

## ***Recognition and Extraction of Islamic Management Indexes through the Use of Meta-Synthesis Method***

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### ***Abstract***

*One of the precious achievements of the Islamic Revolution of Iran was the establishment of the revolutionary foundation of Jihad of Construction following which Jihadi management burgeoned. Many lectures and studies have been done in the arena of Jihadi management, each of which mentioning some factors related to the features and indexes of Jihadi management. This has caused inconsistencies and, as a result, the lack of cohesion and unity in the features and indexes of Jihadi management. This study recognizes and gathers the indexes of Jihadi management through the use of Meta-synthesis method as well as thematic analysis method. The explored sources in the study are the set of Imam Khumeinī's speeches (his book *Ṣaḥīfah*), the speeches of Supreme Leader, all the presented articles in the conferences in 2009, 2011, 2012, 2013 and 2014, and all the presented scientific-research articles in the arena of Jihadi management. The results showed that monotheism and Theocentrism, religion-centrism, public participation (the mobilization of human resources), giving service, science-centrism, commitment to the Islamic Republic of Iran, altruism and devotion, the prioritization of public interest, the reception of creativity, personality traits, flexibility, and the independence from the worldly materials are the indexes that form the Jihadi management.*

### ***Keywords:***

*Jihadi management, Indexes of Jihadi management, Meta-synthesis, Thematic analysis method*

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### **Introduction**

*After the victory of the Islamic Revolution of Iran, in some foundations emitted from the heart of the Revolution including the Jihad of Construction, new mechanisms and approaches were created and carried out that were slightly different from the traditional system of organizations. That is, there was no longer anything of the centered, traditional system, but rather it was a collaborative management structure and system based on guidelines from the system of Islamic management (Aḥmadīān Pūr, 2009: 38). Although at first the work of management was neither systematic nor organized, after a short time the Jihad of Construction got its cohesion and formed the system of Jihadi management. Jihadi management was founded on the basis of leadership and guidance of humans toward their duties and toward construction. Jihadi managers were responsible for the guidance, leadership, and the orientation of motivation toward work and diligence. In all arenas and fields they did their best, by the command of the Leader and the obedience of him, to participate in all important happenings of the Revolution and act as the hand of the Revolution. Jihadi managers rose from the heart of the society and for this, they had a deep relationship with the rest of the society; they used this factor in the best way to carry out construction works. Jihadi managers created some values that could distinguish their management style. In this regard, Jihadi management system can be considered as a suitable model for the establishments and executive organizations of the country (Irawanī, 1998: 25).*

*In the case of its efficiency and productivity, the importance of the managerial system and the administrative and structural organization of the Jihad of Construction has always been approved and emphasized by the officials of the system of the Islamic Republic of Iran such that Imam Khumeinī, in his last message, told Jihadists, “The zeal of Jihad to serve Islam and the people has illuminated the heart of lovers of serving the religion and the people.” Through its creativities and initiations, the Period of Construction and the Holy Defense created massive masterpieces that astonished everybody (Aḥmadīān Pūr, 2009:*

38). *Regarding the way of its formation and activities, Jihad of Construction has particular features. These features were also realized in its management system. Jihadi management is affected by the Jihadi culture that has been popped out as a behavior in the Jihad of Construction (Ḥaqīqī, 2009: 83). Lamentably, this massive and grand experience of the superb Islamic Revolution has not been codified as it ought to be so that various initiatives and approaches of it in different arenas could be pointed out from a scientific and research-based viewpoint. At the time of approving the organizational structure of this establishment by the legislative authorities, the acquired experiences were not used properly so that these experiences could be applied in other administrative systems and organizations.*

*The main difference of the Jihadi management with other management systems is in its presumptions and theoretical foundations (divine and idealistic viewpoints and the consideration of most organizational systems as means). For example, in other approaches gaining maximum profit is the main goal. However, in Jihadi management profit is regarded as means and not as the ultimate goal (Tājābādī, 2009: 52).*

