



Analysis of Dimensions of Organizational Justice Base on Teachings of Nahj among Fakor Company`s employees of Isfahan

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Abstract: Justice and its implementation are the most important and the best categories of human life - faith in the thought of Imam Ali (peace be upon him). so that, except in the light of pervasive justice, explaining the faith, safety and bliss correctly is not possible and human life, faith is unsubstantial and also Health and integrity of the society, politics, government, management, economics and other circles not exist. Since the Nahj as the most Precious set of doctrines of Imam Ali (peace be upon him) is known to Solving the understanding of justice and Teacher pervasive justice⁴in this paper concept of justice dimensions based on teachings of Imam Ali (peace be upon him) is studied. The study population included 400 employees of Fakor Company, that 80 of them were selected as sample. Tools for data collection organizational justice scholar made questionnaire that it's face and structural validity was tested and reliability was calculated by Cronbach's alpha (96/0). Data analysis was performed by SPSS and Amos software. The results of Pearson correlation test show positive and significant relationship between dimensions of organizational justice including distributive justice, procedural, interpersonal and informational and organizational justice the view of Nahj teachings among employees. In review of relationship between demographic variables and organizational dimensions of organizational justice, there is significant relationship between age, education, work experience, type of organizational activity and organizational grade to the dimensions of organizational justice including distributive justice, procedural, interpersonal and informational.

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Keywords: organizational justice, distributive justice, procedural justice, interactional justice, teachings of Nahj.

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1. Introduction

Discussion of issues of justice and equity in Islamic culture is wide and far-reaching. In the Qur'an, the holy book, everything from monotheism to resurrection, from prophecy to pontificate and from individual aspirations to the purpose of social, all and all are based on justice. Justice in the Qur'an is alongside monotheism, bases resurrection, and the canonization of prophecy, authority and leadership philosophy, the standard of perfection of the individual and community well-being scale. (motahari, 2010).

Unlike the social contract theory that considers justice necessary as bitter and unpleasant drug to social relief and escape from social deadlock, justice is beautiful, attractive and likeable in Imam Ali's (peace be upon him) explanation. He said: "justice made policy beautiful and stable and made citizen perseverance and made Privacy management magnificence and beauty" (Khansari, 1983: 375).

Perceived injustice has detrimental effects on the morale of the work group, because human resources efforts and employee motivation are overshadowed. People who feel the injustice they are more likely to leave the organization or show low levels of organizational commitment or even they might start abnormal behaviors such as revenge (Bos, 2001). Injustice and unfair distribution of the achievements and outcomes cause declining employee morale and work effort in their spirit (Javadian et al. 2008). Studies in the field of organizational justice done in Iran have little survey on the status and impact of organizational justice from religious views. Currently, most major indices in this area, by researchers in Western countries, especially the United States of America are provided. However, almost all of the major theories of leadership and about 98% of the experimental work that is existed have American features (Jafary et al. 2009).

This research aims to analyze the dimensions of organizational justice based on the teachings of Nahjand it's sample was selected from among employees in Fakor Company. This paper at first describes the concept of organizational justice and it's literature offered. Then expressing how to formulate questions and more the conceptual model is presented. At the end, the test questions, conclusions, and recommendations expressed.

2. Literature

2.1 Alavi¹Justice

"Government Alavi is government justice" this is one highlight of the Imam Ali's government. Brightness of the Imam's name and work and his

government in history is because of insistence on these principles. His name and justice are two sides of one coin and government Alavi are restatement of justice Alavi. Imam Ali (peace be upon him) was killed for justice and government Alavi is alive because of justice. Can be brave that all the officials and all the aspects and dimensions consider Imam Ali (peace be upon him) and discussed in his glorious life go back to the fact of justice and fairness. Even, issues such as the economy, government and policies and also issues beyond nature, such as virtue, morality and worship, all and all, are about the necessity of adjudication, justice revival and justice in society. Accuracy of the claim is go deep and comprehensive, relevant and inclusive of two hundred and thirty-nine sermons and seventy-eight letters and four hundred and seventy-two-word quote existent in Nahj and sixteen thousand words of wisdom in Ghorarolhekam and one hundred and fifty-one meditation and prayer in the Scriptures Alawiya and the other words that Imam expressed (Molana, 2009).

