



Analysis of the Features of Jihadi Management in the Second Phase of the Islamic Revolution with an Emphasis on the Intellectual System of Imam Khamenei

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ABSTRACT

Objective: To select competent managers, there must be indicators by which managers can be evaluated. Imam Khamenei defines and interprets Jihadi management as a spirit of struggle, a culture of combativeness, and conscious activism. The goal of this research is to explain the characteristics of Jihadi management based on the scholarly statements of the Supreme Leader and to present them to the country's management community to promote, apply, and implement his guidance in Islamic society. The question is: 'What are the characteristics of Jihadi management in the Second Phase of the Revolution, with an emphasis on the intellectual system of Imam Khamenei?'

Method: The hypothesis states that paying attention to the characteristics of Jihadi management in the Second Phase of the Revolution, with an emphasis on the intellectual system of Imam Khamenei, is effective. The researcher used thematic analysis to conceptualize the data obtained from the statements of Imam Khamenei.

Findings: Based on these concepts, primary themes (familiarity with the Quran and prayer, helping God's servants, firm resolve, strong will, being hardworking, vigilance, insight, not knowing day and night, following through on work, recognizing threats, the real face of the enemy) and organizing themes (divine intention, service to the people, resilience, tenacity, mujahid-like action, enlightenment, foresight, industriousness, movement combined with prudence, knowing the enemy's goal, anti-arrogance) were obtained, leading to overarching themes

Conclusion: Finally, by combining and merging similar overarching themes, five dimensions were extracted with an emphasis on Imam Khamenei's thought: "Faith and work for God, seriousness and indefatigability, insight in carrying out assigned tasks, haste combined with prudence, and enemy recognition.

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Introduction

What plays a fundamental role in the prosperity of a society is the competence and eligibility of its managers and officials. In organizations, too, the success of the organization in achieving its goals and missions is contingent on having competent and worthy managers. Therefore, the selection of qualified officials and managers deserves great attention and consideration, and criteria must be established to evaluate individuals and choose them. The criteria for evaluation in any society must, of course, be defined in accordance with that society's values and worldview. Although not all experts agree on the definition of management, and there is even disagreement on whether it is a science or an art, all of them consider management to be a human process. In other words, a successful manager, with a proper understanding of their organization, sets the best course of action towards the goal. Management is the process of designing and maintaining an environment and conditions in which individuals and groups work effectively and with motivation to achieve selected group objectives. Management is the coordination of human and material resources to achieve a goal.

Jihadi management is a product and fruit of the Islamic Revolution, and at various junctures, it has been able to compensate for the inefficiency of the bureaucratic system. Jihadi management is in fact the same as scientific management, which is based on the formulas and laws of the science of management (Eftekhari et al., 2018 AD/1397 SH: 2). Jihadi management was the art of being able and presenting a new plan that took shape with the emergence of the Islamic Revolution in Iran (Latifi & Sa'dabadi, 2014 AD/1393 SH: 99). The Supreme Leader states: "Jihadi management is the work and effort with a divine intention and based on knowledge and sagacity, in conditions of malicious pressures from global powers and in other conditions, for the continuation of the country's forward movement." (Statements of the Supreme Leader on 23/10/1392)

Jihadi management is one of the most important approaches to advancing the goals of the Islamic Revolution. Imam Khamenei considers Jihadi management to be the way to achieve the goals and objectives of the Islamic Revolution, so much so that he believes this cannot be achieved with laziness and weakness. On the other hand, the Statement of the Second Phase of the Islamic Revolution serves as a guide to achieving this goal. Given the changing generations and the various threats from the enemy to the identity, foundations, and principles of the revolution, it is necessary today, at the beginning of the Second Phase of the

Revolution, to institutionalize the engine of the revolution among different segments of society, especially teenagers and young people, and to introduce a complete and comprehensive model, a model that has unfortunately been neglected due to the influence of Western and non-Islamic models in the humanities (Alipour, 2021 AD/1400 SH: 72).