*The Supreme Leader states that in the case of the efficiency of religion in the management of community affairs, Jihadi management is the only way to exit from the crises of the country and today the burden of this responsibility is on the shoulders of us all ( Qālībāf, 2014). Also, he stated in another speech, “If Jihadi management, i.e. work and effort with a divine intention, is based on knowledge and insight, the problems of the country, in the status qua of the world powers’ heinous pressures, are solvable, and the country can keep going forward (Isfahānī Nijātbakhsh, 2014: 59). The recognition and gathering of indexes and factors of Jihadi management can cause the foundations of Jihadi management to be recognized properly as an approach and also studying it both theoretically in the coming studies (by researchers) and practically in the context of the country and the organizations to be easy. Therefore, the goal of this research is the recognition and gathering of Jihadi management indexes and the question of this research also is what the indexes of Jihadi management*

are.

*In the end, as so we could accomplish grand works at the time of war regarding the limited resources, we today also, considering the present sanctions and pressures, should use the same model to attain the goals of the country and its pride. In other words, the Jihadi management that we used then mainly in military arena can be developed into other arenas such as economic, cultural, political, and scientific ones. In this regard, the duty of scientific and research centers is to codify the works and attempts carried out at the time of war and even in later time periods in the form of fundamental models and patterns and try to make them applicable ( Qurbānizādih, 2015: 247).*

### **Jihad and Jihadi management**

*The root of the word Jihad means effort with suffering and difficulty (Ishāqī, 2014: 26). Jihad means effort and diligence to protect sublime human and moral values. Jihad means diligence and trying which is as old as the life history of human beings. Jihad is the conscious, doctrinal, public, and perpetual effort. Jihad both at the micro level (fight against the evil-prompting self) and at the macro level originates from internal motivations (ʿAzīmī, 2007, 125). The word Jihad has been mentioned over 40 times in the Noble Qurʾān. In the verse 111 of the Repentance chapter, God promises that it is on Him to reward Jihadists (Qurʾān 9:111).*

*The expression Jihadi management comprises of two parts of “management” and “Jihad”. Although Jihadi management is not a new expression in our literature, it is, in fact, the management that we have only seen at the period of the Holy Defense and the time of the Imposed War. Under the leadership of Imam Khumeinī, this management could manage the crisis condition of the country at the time of the Imposed War well. The efficiency and productivity of its system has always been approved and emphasized by the officials of the Islamic Republic of Iran and its services in a very short period of time have brought about magnificent, constructive accomplishments (Zārʿī, 2009: 124). Jihadi management is one of the topics experienced by organizations like the Jihad of Construction at the time of the Imposed War and after that*

*(Pūr Šādīq, 2015: 115).*

*What nowadays increasingly helps researchers to understand the importance of Jihadi management is the increasing disclosure of the effects of common humanities as an imported commodity from the West and its localization which intentionally or inadvertently has occupied the minds and has affected directly or indirectly the various layers of thinking, culture and other aspects of life in our country (Bahmanī, 2009: 18). Jihadi management, in fact, is a style originated from our local thinking and fits our cultural and social requirements (Zār'ī, 2009: 124). Different definitions are provided for the Jihadi management. Jihadi management is the work and effort with a divine intention and is based on knowledge and insight (Khāmini'ī, 2014). Jihadi management is a kind of management with the love and belief in God, weariless with huge steps which has a calculated pace overcoming the obstacles ahead one by one, and moves towards the creation of Islamic civilization ('Izzattī, 2007: 134). Jihadi management is founded based on leading and guiding humans towards their duties and also construction (Muwaḥḥid, 2007: 115).*

*Formations in the system of Jihadi management is based on a mission-based structure which minimizes the centralization; on behalf of complexity, simplification is emphasized and through the formation of group meetings, the bureaucratic formality decreases (Muqīmī, 2016: 493). Meritocracy in the Jihadi management combines values, work motivation and the scientific and technical abilities in a way that persons prove themselves in practice and the members of the organization become convinced that the intended person has enough managerial qualifications. According to this, persons do not strain to get managerial posts, but rather the community of the organization lets their managerial talents flourish and gives them legitimacy. Moreover, Jihadi culture teaches its members to share their knowledge and experiences with others and as in a teacher-student style to set successor-preparation as their foremost measure (ibid).*

*Of course, Jihadi management is not separated from that management which is planned based on the propounded principles in the field of management. The difference of this kind of management,*

which has an added component (Jihadi), is that it is based on the value system of Islam (Murtaḍawī, 2008: 106).