Justice has four dimensions in Imam Ali's perspective that two of them are theoretical and focus on the inside of man. Two other dimensions are practical and focus on the external factors. As he said: "Justice has four branch: deep understanding, Specific knowledge, good judgment and being steadfast in patience" (Shahidi, 1992: 346). Justice is obligatory on every person and if he does not, he oppresses its own right and others. Because of not giving right to owner or it has not done in a timely manner. Mercy is the value of human virtue that is desirable. But his response to the question, which of justice and mercy is better? Was: "Justice arranges everything as it should be and mercy get things out of the place. Justice has a policy to benefit all and mercy has a policy to benefit some specific. So justice is more honorable and virtuous" (Shahidi, 1992: 440). He considers justice as salvation and dignity, top virtues, best character and top grace (Ghazvini, 1992). He also said it is familiar with people and it's observing causes increased the blessings. According to him the essence and the core of faith is justice and all goodness come from it. As he said justice is governance criteria. And justice is the strongest foundation in the system society. The God put justice as strength of people's lives until keep them away from Injustice, turmoil and guilty. And laws and rulings would performed by justice. He explained that the best policy and governance is type based on justice. And discipline of the political system and people require justice. As he said the best thing for governors is performing justice and it

¹ Justice Based on Imam Ali's Opinion

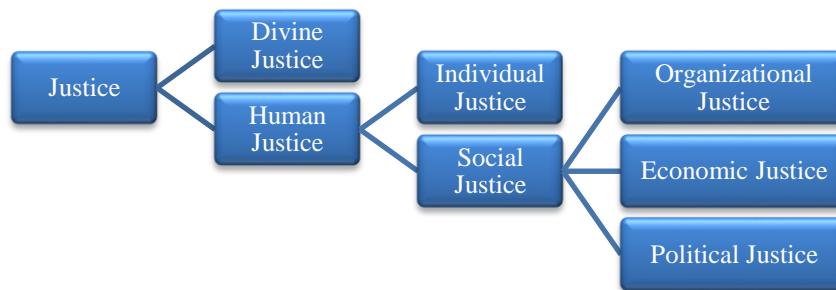
follows interest of people, interest of people would not appear unless being far from Wrath of governors (Alizadehasl, 2010).

2.2 Kinds of Justice

In an overall classification, justice can be divided into two types, divine and humanity. Divine justice means what is possible to be, would comply with the eligibility and show mercy towards them. It means each existent by any degree of eligibility could receipts mercy and injustice means prohibition of grace which deserves (Jamshidi, 2001). Humanity justice can be divided into two types of individual justice and social justice. Individual justice is something in ethics that is expressed about forces into four parts: wisdom, agent, lust and temper. Social justice is about human interactions with the environment and the objects. This type of justice is concerned about human rights and rights community relations. The basis of social justice is rights that humans just

because they are members of the community have it. Social justice is social and political dimensions of human and individual justice. In other words, social justice is imagine full justice within the community and voluntary human subjects that it's examples can be seen in the context of interactions between social, republican, adopt and implement legislation, develop and manage systems and parties, regulation, trading, manufacturing, services, distribution, consumption, legitimacy, participation, supervision, guidance and education. So, social justice is the same as distributive justice. But in Islamic meaning it is wider and has various dimensions of political, economic, cultural, education and legal and judicial, also it does not include in the distribution of power and wealth merely (Jamshidi, 2001). Accordingly, the dimensions of justice provided schematically in Figure 1.

Figure1. Figure Justice, researcher (2012)



2.3 Western Studies of Organizational Justice

Employees' perceptions of fairness and their response to the justice have been referred to as organizational justice in extensive research (Li and Cropanzano, 2009). Justice or fairness is a very important issue for managers and employees because justice is the "opposite parts together and a stable social structure, shall be established." (Konovsky, 2000: 489). Findings from extensive research over the past several decades show the role of justice in the workplace (Miller et al. 2011). For example, the results of an extensive analysis of 183 studies published between 1975 and 1999 indicate that the perceived fairness in organization and organizational outcomes such as job satisfaction, organizational commitment, strength assessment and citizenship behavior have significant relationship (Colquitt et al. 2001). In an extensive review of 190 studies, the results indicate that the structure of organizational justice and organizational outcomes has significant relationship

too and organizational justice and Incompatible working behavior have negative relationship and organizational justice commitment have positive relationship (Cohen-Charash and Spector, 2001). According to studies it can be concluded that organizational justice divide into three dimensions: distributive justice, procedural justice and interactional justice. Interactional justice is separated into the two components interpersonal justice and informational justice. In continue, the role of Justice of the Nahj view and different aspects of justice based on concepts derived from Nahj has been investigated.