The main concern of the researcher is how the characteristics of Jihadi management from the perspective of Imam Khamenei should be presented so that it can be used by strategic managers at the national level. In other words, ‘What are the characteristics of Jihadi management that can lead to dynamism, mobility, growth, vitality, creativity, and innovation while preserving and strengthening divine and human values in society, and can serve as a guiding light for dedicated and serving managers of the sacred system of the Islamic Republic of Iran?’

Regarding the analysis of the features of Jihadi management in the Second Phase of the Islamic Revolution, no related background was found in terms of theory and research. However, the following studies have separately analyzed some of the research variables:

- The first article, "Identifying the Dimensions and Components of Jihadi Management in the Martyr Foundation of Tehran Province," by Sedigheh Tootiyan Isfahani, Hajieh Rajabi Farjad, and Gholamreza Siahpour, used a qualitative research method and mixed-method data collection in 2021 AD/1400 SH. The results showed a consensus on six components: (the spirit of self-sacrifice, double work and effort, responsibility, meritocracy, work ethic, and self-confidence). The responsibility component, with the highest average, was the most important component of Jihadi management, followed by meritocracy in second place. The self-confidence component was in third place, and finally, the double work and effort component was ranked last in importance.
- The second article, "Explaining the Jihadi Performance of Managers with Emphasis on the Holy Quran, *Nahj al-Balāghah*, and the Scholarly Statements of Ayatollah Imam Khamenei," by Majid Ahmadi and Alireza Roustaei, used a descriptive-correlational method in 2021 AD/1400 SH. The findings of this research showed that the responsibility and accountability of managers, meritocracy, and commitment to obligations, good and strong relationships between managers and employees, and needs-based supervision affect the Jihadi performance of managers.
- The third article, "Investigating the Effect of Jihadi Management on the Organizational Performance of Islamic Azad University Employees," by Seyedeh Niloufar Shamoradi and

Mojtaba Moazzami, used a descriptive-survey method in 2021 AD/1400 SH. The research results show that value-orientation, Jihadi spirit, and adaptability have a significant and positive effect on Jihadi management. Also, a reduction in conflict has a significant and positive effect on employees' organizational performance. Employee motivation has a significant and positive effect on employees' organizational performance. It was also confirmed that role clarity has a significant and positive effect on employees' organizational performance.

- The fourth article, "The Relationship of the Components of Jihadi Management in the Statements of the Supreme Leader with the Popularity of Commander Soleimani and Their Prioritization," by Afsaneh Akbari, used a descriptive-correlational Delphi research method in 2022 AD/1401 SH. The findings showed that 5 of the Jihadi management components selected by the research experts are related to Commander Soleimani's popularity. Among the multiple components of Jihadi management from the Supreme Leader's point of view in Commander Soleimani's popularity, the dimensions of service with divine intention, expertise, knowledge, and sagacity, eagerness for service and the spirit of selfless service, insight and not being oblivious to the existence of an enemy, and continuity and steadfastness in work are prioritized from first to fifth, respectively.

As can be seen, research on Jihadi management has been conducted by various researchers, but the present study specifically analyzes the features of Jihadi management in the Second Phase of the Islamic Revolution with an emphasis on the intellectual system of Imam Khamenei.

1. Theoretical and Conceptual Framework

1.1. Management

Management is the process of the effective and efficient application of material and human resources based on an accepted value system, which is carried out through planning, organizing, mobilizing resources and facilities, guiding, and controlling operations to achieve predetermined goals (Rezaeiyan, 2016 AD/1395 SH: 8). Management has a very ancient history, and a review of the history of ancient nations such as Egypt, China, Iran, Rome, and Greece shows that without precise management, it was not possible to administer the great empires in these lands (Hatami & Sarmadi, 2021 AD/1400 SH: 3). Management is a process by which individual and group efforts are coordinated to achieve a common goal (Moghadass

& Sadeghpour, 1998 AD/1377 SH: 50). A manager can be described as an individual who influences others and guides them to act towards achieving a specific goal or goals.

1.2. Islamic Management

Islamic management is the art and science of the correct use of people and facilities to achieve organizational goals, in a way that does not conflict with Islamic law (Nabavi, 2013 AD/1392 SH: 33). The management system in Islamic thought originates from its fundamental beliefs. Therefore, managing a human group and an organization is in line with the management of the universe. With this characteristic, it introduces management as a vision, and the manager is also a member of creation who must be in harmony and alignment with its general rules and regulations, because the organization entrusted to him has a purpose that is in line with the general order of the world and for advancing human activities to achieve ideal levels.