### **Review of Literature**

In Table 1, a summary of the previous researches related to the topic of the research is provided.

**Table 1: Review of Literature**

<i>Researchers</i>	<i>A summary of research</i>
<i>(Isfahānī Nijātbakhsh, 2014)</i>	<i>This article explores the effect of Jihadi management on the behavior of the citizens in the municipality of Tehran and, finally, it approves this effect.</i>
<i>(Pūr Šādīq, 2015: 115)</i>	<i>Of the three dimensions of leader, follower and context in the Jihadi management, the dimensions of leader and context have a significant effect on the efficiency of the organization, while the dimension of leader in the Jihadi management does not have a positive and significant effect on the efficiency of the Ministry of Education.</i>
<i>(Sulṭānī, 2014)</i>	<i>This research has been carried out to recognize the challenges and requirements of the Jihadi management in the country. To do so, in this research, on the one hand, it has been tried to recognize the challenges facing the Jihadi management as well as to recognize and classify the vulnerabilities in three classes of structure, behavior and context and, on the other hand, to identify the requirements of the research in the Jihadi management in four dimensions of approach, management, human, and structure.</i>
<i>(Ḥaqīqī, 2009)</i>	<i>This article explores the effect of the Jihadi management on the social strengthening and development and public participation.</i>

(Tashwāqī, 2009)	<i>The researcher in this article has investigated parts of the Jihadi management arena in providing the security of the country and its relation with the satisfaction of people and the society.</i>
(Qurbānizādih, 2015)	<i>The goal of this article is to analyze the content of the texts with the style of Jihadi management. This article divides the features of the Jihadi management into a general category (the common features of this style with the other styles of management) and a specific one (the unique features of the Jihadi management).</i>
(Zawwārih, 2009)	<i>This article provides the development and promotion approaches and the institutionalization of the Jihadi culture and management in the administrative system in Iran.</i>
(Farhādī, 2009)	<i>Researchers investigate why the jihadi culture and management has been affected by the system of bureaucracy and also examine the difference between the organic structure (Jihadi structure) and the mechanical structure (bureaucracy).</i>

### **Methodology**

*The escalation of studies day by day in different arenas of sciences and knowledge has caused an increase in combining previous research projects in a systematic and scientific way around a specific subject and the creation of more understanding of the previous research projects (q.v., Azkiyā, 2006). Meta-synthesis is one of the methods used in recent years to explore, combine and analyze previous researches. This study recognizes and gathers the indexes of Jihadi management through the use of Meta-synthesis method as well as thematic analysis method. The*

explored sources in the study are the set of Imam Khumeinī's speeches (his book *Ṣahīfah*), the speeches of Supreme Leader, all the presented articles in the conferences in 2009, 2011, 2012, 2013, and 2014, and all the presented scientific-research articles in the arena of Jihadi management. The reason to choose these sources was to gather more proper and complete data about the research topic, i.e. the recognition of Jihadi management indexes. It is necessary to mention that, to enrich the research more, it has been tried to use, from the above sources, those sources that have the essential scientific validity from the view of the authors of this research and also other authorities in the arena of Jihadi management (due to the scientific or operational background of these authors in the arena of Jihadi management); articles without the needed validity were removed from this article. Meta-synthesis is done to unify several studies in order to have comprehensive and interpretive findings. In comparison to the Meta-analysis method which focuses on the quantitative data and statistical approaches, Meta-synthesis focuses on the qualitative studies (Beck, 2002: 214). Meta-synthesis is a systematic method to combine various qualitative studies in order to find new and fundamental, peripheral and main fields that cause the promotion of new knowledge and bring about a more comprehensive viewpoint of the explored arena (q.v., Suhrābī, 2011).