2.4 Distributive Justice

Initial studies about organizational justice were focused on distributive justice. Distributive justice is based on the equality theory of Adams (1965). According to equity theory, a person looks other people who are equal in terms of status, and he calculates received inputs and outputs, then he compares this ratio with others. According to this

theory, equations are times when the ratio of input to output (income) he received is the same as reference group. On the other hand, inequality is perceived when one inequality ratio of the input - output between individuals and other references will be found. This leads to a sense of injustice experienced by both sides and they would try to solve this inequality. Both sides would enforce psychological or behavioral reactions to remedy unfairness of the situation (Ponnu and Chuah, 2010). They may lead to behavioral changes that increase or decrease the input or the change in

output is received (eg change of job performance). In addition, individuals may also have a psychological response to changes in their ratio of input - output in front of reference (Greenberg, 1990). Distributive justice is related to work outcomes such as pay satisfaction, job satisfaction, organizational commitment and trust in the organization (Ponnu and Chuah, 2010). Dimension of distributive justice based on the teachings of Nahj are shown Table 1. On the table, case attributable of Nahj is given in front of each dimension.

Table1. Distributive Justice Dimensions Based on the Teachings of Nahj

Variable	Tales of the Questionnaire	Questions	Source
Distributive Justice	Comprehensive discussion of justice	13	letter 53, Passages 20,21, section4, People-oriented and right-oriented 569
	Righteous is not equal wicked	14	letter 53, Passages 34,35, section7, principles of leaders of social relations571
	Give the rights of rightful	15	letter 53, Passages128,129, section10, ethic of leadership by relatives 587
	Reform of all classes and groups	16	letter 53, Passages41,42,43,49, section8, cognition various social strata573
	Performance appraisal	1718	letter 53, Passages61.62, section8, cognition various social strata575, 577
	Fair and adequate salaries to employees	19	letter 53, Passage74,75, section8, cognition various social strata579
	Balance the rights and mission	20	letter 53, Passage71,72, section8, cognition various social strata577
	Be allocated an equal share of public funds	21	letter 53, Passage149,150, section12, Precautions 591

According to the literature, the first hypothesis of this research is expressed as follows:

H₁: There is a significant positive relationship between distributive justice and organizational justice, among employees based on teachings of Nahj.

Procedural Justice

Procedural justice was introduced by Thibaut and Walker (1975). Those are who work on the fairness of the procedure and business processes according to the legal procedures. Leventhal et al. (1980) stated the procedure, when it can be considered fairly that match six following criteria:

Accuracy- Need to gather the correct and right information and apply for a decision making process.

Consistency- Ways of working must be temporary and impersonal and should guarantee a similar confrontation between members of the organization at all times.

Ethical- Ways of working should follow the Moral Standards.

Correctable- This procedure means corrects flawed decisions in any position.

Free from bias- Third party may not have a vested interest in the special revenue or decisions should not be based on personal interests.

Representations- Procedures must insure that all affected parties so that everyone has the opportunity to express their views and concerns (Ponnu and Chuah, 2010).

Folger and Konovsky (1989) supported six criteria to perceived procedural justice. They do a survey to find the effect of distributive and procedural justice on the responses of 217 employees of assembly line planning in a factory regarding decisions of increasing salary. Respondents were asked to answer and judge the questions in the survey about distributive justice and procedural justice, organizational commitment, pay satisfaction, trust of supervisors and percentage increase in salary. The results showed that perceptions about procedures used in estimating the premium have a unique role in organizational commitment and trust in the supervisor. In other

words, salary assessment procedures would enhance organizational commitment and trust in the supervisor when it applies anytime between individuals continually (adaptation), be free from prejudice, using the right information and having a system that is able to correct errors and compliance

with organizational standards and taking into account the views of employees in this area (Folger and Konovsky, 1989).

According to the teachings of Nahj, set of procedural justice and its reliable sources is presented in the following table.