Management is a service, not a rule. In the Islamic worldview, an Islamic manager never seeks management for his own authority; because in such a case, he is a ruler, not a servant. Management is service before it is leadership. As Imam Ali (AS) says: "...By God, this patched and worn-out shoe is more beloved to me than ruling over you, and I have accepted the rule only to establish the truth and abolish falsehood." (Nahj al-Balāghah, Sermon 33) Imam Reza (AS) says in this regard: "The ruler of the Muslims is like the central pillar of a tent, on which all the weight of the roof is supported, and secondly, like the central point of a circle, his influence is equal in all directions, so that anyone at any time and from any direction can reach him." (Majlisi, 1984 AD/1403 SH: 49, 165)

1.3. Jihadi Management

Jihadi management can be defined as the process of work and effort with a divine intention, based on knowledge and sagacity, in the effective and efficient application of material and human resources to fight the enemy and remove obstacles to moving forward in all cultural, social, scientific, economic, and political fields, with the goal-setting, planning, organizing, guiding, and controlling to achieve goals, based on the Jihadi culture of Islam (Rashidzadeh, 2014 AD/1393 SH: 224). Jihadi management can be considered one of the new concepts in the science of management that is suitable for the social, cultural, economic, political, and security conditions of Iran (Farzad & Kavousi, 2021 AD/1400 SH: 43). Jihadi management is in fact a style born from local thought and suitable for our cultural and social needs. Other

management schools may also have similar teachings, but these teachings are technical and empirical, meaning they are a method, approach, and work model that do not differ much in human societies. However, each of these styles has different efficiencies, and the intensity and weakness of their effects differ in different cultures.

It seems that if the demand of the Supreme Leader, Imam Khamenei, was the familiar concept of Islamic management, there would be no need to use the less-known term Jihadi management. Therefore, it seems that the category of Jihadi management has a more specific meaning than Islamic management.

1.4. The Statement of the Second Phase of the Revolution

The Second Phase of the Revolution is a statement issued by the Supreme Leader on the occasion of the fortieth anniversary of the victory of the Islamic Revolution on Bahman 22, 1397. In it, he explains the achievements of the past forty years to continue the path of the Islamic Revolution of Iran. The glorious revolution of the Iranian nation, which is the greatest and most popular revolution of the modern era, is the only revolution that has passed a proud forty-year period without betraying its ideals and has protected its dignity and the authenticity of its slogans against all temptations that seemed irresistible. It is now entering its second phase of self-building, society-building, and civilization-building. In this statement, Imam Khamenei provides recommendations for the great jihad to build a great Islamic Iran (Nouri Goljaei et al., 2022 AD/1401 SH: 27).

2. The Necessity and Importance of Management

Since humans are naturally social beings and are influenced by their nature and disposition in social life, they seek a significant part of their happiness in the light of such a pull. One of the pillars of social life is management, because in a community, the interests and goals of individuals and the fate of people are interconnected and shared. Management is one of the most important factors of development in human societies. How many countries have had favorable conditions in terms of financial and human resources but have not reached the desired level of development due to a lack of proper management and optimal use of these resources (Makarem Shirazi et al., 1996 AD/1375 SH: 10, 21).

To employ people, managers must define the type of interaction with them, and it is through this interaction that people are employed (Aghapirooz & Rostaminia, 2020 AD/1399 SH:

162). Imam Ali (AS) considered one of the fundamental duties of a manager and leader to be the realization of public welfare (Hasanzadeh et al., 2018 AD/1397 SH: 2).

The religion of Islam has such a coherent value system that it influences the management of managers and directs their movement. Islam speaks about all aspects of human life, including community leadership and micro-management, and its highest role as a religion is to influence through its value system (Mesbah Yazdi, 2006 AD/1385 SH: 264).