After exploring the texts, and gathering and then classifying and analyzing the indexes of Jihadi management, the thematic analysis method was used. An overview of the process of data analysis through the use of thematic analysis is shown in figure 1.

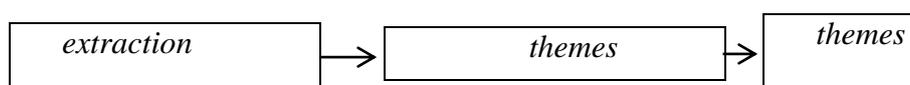


Figure 1: The process of data analysis through the use of thematic analysis

Based on what has been propounded, first the lectures and texts were explored carefully and the initial codes were extracted. The total number of unrepeated initial codes was 65, each of which was designated by specific label. Then, all the initial codes achieved from the first stage were divided into related categories by the use of sub-

themes. The total number of related sub-themes which were achieved was 12. After that, one main theme was designated for all the related sub-themes; finally, 3 main themes were achieved from the present study.

Some of the researchers in the arena of qualitative research claimed that the reliability and validity of the particular words of the paradigm are quantitative and are not in line with qualitative research. In 1980s, Guba and Lincoln brought up the concept of “trustworthiness” as a standard for the replacement of reliability and validity to evaluate the scientific precision in the qualitative research. This concept comprised of four elements of credibility, transferability, dependability, and conformability (Muhammadpūr, 2011: 184). In this study, the following is done for the four elements above:

### **Credibility**

Credibility can be created through keeping and developing relations with respondents in order to obtain what they actually know or how they behave (*ibid*). In this study, all the acquired information from the texts and all the results (initial codes, sub-themes and main themes) were offered to the professors and authorities of this arena, and they were asked to approve their precision or correct the flaws and misunderstandings done by researchers inadvertently. In the end, all the results were approved.

### **Dependability**

Dependability is the ability to identify the sources from which the data is gathered and used. Through documenting the data, methods and the decisions related to the study, this standard encourages the researchers to make it possible for other researchers to review, scrutinize and explore (*ibid.*: 185). In this study, all the data and methods are provided in the text of the study, and this has made it possible for other researchers to review and scrutinize this study.

### **Transferability**

*Transferability is the degree at which important conditions can overlap or match each other. Or, in other words, it is the degree at which the results of the research can be used in other settings or with other respondents. In this research, the results and findings were explored and compared with other researchers' results (previous studies).*

### **Conformability**

*In this regard, the researcher should show that his or her findings are, in fact, based on the data. Conformability is the degree at which findings are the product of the research, rather than the assumptions of the researcher. In this study for the conformability, all the sources from which the indexes are extracted are mentioned along with their page numbers to show clearly that the findings are not the product of the personal assumptions of the researcher.*

### **The indexes of Jihadi management**

*The initial codes, sub-themes and main themes gained from the present study are shown in table 2. As can be seen in the following table, 65 initial codes, 12 sub-themes and 3 main themes are gained.*

*Table 2: The indexes of Jihadi management*

<b>Main themes</b>	<b>Sub-themes</b>	<b>Initial codes</b>	<b>Sources</b>
<b>Value factors</b>	<b>Monotheism and Theocentrism</b>	<i>Paying attention to God in all affairs</i>	<i>(Mūsawī Khumeinī, 2010, Vol. 10: 113)</i>
		<i>Belief and trust in the Benevolent God</i>	<i>(Ḥaqīqī, 2009: 86)</i>
		<i>Working for the content of God</i>	<i>(Sulṭānī, 2014: 9)</i>
		<i>Divine intention</i>	<i>(Khāmini 'ī, 2014)</i>
		<i>Managing for</i>	<i>(Isfahānī</i>

