning with divine values.

Innovation and Differences between the Quranic Model and the Fry Model

1. **Divine Foundation vs. Human Foundation**: The Quranic model of spiritual leadership emphasizes divine principles and monotheistic values, while Fry's model primarily relies on psychological and humanistic foundations.
2. **Religion and Spirituality Connection**: The Quranic model does not separate religion from spirituality, whereas Fry's model treats spirituality as an independent connection with a higher power.
3. **Social and Faith-based Responsibility**: In the Quranic model, membership and belonging are not only tied to a sense of solidarity but also to religious and social responsibilities.
4. **Ultimate Goal**: Fry's model views the goal of spirituality as creating meaning in work and enhancing productivity, while the Quranic model sets the ultimate goal as servitude to God and achieving His pleasure.

These differences indicate that the Quranic model of spiritual leadership offers a more comprehensive and profound approach. It not only contributes to improving organizational performance but also focuses on the spiritual and ethical development of individuals.

Conclusion

The results of this study indicate that Louis Fry's "Spiritual Leadership" model, with its emphasis on concepts such as vision, altruistic Love, hope, faith, meaning, membership, and organizational commitment, holds significant potential for enhancing productivity, job satisfaction, and organizational cohesion. However, evaluating this model from the perspective of Quranic teachings reveals that the Quranic approach not only emphasizes material and social aspects but also comprehensively encompasses spiritual and divine dimensions.

One of the key differences between the Quranic perspective and Fry's model is their approach to the relationship between spirituality and religion. Fry defines spirituality as a concept separate from religion, limiting it to individual satisfaction and a sense of meaning in life. In contrast, from the Quranic viewpoint, spirituality is inherently linked to faith in God and is inseparable from religion. The Quran effectively portrays this deep connection, believing that spiritual elevation is only achievable through connection with God and following the path of religion.

The principles of spiritual leadership in the Quran are founded on monotheism, human dignity, justice, and ethical values, with the ultimate goal of spiritual elevation and attaining divine satisfaction. Aligning Fry's model with Quranic teachings reveals that while this model focuses on the spiritual needs of employees, it does not fully align with a comprehensive view of the relationship between humanity, God, self, and society. In this regard, the Quran offers complementary principles and strategies that can enhance Fry's model and contribute to the development of more holistic management theories.

Based on the findings of this study, it is suggested that contemporary management models, including Fry's spiritual leadership model, need to be revised and integrated with Quranic teachings to better align with the values and culture of Islamic organizations. This integration can offer a divine perspective, deepen ethical and spiritual values, and strengthen the spirit of service and justice, creating a more localized and effective framework for organizational management.

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