3. The Difference Between Jihadi Management and Western Management

The main difference between Jihadi management and other management systems is in its assumptions and ideological foundations. In this management system, the rules of the religion of Islam are considered a strategy for life and a criterion for evaluating a desirable life. Islamic management is linked to the entire Islamic system, so the nature of management methods in the Islamic system originates from its Islamic nature (Sarmadi, 2020 AD/1399 SH: 40).

Simon considers management to be the process of decision-making, and Peter Drucker considers management to be the ability to work through and with others (Rahmanseresht, 2000 AD/1379 SH: 181). The difference between Western and Jihadi management is that Western management is more limited to social behavior, but Jihadi management is sensitive to human ethics before social behavior. In Western management, it is said that the manager must win the hearts of their employees. If these employees feel alienated, they will not consider the interests of the organization as their own. Therefore, to get the employees to cooperate with the company's interests, they must be respected. This way of functioning is the result of paying attention to social behavior. Western management wins the hearts of its employees for greater exploitation.

In Jihadi management, in addition to education, training, management, supervision, and accountability, one must care about the employees. Not only because of social behavior but also because of human and Islamic ethics, because we are all human beings and servants of God. It is true that one gives commands and the other obeys, but in reality, we are brothers. Just as you are concerned about your own rights and interests, you should be concerned about the interests of your employees. If we behave in this way, they will work more, but note that you should not behave this way so that they will work more. In fact, the purpose is different

from the result. The purpose is the manager's intention and motivation. The result or benefit is the output of the work, even if it was not the main goal.

Another difference is that in Western management, the human being is a means, but in Islamic and Jihadi management, the human being is the goal. In this management, the growth of the human being is the goal because the human being has authenticity. God says the whole universe was created to train humanity. This is the philosophy of the creation of the universe.

Another difference is that in Western management, the goal is only comfort. The goal of Islamic and Jihadi management, before comfort, is perfection and peace. In Western thought, teaching competence is the goal. In Islamic thought, in addition to competence, and even before competence, virtue is considered. In Jihadi management, the work and goals of the organization and individual and group duties and responsibilities are also carefully pursued, and wrongdoers and abusers are dealt with (Jajarmizadeh, 2009 AD/1388 SH: 25).

4. Research Method

The present study is qualitative in terms of the type of data used, developmental in terms of outcome, and exploratory in terms of purpose. This research is a type of theoretical research in which the researcher, without a specific applied goal, studies merely to develop knowledge. Given the necessity of inferring from the most important narrative source in the field of Jihadi management (the statements of the Supreme Leader), the documentary method and theoretical study were first used. Next, from among the various qualitative research strategies, the thematic analysis strategy with the Attride-Stirling style was used. To systematically perform the stages of thematic analysis, the MAXQDA software, which is qualitative analysis software, was used. The unit of analysis in this research is the speeches and statements of the Supreme Leader, Imam Khamenei, related to the characteristics of Jihadi management in the Second Phase of the Revolution.

An inductive approach was used to extract the relevant data and present it in a table, and then the related concepts were expressed by a short and descriptive phrase (code).

Table 1: A part of the main themes extracted from the statements of Imam Khamenei regarding the characteristics of Jihadi management in the Second Phase of the Revolution

Statements of Imam Khamenei (Text/Theme)	Primary	Organizing
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	(Main) Theme	Theme
Having a divine intention to serve the people as God's servants and solve their problems, and being familiar with the Quran and prayer, his recommendation to the government. Statements of the Supreme Leader during a meeting with the President and members of the government on 8/26/2017.	Familiarity with Quran and prayer Helping God's servants	Divine intention Service to the people
To make the country's economy flourish, we need work that is both mujahid-like and knowledgeable. With laziness, with lethargy, with a lack of motivation, the country's economic problem will not be solved. Jihadi work must be done, Jihadi managements must have an all-encompassing grasp of the country's economic issues and make decisions; Jihadi work. Jihadi work means work that involves effort, indefatigability, and sincerity; one understands that one is not working for oneself, to fill one's own pocket, but is working for the people, for God; and also knowledgeably; meaning they should sit down and find the right ways with scientific standards, with a precise, knowledgeable method; they should be knowledgeable, efficient, and have various facilities; they should sit down and work; the country's economy will certainly flourish. Statements of the Supreme Leader at the gathering of pilgrims and neighbors of the holy shrine of Imam Reza on 3/21/2019.	Firm resolve Strong will Hardworking	Resilient Tenacity Mujahid-like action
Maintaining motivation, maintaining vigilance, maintaining unity, removing any dangerous residue, enlightening cultural work, and in short, not forgetting all-encompassing readiness. The Supreme Leader's response to Major General Qassem Soleimani's letter on 11/21/2017.	Vigilance Vision	Enlightenment Foresight
Being hardworking, moving with prudence, not knowing	Not knowing	Industriousness