		<i>the sake of God</i>	<i>Nijātbakhsh, 2014: 15)</i>
<b>Religion-centrism (beliefs and religion)</b>		<i>Running errands as a duty and considering work as worship</i>	<i>(Tashwīqī, 2009: 66)</i>
		<i>Dressing the workplace with morality and religious values</i>	<i>(Ḥaqīqī, 2009: 87)</i>
		<i>Paying attention to the Islamic rules and regulations in all affairs</i>	<i>(Mūsawī Khumeinī, 2010, Vol. 13: 23)</i>
		<i>Religion-centrism</i>	<i>(Farahī, 2016: 64)</i>
		<i>Piety</i>	<i>(Pūr Ṣādīq, 2015: 9)</i>
		<i>Observing piety</i>	<i>(Iṣfahānī Nijātbakhsh, 2014: 16)</i>
	<b>Commitment to the Islamic Republic of Iran</b>		<i>Refusing to do acts against the interests of the Islamic system</i>
		<i>Honor, dignity and greatness of the Islamic Revolution</i>	<i>(Zawwārih, 2009: 127)</i>
		<i>Obedience of religious authority</i>	<i>(Farhādī, 2009: 148)</i>
		<i>Belief in the comprehensiveness</i>	<i>(Pūr Ṣādīq, 2015: 10)</i>

		<i>s of the system of Islamic government</i>	
		<i>Putting Efforts to maintain and continue the accomplishments of the Islamic Revolution</i>	<i>(Sulṭānī, 2014: 9)</i>
	<b>Independence from the worldly materials</b>	<i>Considering the continence</i>	<i>(ibid.: 10)</i>
		<i>Abstaining from secularity</i>	<i>(Pūr Ṣādīq, 2015: 10)</i>
		<i>Independence from the mundane affairs (position, money, and ...)</i>	<i>(Tashwīqī, 2009: 66)</i>
		<i>Denial of mammonism</i>	<i>(Teīmūrī, 2013: 112)</i>
		<i>Having a simple life and far from extravagance and luxury</i>	<i>(Pūr Ṣādīq, 2015: 10)</i>
			<i>Meeting the needs of the society and adapting constantly to the changing needs</i>
<b>Structural and contextual factors</b>	<b>Flexibility</b>	<i>Flexible structure</i>	<i>(Farahī, 2016: 64)</i>
		<i>Temporal and locative concordance of the activities</i>	<i>(Yādighārī, 2011: 71)</i>
		<i>Decentralized structure</i>	<i>(Sulṭānī, 2014: 9)</i>
		<i>Expediting</i>	<i>(Mīrzā'ī,</i>

		<i>decision-making and shortening decision-making processes</i>	2012: 75)
		<i>Adjusting work methods in the case of time requirements</i>	( <i>Sulṭānī</i> , 2014: 9)
	<b>Science-centrism</b>	<i>Relying on science</i>	( <i>Khāmini 'ī</i> , 2014)
		<i>Having knowledge, perception and skill to play the role of a job</i>	( <i>Pūr Ṣādīq</i> , 2015: 10)
		<i>Knowledge-centrism and the tendency to learn</i>	( <i>Sulṭānī</i> , 2014: 10)
		<i>Advancement based on a scientific approach</i>	( <i>Pūr Ṣādīq</i> , 2015: 9)
	<b>Reception of creativity and innovation</b>	<i>Being pioneer in offering new thoughts</i>	( <i>Sulṭānī</i> , 2014: 9)
		<i>Having a sense of bravery in innovation</i>	( <i>Shamāyilī</i> , 2014: 71)
		<i>Creativity and initiative in works</i>	( <i>Ḥaqīqī</i> , 2009: 86)
		<i>Modernization and the reception of new thoughts and ideas</i>	( <i>Sulṭānī</i> , 2014: 9)
		<i>Individual innovation</i>	( <i>Ṣad al-sādāt</i> , 2014:

			50)
<b>Public participation</b>	<i>Paying attention to the public participation</i>	(Mūsawī Khumeinī, 2010, Vol. 8: 180)	
	<i>Participation-oriented management</i>	(Ḥaqīqī, 2009: 87)	
	<i>Paying attention to the principle of unity and cooperation</i>	(Zawwārih, 2009: 127)	
	<i>Proper use of maximum capacities and capabilities</i>	(Sulṭānī, 2014: 9)	
	<i>Orientation toward people</i>	Farhādī, 2009: 149	
	<i>Paying attention to the principle of consultation</i>	(Sulṭānī, 2014: 9)	
	<i>Fondness and affection for people</i>	(Pūr Ṣādīq, 2015: 10)	
	<b>Paying attention to public interests</b>	<i>Being socially responsible and meeting the needs of the society</i>	(Sulṭānī, 2014: 10)
<i>Prioritizing human values over personal interests</i>		(Pūr Ṣādīq, 2015: 10)	
<i>Sense of responsibility</i>		(Iṣfahānī Nijātbakhsh, 2014: 16)	
<i>Preferring others' interests over personal interests</i>		(Teīmūrī, 2013: 111)	

	<b>Orientation toward giving services</b>	Wholeheartedly giving service without contempt	(Tashwīqī, 2009: 66)
		Aspiring to give service to people	(Mūsawī Khumeinī, 2010, Vol. 21: 204)
		Having the motivation of giving service to people	(Ja'farī, 2012: 99)
		Keeping the spirit of giving service alive	(Zawwārih, 2009: 127)
<b>Behavioral and psychological factors</b>	<b>Personality traits</b>	Self-esteem	(Ḥaqīqī, 2009: 86)
		Self-confidence and self-respect	(Pūr Šādīq, 2015: 10)
		Diligence	(Farahī, 2016: 64)
		Integrity and honesty	(Pūr Šādīq, 2015: 11)
		Work ethic	(Mīrzā'ī, 2012: 77)
		Responsibility	(Pūr Šādīq, 2015: 10)
	<b>Altruism and devotion</b>	Devotion	(Mīrzā'ī, 2012: 77)
		Keeping the spirit of altruism and forgiveness alive	(Zawwārih, 2009: 127)
		Altruism and self-sacrifice	(Farahī, 2016: 64)
		Voluntary and altruistic duty fulfillment	(Sultānī, 2014: 10)
		The spirit of altruism and self-sacrifice	(Teīmūrī, 2013: 114)

## **Conclusion**

*In the case of the findings, based on the set of Imam Khumeinī's speeches, the speeches of the supreme Leader and the presented articles in the arena of Jihadi management, the 12 sub-themes are the indexes that form the Jihadi management. In what follows, these themes will be discussed.*

### *Monotheism and Theocentrism*

*Imam Khumeinī stated, "In what you do, either to be in the Jihad of Construction or anywhere else, consider God." Monotheism and Theocentrism point out that one should consider God in whatever conditions he or she is, and should trust in Him. The expression of monotheism in the organization leads to the denial of every kind of materialistic and human power and to the realization of equity; so no one has an inherent superiority over anybody else in the organization. With such a belief, managers abstain from self-praise and self-importance, and subordinates will not tolerate any kind of contempt or domination from others; this hinders building civilization based on ignorance (Pūr 'Izzat, 2106:86 and 88). Of the most important features of Jihadists, Nizhād Muḥammad Nāmiqī also points to self-knowledge, worshipping, piety and self-esteem (Nizhād Muḥammad Nāmiqī, 2009, 4)*

### **Religion-centrism (beliefs and religion)**

*Observing Islamic and ethical rules in one's behavior with the clients, sensitivity toward religious prescriptions and keeping up Islamic appearances in workplace are of the features of Jihadi management. Jihadi managers always act according to this command of Imam Khumeinī, "In addition to the Jihad of construction, struggle against your evil-self" (Ḥaqīqī, 2009: 87). Imam Khumeinī pointed out, "God forbid, if some ignorant persons do something against the Islamic rules some time and want to mess things up, these persons have not struggled against their evil-self and their Jihad of construction also is not useful." Moreover, Farahī et al. point out the religion-centrism as one of the features of Jihadi culture at all organizational levels (Farahī, 2016: 61).*