Table2. Procedural Justice Dimensions Based on the Teachings of Nahj

Variable	Tales of the Questionnaire	Questions	Source
Procedural Justice	Carefully collect information in order to decide	1,2	Wisdom220,p675 - letter 53, Passages 75,76, section8, cognition various social strata579
	Adaptation and use of non-personal method	3,4,5	letter 59,p597 - letter 53, Passages 128,129, section10, ethic of leadership by relatives 587- letter 53, Passages149,150, section12, Precautions 591
	Ethical standards	22,47	
	Possible to correct flawed decisions in any situation and accept the rights	6,7	Sermon 216, , Passages23,24, section3, Healthy relationships between people and leaders 445 - letter 53, Passages121 to131, section10,ethic of leadership by relatives 587
	Be free from any bias and self-interest decisions	8,9,10,11	Wisdom437, p735 - Sermon 15,p59 - letter 53, Passages16,19, section3, Abstain from pride and selfishness 569
	Equal opportunity for all people and groups	12	letter 53, Passage109 to 113, section8, cognition various social strata 583

According to the literature, the second hypothesis of this research is expressed as follows:

H₂: There is a significant positive relationship between procedural justice and organizational justice among employees based on teachings of Nahj.

2.5 Interactional Justice

Interactional justice focuses on quality of attitudes and behaviors of individuals that they received in the process of implementing procedures. Interactional justice exists when decision makers treat people with respect and sensitivity, and they gather reasons to make a decision. Bies and Moag (1986) introduced the third dimension of organizational justice as Interactional Justice to review aspects of social justice. In accordance with the findings of Bies and Moag, interactive justice includes two following elements:

Informative Justice: Are the main reasons for the decisions of resource allocation, clear, crisp, honest and described enough to those who are affected by these decisions.

Interpersonal Justice: Do those who are responsible for implementing decisions, treat others respectfully? (Jawaharr,2010)

Greenberg (1994) has shown that interpersonal justice changes response to the results of decisions, it is because of the sensitivity of the supervisor's attitude toward employees that makes employees feel better about the unintended consequences. Informational justice changes response of procedures and provides information needed to assess the structural aspects of the processes (Colquitt, 2001).

According to the teachings of Nahj, set of interactional justice and its reliable sources is presented in the following table.

Table3. Interactive Dimensions Based on the Teachings of Nahj

Variable	Tales of the Questionnaire	Questions	Source		
Interactional Justice	Interpersonal Justice	Faith, fear of God and the pay attention to lawful and unlawful	22, 23	letter 53, Passages 2,3,4, section1, the necessity of breeding 567 and Passages7,8	
		Behaving with compassion and respect for their subordinates	24	letter 53, Passages 8,9, section2, ethic of leadership 567- letter 53, Passages54 to 59, section 8, cognition various social strata575	
		Avoidance of arbitrariness and lack of flexibility in the implementation of governmental rules	25	letter 53, Passages71,72, section8, cognition various social strata577 - letter 53, Passages35 to 37, section7, principles of leaders of social relations571- letter 53, Passages 13,14, section2, ethic of leadership 567,568	
		Affability and equality in Respectful dealing with subordinates	26, 27	Letter46 , page 559	
		Being accountable and no thidden from subordinates' view	28, 29	letter 53, Passages121 to123, section9,specific ethic of leadership585	
		Anger and language control	30, 31	letter 53, Passage40, section12, Precautions 591	
		Consultation within tellectuals	32	letter 53, Passage40, section7, principles of leaders of social relations573 - letter 53, Passage 27,28, section6, Consult in right place 571	
		Appreciation of subordinates' valuable services	33	letter 53, Passages59,60, section8, cognition various social strata575	
		Avoidance of egotisticalandflattery	34, 35	letter 53, Passage33, section7, principles of leaders of social relations571 - letter 53, Passage 145, section12, Precautions 589	
		Hidehiddendefects subordinates and correction of obvious errors	36	letter 53, Passage 24,25, section5, Privacy necessity 569	
		Tolerance and Patience in establishing justice inorganization	37, 38	Wisdom 176, p667- letter 53, Passages112, section8, cognition various social strata584- letter 53, Passages128,129, section10, ethic of leadership by relatives 587- Wisdom 153, p665	
		Attention to disadvantaged and subordinates	39	letter 53, Passages104 to106, section8, cognition various social strata583	
		Discipline at work	40	letter 53, Passages148, section12, Precautions 591 - letter 53, Passages115, section9,specific ethic of leadership585	
		Forgiveness and Pardon for Personnel error	41	letter 53, Passages 9,13, section2, ethic of leadership 567	
		Avoidance of placing grace and break convention	42,43	letter 53, Passages146,147, section12, Precautions 589,591	
		Bailment	46	letter 26, Passage 7, p509 –Ghorarolhekam, cover4, p47- letter40, p547	
		Have a simple living and Avoidance of living aristocratic	47	Word 209, Passage 4- kafi cover1 p 410- letter 45, Passages 4,6 p 553	
		Informative Justice	Reduce communication barriers and have open communication inorganization	48	letter 53, Passages109 to112, section8, cognition various social strata583
			Eliminateambiguities in thecommunications	49	- letter 53, Passages129,131, section10, ethic of leadership by relatives 587
	Honestyin thecommunications		50	Sermon 200, p423	