day and night, and following through on work, this is the meaning of Jihadi management. Statements of the Supreme Leader during a meeting with the people of East Azerbaijan on 2/18/2018.	day and night Following through on work	Moving with prudence
The enemy wants the young people of our country to be unmotivated, to be faithless, to be hopeless, to be slaves to their desires, to be lazy, to be idle, to complain, not to work, to be addicted, to be fragile; they want the young people of the country to be like this. This is the goal of the things they are doing to our young people; it is the exact opposite of what we need. Statements of the Supreme Leader during a meeting with the Basijis on 11/27/2019.	Recognizing enemy threats The real face of the enemy	Knowing the enemy's goal Anti-arrogance

Table 2: A part of the organizing themes and their corresponding codes extracted from the statements of Imam Khamenei regarding the characteristics of Jihadi management in the Second Phase of the Revolution

No.	Organizing Themes	Corresponding Codes to the Leader's Statements
1	Divine intention	9/20/2023, 8/30/2022, 3/10/2019, 1/1/2022, 4/25/2015
2	Service to the people	4/25/2015, 8/27/2013, 7/14/2013, 2/22/2012
3	Resilient	12/23/2023, 1/9/2024, 6/4/2022, 7/8/2022, 7/19/2021
4	Tenacity	7/12/2020, 11/27/2019, 2/5/2020, 3/3/2020, 10/13/2019
5	Sincere action	10/22/2018, 11/13/2017, 5/3/2016, 1/1/2022, 9/21/2016
6	Enlightenment	1/3/2024, 2/5/2024, 9/20/2023, 10/11/2022, 10/30/2022
7	Foresight	5/9/2018, 8/24/2016, 5/24/2019, 7/11/2015, 6/14/2012
8	Industriousness	7/12/2023, 8/17/2023, 6/28/2021, 2/11/2019, 3/21/2019
9	Moving with prudence	9/21/2016, 11/20/2013, 2/2/2010, 9/15/2009, 10/10/2006
10	Knowing the enemy's goal	8/17/2023, 9/11/2023, 3/12/2022, 10/14/2022, 3/22/2020, 1/8/2020
11	Anti-arrogance	4/25/2022, 4/18/2023, 2/8/2023, 8/30/2022, 11/26/2022

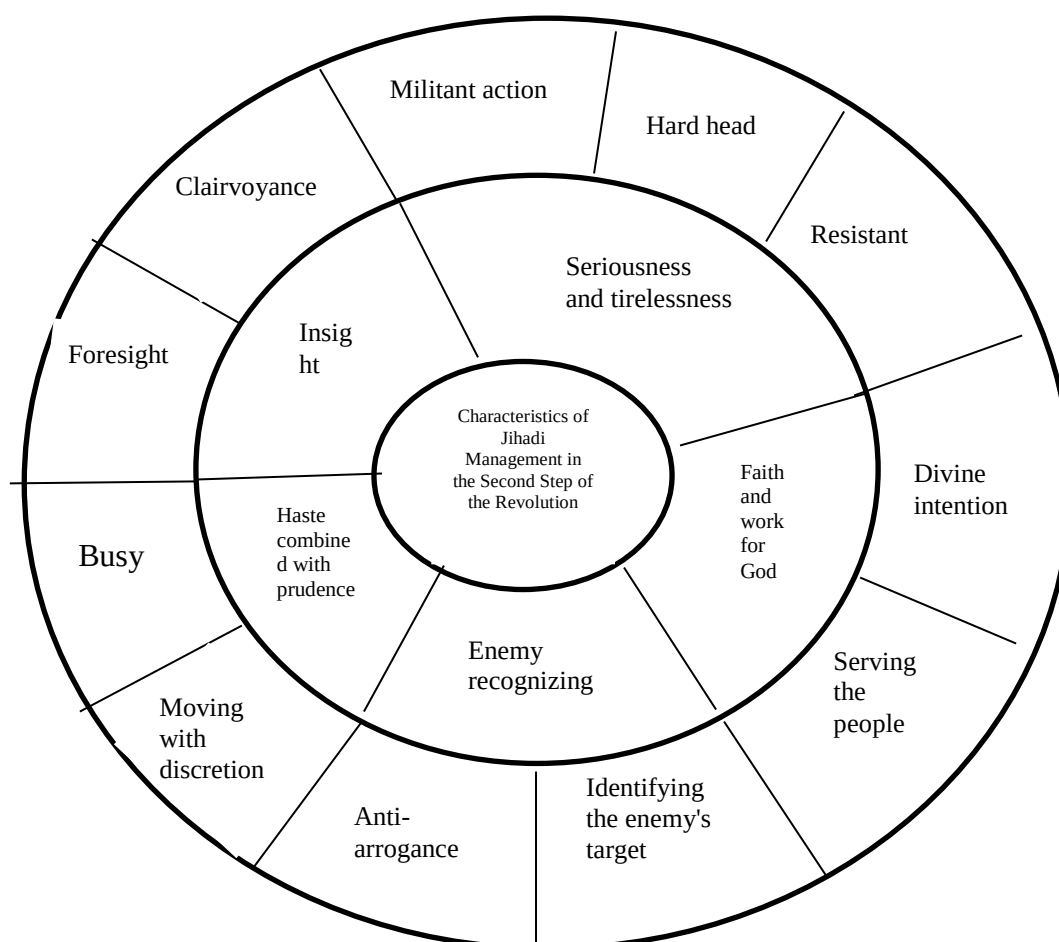
Table 3: Overarching themes in the characteristics of Jihadi management in the Second Phase of the Revolution

Characteristics of Jihadi Management in the Second Phase of the Revolution	Overarching Themes	Organizing Themes
	Faith and work for God	Divine intention
		Service to the people
	Haste combined with prudence	Industriousness
		Moving with prudence
	Insight in carrying out assigned tasks	Enlightenment
		Foresight
	Seriousness and indefatigability	Resilient
		Tenacity
		Mujahid-like action
	Enemy recognition	Knowing the enemy's goal
		Anti-arrogance

5. Pattern Tracing

After the coding stages and the selection of primary, organizing, and overarching themes, the pattern of Jihadi management features in the Second Phase of the Revolution, based on the statements of Imam Khamenei, is presented in the following figure.

Figure 1: Model of the characteristics of Jihadi management in the Second Phase of the Revolution



6. The Characteristics of Jihadi Management in the Second Phase of the Islamic Revolution in the Intellectual System of Imam Khamenei

A study of the history of our predecessors makes us aware of the role and influence of management in the rise or fall of nations. How many nations have lacked nothing in terms of material resources, favorable intellectual backgrounds, and rich cultural foundations, but because of a lack of a sagacious manager and an aware leader who could, with proper planning and solid organization, use the available forces to achieve a goal, they have found themselves on a downward slope of decline and defeat. Jihadi management is not a simple approach; rather, this type of management has many characteristics that must be analyzed and

examined by referring to the statements of the Supreme Leader. Therefore, it can be said that Jihadi management is software for implementing the goals of the Second Phase of the Revolution at the management levels of the country in the coming decades.

With the effort made and the analysis of the texts of the Supreme Leader's statements within the mentioned theoretical framework, the characteristics of Jihadi management in the Second Phase of the Islamic Revolution have been extracted. These include: "Faith and work for God, seriousness and indefatigability, insight in carrying out assigned tasks, haste combined with prudence, doing work based on knowledge, and enemy recognition, each of which will be explained."