According to the literature, the third and fourth hypotheses presented in this study are:

H₃: there is a significant relationship between organizational justice and interpersonal justice, among employees, based on teachings of Nahj.

H4: there is a significant relationship between organizational justice and information justice among employees, based on teachings of Nahj.

3. Sample and procedure

Information about the research literature has been collected by papers, books, journals and theses and original data were collected by using the questionnaire that made by researcher, based on teachings of Nahj (with Alpha 96/0 and survey the face and structural validity). The survey questions were scored on a five-point Likert type scale for each of the measures to ease survey data in terms of response format. Anchors ranging from 1 = strongly disagree to 5 = strongly agree were used to measure the following constructs. The population of this study is all 400 employees of the Fakor Company. The kind of sampling in this study is simple random

that first with pilot study of population, estimated prototype variance and using Cochran formula, a sample size of population was determined 80 person. Then SPSS and Amos software was used in order to analysis data obtained from the questionnaires.

4. Data Analysis and Results

4.1 Results Descriptive Statistics

In this study, the descriptive statistics were used to examine the characteristics of the sample. The results of descriptive statistics are summarized in Table 4.

Table 4, Sample characteristics

Gender		Position		Age		Tenure		Education	
Male	100.0	Manager	27.5	20-25	11.3	5 or less	56.3	Non-college	3.8
Female	0.0	Expert	60.0	26-30	41.3	5-10	22.5	College	or above 96.3
		Employee	12.5	31-35	25.0	11-15	13.8		
				36-40	13.8	16-20	3.8		
				41-45	7.5	21-25	3.8		
				46-50	0.0	Above 25	0.0		
				Above 5	1.3				

4.2 Structural Model

After reviewing the literature and factors that impact on organizational justice and formulate

research hypotheses, the structural equation modeling research were presented and then the suitability of the model fit indices are presented in Table 2.

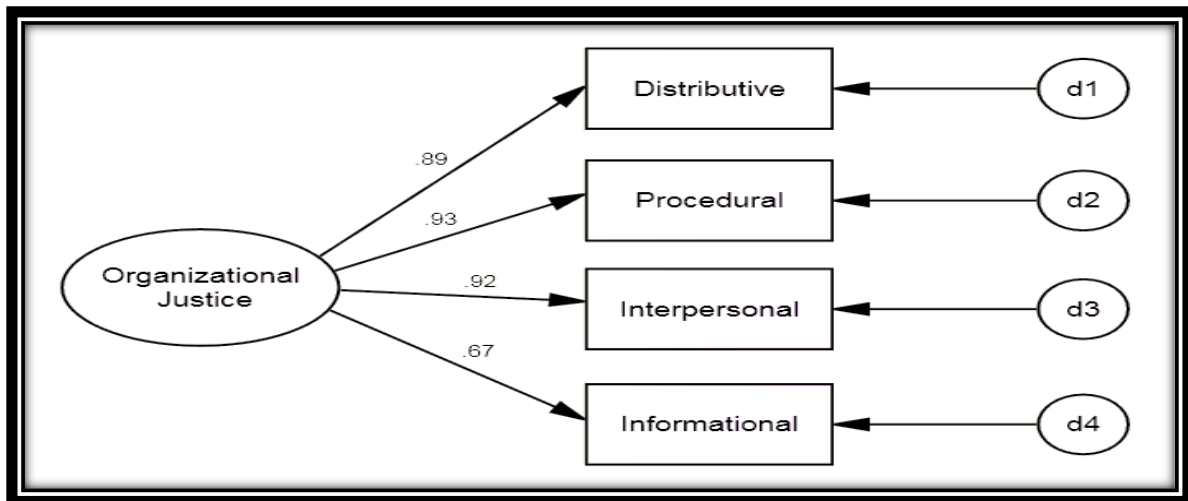


Figure 2, Model of Organizational Justice

Table 2, Indices of measure organizational justice model

Index	CMIN	CMIN/DF	CFI	LI	FI	FI	FI	FI	RMSEA	
Proportion	1.00	0.50	0.61	1.00	1.00	1.00	0.99	0.99	0.99	0.00
	✓	✓								✓