6.1. Faith and Work for God

Regarding the meaning of faith, it has been said: Faith is the establishment of a belief in the heart and is taken from the root of security, as if the believer, by having faith in something, provides it with security and immunity from doubt and uncertainty, because doubt and uncertainty are the scourge of belief (Tabatabai, 2000 AD/1379 SH: 1, 72). The first characteristic of an Islamic manager is being a monotheist and having faith in the One and Only God. In the Islamic system, management is entrusted to those who, in their thoughts and actions, accept Islam. We know such people by titles such as the righteous, the pious, the truthful, and so on. In an Islamic society, the most fundamental condition for a manager is faith in the Almighty God, the Holy Prophet (PBUH), and the Day of Judgment (Ahmadi, 2016 AD/1395 SH: 133). In fact, what is the criterion for selecting managers in the Islamic system is their superior qualities compared to others, the most important of which are faith in the Almighty, obedience to religious commands, performing obligations, and avoiding forbidden things. A manager whose serious and sensitive duties include guiding others must first be a doer himself, and this will not be possible except through faith and righteous deeds. The Supreme Leader, Imam Khamenei, regarding faith and work for God, made recommendations to the President and members of the government: "Having a divine intention to serve the people as God's servants and solve their problems," and "Being familiar with the Quran and prayer" were among his recommendations (Statements of the Supreme Leader during a meeting with the President and members of the government on 04/06/1396).

6.2. Seriousness and Indefatigability

Being indefatigable in work, working for the benefit of the people and the nation, and having perseverance in the face of problems are among the characteristics of a Jihadi manager. The statements of the Supreme Leader have always been decisive and problem-solving, and his remarks have paved the way for the country's movements. He emphasized the very important reason for tireless management in how officials should confront the country's economic problems to reduce the people's livelihood issues. The word "Jihad" inherently implies a great deal of work and effort. According to the Leader, an extraordinary and extensive effort is a Jihadi effort and is based on the spirit of jihad. A Jihadi manager performs work with seriousness, enthusiasm, and indefatigability.

A review of the events of the early years of the Islamic Revolution and a re-examination of what happened to some of the early revolutionary managers is a testament to this (Safaei Haeri, 2000 AD/1379 SH: 65). Of course, it is obvious that the guarantee of success and the support for any great Phase are scientific analysis and having a proper plan, which a Jihadi manager possesses (Eftekhaari et al., 2018 AD/1397 SH: 69).

Imam Khamenei says in this regard that for the country's economy to flourish, we need work that is both mujahid-like and knowledgeable. The country's economic problem will not be solved with laziness, lethargy, and a lack of motivation. Jihadi work must be done, Jihadi managements must have an all-encompassing grasp of the country's economic issues and make decisions; Jihadi work. Jihadi work means work that involves effort, indefatigability, and sincerity; one understands that one is not working for oneself, to fill one's own pocket, but is working for the people, for God; and also knowledgeably; meaning they should sit down and find the right ways with scientific standards, with a precise, knowledgeable method; they should be knowledgeable, efficient, and have various facilities; they should sit down and work; the country's economy will certainly flourish (Statements of the Supreme Leader at the gathering of pilgrims and neighbors of the holy shrine of Imam Reza on 01/01/1398).

6.3. Insight in Carrying Out Assigned Tasks

Insight is a word with a rich and respectable religious value and sacredness in Islamic and Alavi culture. Possessing insight is necessary in all aspects of life, but it seems more essential in some areas, such as managers having insight and vision in management. In today's changing and volatile world, a manager, in addition to management knowledge, needs

enlightenment, insight, and vision that enable him to play the appropriate role in any situation. A society without insight is blind and, like the blind, exhibits contradictory behaviors; it is never trustworthy. At the most critical moments, due to a lack of understanding of its situation, it leaves its insightful leader alone. Insight is one of the most important prerequisites of management. An Islamic manager must have complete insight and depth himself and also guide his followers with insight towards the set goals. The breadth of vision and awareness of the manager of an Islamic society must be so great that he can even recognize the trail of a plot and the plotters and make a correct and decisive decision against them: "So He came upon them from behind." (al-Anfāl: 57)

Imam Khamenei, regarding the spirit of insight, says: "Maintaining motivation, maintaining vigilance, maintaining unity, removing any dangerous residue, enlightening cultural work, and in short, not forgetting all-encompassing readiness should not be forgotten." (The Supreme Leader's response to Major General Qassem Soleimani's letter on 30/08/1396)

6.4. Haste Combined With Prudence

Prudence and planning in life's affairs are matters that intellect deems necessary, and the Imams (AS) have also made recommendations in this regard. Prudence in language means foresight. Timely prudence and haste in work are the guarantors of a Jihadi manager's success in his assigned duties (Firoozabadi, 2011 AD/1390 SH: 81).