For be reasonable the index, it is better: CMIN>0.05, CMIN/DF<3, P>0.05, CFI>0.90, TLI >0.90, IFI>0.90, RFI>0.90, NFI>0.90, GFI>0.95, RMSEA<0.1

Based on model fit Indices that are given in Table 1, the structural equation model that is developed to this study has scientific validity. In continues we will examine research hypotheses.

4.3 Test research hypotheses

Pearson correlation analysis was used in order to test the research hypotheses:

H₁: There is a significant positive relationship between distributive justice and organizational justice, among employees based on teachings of Nahj.

H₂: There is a significant positive relationship between procedural justice and organizational justice among employees based on teachings of Nahj.

H₃: There is a significant positive relationship between interpersonal justice and organizational

justice, among employees, based on teachings of Nahj.

H₄: There is a significant positive relationship between informational justice and organizational justice among employees based on teachings of Nahj.

The results obtainedof all ofhypothesis, by using the Pearson correlation testwith 99/0 confidence level, shows the Errorestimate of this hypothesis is 0.00. Then rejection of the H₀ hypothesisand accept the relationships. Table I, shows the result:

Table I. Mean, standard deviations, and correlations

	M	S	1	2	3	4	5
	D						
Distributive Justice Sig. (2-tailed)	2.453	0.562	1				
Proceduraljustice Sig. (2-tailed)	2.466	0.712	0.938**	1			
Interpersonaljustice Sig. (2-tailed)	2.901	0.642	0.977**	0.822**	1		
Informational Justice Sig. (2-tailed)	2.650	0.636	0.622**	0.631**	0.598**	1	
Organizational Justice Sig. (2-tailed)	2.710	0.602	0.894**	0.938**	0.977**	0.680**	1

** . Correlation is significant at the 0.01 level (2-tailed).

4.4 Other finding

In this section, using data obtained in order to test study questions. Statistical hypothesis are used for testing all questions are as follows:

H₀: In confidence level95/0, average score of replies, is higher than 3.

H₁: In confidence level 95/0, averages core of replies is lower or equal to 3.

Table 3, One-Sample Test

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Distributive	39.044	79	.000	2.45313	2.3281	2.5782
Procedural	31.026	79	.000	2.46591	2.3077	2.6241
Interpersonal	40.420	79	.000	2.90144	2.7586	3.0443

Table 3, One-Sample Test

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Distributive	39.044	79	.000	2.45313	2.3281	2.5782
Procedural	31.026	79	.000	2.46591	2.3077	2.6241
Interpersonal	40.420	79	.000	2.90144	2.7586	3.0443
Informational	37.255	79	.000	2.65000	2.5084	2.7916

According to findings from the above table, average of individual justice, is higher than other in this company, and in the next ranking the informational, procedural and distributive justice. And according to statistical assumptions of fired by default, assuming H_0 is accepted.

In continues investigate therelationship between demo graphic variablesand organizational justice components including, procedural, distributive, interpersonal and informational justice.

Statistical hypothesis are used for these tests are as follows:

$$H_0 = \mu_1 = \mu_2 = \mu_3 = \mu_4$$

Assumed H_1 is expressed as there are significant differences in the mean of the responses to the components of organizational justice among employees of Fakor Company and assumed H_0 is expressedagainstassumed H_1 . Summary results of thistestare shown in Table 7.

At least

Table 7.F-test statisticalresultsaboutthe relationship betweeneducation levels.

		Sum of Squares	df	Mean Square	F	Sig.
Distributive	Between Groups	.074		.025	.076	.973
	Within Groups	24.875	6	.327		
	Total	24.949	9			
Procedural	Between Groups	.293		.098	.187	.905
	Within Groups	39.631	6	.521		
	Total	39.924	9			
Interpersonal	Between Groups	.364		.121	.287	.835
	Within Groups	32.200	6	.424		
	Total	32.565	9			
Informational	Between Groups	2.482		.827	2.131	.103
	Within Groups	29.496	6	.388		
	Total	31.978	9			

Based on the results of above table, employees in terms of the education don't have significant differences in any kind of justice. This means that education has no relationship with the perception of justice.