Imam Khamenei, regarding haste combined with prudence, says: "Being hardworking, moving with prudence, not knowing day and night, and following through on work, this is the meaning of Jihadi management" (Statements of the Supreme Leader during a meeting with the people of East Azerbaijan on 29/11/1396).

6.5. Enemy Recognition

One of the values in the view of Shi'ism is not accepting the arrogance and dominance of disbelievers. Therefore, Shi'ites and believers should not accept the dominance and arrogance of disbelievers over themselves but must stand against and resist the arrogance and dominance of the disbelievers (Masoudnia et al., 2014 AD/1393 SH: 39). Enemy recognition is about identifying the true face of the enemy, strategy, and examining the principles and foundations of fighting the enemy. Enemy recognition is about knowing the goal and discerning the path and identifying the function of the enemy. It is a practical strategy of insight, so that a timely

counter-strategy against the enemy, along with theoretical and practical counter-solutions, can be developed and implemented. It is natural that a society that cannot recognize its enemy and become aware of its threats cannot have a correct plan to counter it and adopt a suitable defensive policy. For this reason, enemy recognition has a special place in the Leader's guidance, and he considers it one of the characteristics of Jihadi management.

Regarding enemy recognition, he says: "The enemy wants the young people of our country to be unmotivated, to be faithless, to be hopeless, to be slaves to their desires, to be lazy, to be idle, to complain, not to work, to be addicted, to be fragile; they want the young people of the country to be like this. This is the goal of the things they are doing to our young people; it is the exact opposite of what we need" (Statements of the Supreme Leader during a meeting with the Basijis on 06/09/1398).

Conclusion

The Islamic Revolution of Iran, after overcoming many ups and downs, has reached a stage of maturity where it now plays a decisive role as a pole in global equations. Management in Islamic thought originates from its fundamental beliefs, which means that piety and faith are observed at all levels. When we talk about management in Islam, we mean managing affairs at all individual and social levels. It is clear that, given the immense importance and problem-solving nature of Jihadi management for strengthening the country's internal power structure and also the regional power of the Islamic Republic of Iran, such a management style is very necessary and essential, and not paying attention to it will cause us irreparable problems. Therefore, the way out of the country's current problems is to have Jihadi management and revolutionary education.

In Jihadi management, the effective and efficient use and organization of human resources through the science and art and laws of management to achieve desirable goals is within the framework of the existing value system, which is pure Muhammadi Islam (PBUH). Jihadi management is an example of management in which the organizational culture is formed to achieve the organization's goals, and the organization's goals are in line with the needs and values of the environment. The experience of the holy defense showed us that Jihadi management is effective in achieving the impossible. The conducted analysis determined that to achieve Jihadi management at the societal level, not only must officials as agents institutionalize Jihadi management within themselves, but the governing structures must also

be based on Jihadi management, in a way that the governing structure not only encourages and supports individuals with a Jihadi spirit but also causes other employees to be drawn to this matter.

In this article, using the thematic analysis method, the data obtained from the statements of Imam Khamenei were conceptualized. Based on these concepts, primary themes (familiarity with the Quran and prayer, helping God's servants, firm resolve, strong will, being hardworking, vigilance, insight, not knowing day and night, following through on work, recognizing threats, the real face of the enemy) and organizing themes (divine intention, service to the people, resilient, tenacity, mujahid-like action, enlightenment, foresight, industriousness, moving with prudence, knowing the enemy's goal, anti-arrogance) and overarching themes were obtained. Finally, by combining and merging similar overarching themes, five dimensions were extracted with an emphasis on Imam Khamenei's thought: "Faith and work for God, seriousness and indefatigability, insight in carrying out assigned tasks, haste combined with prudence, and enemy recognition."

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