Table 8. F-test statisticalresultsaboutthe relationship betweenPosition& components oforganizational justice

		Sum of Squares	df	Mean Square	F	Sig.
Distributive	Between Groups	.802	2	.401	1.27	.28
	Within Groups	24.148	7	.314		
	Total	24.949	9			

Procedural	Between Groups	.670	2	.335	.657	.521
	Within Groups	39.254	77	.510		
	Total	39.924	79			
Interpersonal	Between Groups	.724	2	.362	.875	.421
	Within Groups	31.841	77	.414		
	Total	32.565	79			
Informational	Between Groups	.257	2	.129	.312	.733
	Within Groups	31.721	77	.412		
	Total	31.978	79			

Table 8, shows statistical results of the ANOVA about organizational Position with considering the factors considered in this study. This result suggests that individuals with different Position haven't significant differences in relation to any of the factors are considered.

Table 9, F-test statistical results about the relationship between age and components of organizational justice

		Sum of Squares	Df	Mean Square	F	Sig.
Distributive	Between Groups	.865	5	.173	.531	.752
	Within Groups	24.084	74	.325		
	Total	24.949	79			
Procedural	Between Groups	1.968	5	.394	.768	.576
	Within Groups	37.955	74	.513		
	Total	39.924	79			
Interpersonal	Between Groups	.498	5	.100	.230	.948
	Within Groups	32.066	74	.433		
	Total	32.565	79			
Informational	Between Groups	1.197	5	.239	.576	.718
	Within Groups	30.781	74	.416		
	Total	31.978	79			

Table 9, shows statistical results of the ANOVA about employee's age with considering the factors considered in this study. This result suggests that individuals with different age haven't significant differences in relation to any of the factors are considered.

Table 10. F-test statistical results about the relationship between tenure & components of organizational justice

		Sum of Squares	Df	Mean Square	F	Sig.
Distributive	Between Groups	.690	4	.172	.533	.712
	Within Groups	24.259	75	.323		
	Total	24.949	79			
Procedural	Between Groups	1.594	4	.399	.780	.542
	Within Groups	38.329	75	.511		
	Total	39.924	79			
Interpersonal	Between Groups	1.704	4	.426	1.035	.395
	Within Groups	30.861	75	.411		
	Total	32.565	79			
Informational	Between Groups	1.245	4	.311	.759	.555
	Within Groups	30.733	75	.410		
	Total	31.978	79			

Table 10, shows statistical results of the ANOVA about organizational tenure with considering the factors considered in this study. This result suggests that individuals with different tenure haven't significant differences in relation to any of the factors are considered.

5. Discussion and Conclusion

In this study, organizational justice component was analyzed based on the teachings of Nahj. The findings indicate that there is a significant positive relationship between dimensions of organizational justice includes distributive justice, procedural, interpersonal and informational justice and organizational justice. Appreciation of the valuable services of employees and establish a performance evaluation system that accurately evaluate employee performance and reward them according to their actual performance, will lead to improved organizational justice. Also, low levels of organization; establish an open communication system in the organization, honesty in managers' speech, and being in direct contact with their employees and to and investigate their problems, Has a positive relationship with organizational justice. Other results achieved according to dimensions of organizational justice, taken from Imam Ali's statement that is given in the text, shows that these dimensions have a positive relationship with organizational justice.

6. Suggestions

- Locate system of Wage based on the actual performance of employees that adequate and fair wages are paid to employees.
- Use of multiple techniques and methods of information collection with high reliability, in order to decisions in organization not based on incorrect information.
- Establishing ethical standards and utilization it by directors and employees, like faith and fear of God and considering the lawful and unlawful, treated with love and respect with their subordinates, avoidance of domination and lack of flexibility in implementing the law, be open and respectful dealing with subordinates, anger and language control, advice from the wise, appreciation of the subordinate's valuable services, being accountable and not hidden from subordinate's view, avoid of flattery, discipline at work, attention to disadvantaged and subordinates, honesty in the communications, have a simple living and avoidance of living aristocratic and so on.

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