### ***Public participation (the mobilization of human resources)***

*The cooperation of various strata of people including the university students, specialists and all the other strata based on the command of Imam Khumeinī in the case of taking part in the Jihad of construction and following the motto of “all together” show the attention paid to the participation element in the Jihadi management. This causes all the talents of the country to be used efficiently. To Imam Khumeinī, participation is realized when all the strata of the society are involved in the political, civil and developmental processes of it. Furthermore, regarding the participation he says, “Should you be together, be sure all problems will be solved.”*

*Of the effects and results of collective management the following ones can be mentioned: using the potential capabilities and talents of people; sympathy, consultation and accord among Jihadists; a sense of effectiveness in the plans and their execution; sophistication and comprehensiveness of decisions and the acceptability within the organizations; making decisions without ado and at the right time, and creating social capital and engendering trust among members (Mīqānī, 2008: 182).*

### ***Giving service***

*The main principle in the Jihadi management is giving service to people and solving their problems. Jihadi manager does his best for this cause and because his intention is divine, he acts without any contempt. In the Jihadi management, giving service to people is not for gaining riches and mundane positions but rather for approaching God and His content; in exchange for his services to people, Jihadi manager expects nothing mundane and looks at the content of God as his goal. Moreover in this case, Imam Khumeinī said, “The zeal of Jihad to serve Islam and the people has illuminated the heart of lovers of serving the religion and the people (Mūsawī Khumeinī, 2010, Vol. 21: 204).*

### ***Science-centrism***

*One of the most important indexes of Jihadi management is science-*

centrism. Jihadi management emphasizes scientific principles and it regards having knowledge, perception and skill necessary for work (Pūr Šādīq, 2015: 104). Knowledge-centrism, ability to learn and advancement based on a scientific approach all point to the Jihadi management to be science-centered. In their research, Qurbānīzādih et al. concluded that paying attention to science and creativity is one of the general features of Jihadi management. They pointed out factors as follows: the tendency toward science and research; cognizance and knowledge; activities to be made knowledge-based, and sensitivity to solving problems (Qurbānīzādih, 2015: 242).

### **Commitment to the system of Islamic Republic of Iran**

Commitment to the system of Islamic Republic of Iran points to factors that have caused one to try to pay his debt to the government. Considering the incumbent government of Iran which is Islamic, some people give service with a higher motivation so that in the end this Islamic country could be a model of success for other countries; As Imam Khumeinī pointed out, “I am proud of you in that you gave a suchlike face to Islam and Islamic Revolution.” The reason for setting this theme as a value is the tendency of people for having religious goals and also the type of the government of our country which is Islamic. The set of factors such as avoiding things against the interests of Islamic System and the glory, enhancing face and the greatness of the Islamic Revolution through doing Jihadi works is in this class. Qurbānīzādih et al. see the consideration of the Islamic and Revolutionary basics as one of the features of Jihadi management. They state that this feature contains dimensions like the commitment to the Revolution, freedom and independence, belief in sanctity, sanctity-centrism, and preserving and protecting the material and spiritual achievements of the Islamic government (ibid: 244).

### **Altruism and devotion**

Jihadi management is based on the altruism and devotion to give service to people. In the Jihadi management, before thinking about

*themselves, people consider the goals and wishes of others and prioritize them over their own wishes, and devote themselves. Jihadi manager is someone compassionate and diligent who is ready to overlook himself, his interests, his post, and his position for the sake of serving people. Sulṭānī mentions that weakening the spirit of cooperation, sympathy, brotherhood, and intimacy is one of the behavioral hurdles against the Jihadi management (Sulṭānī, 2014: 27). Moreover, Farahī et al. also in their study included altruism, devotion and diligence as one of the factors of endeavor-based Jihadi culture (Farahī, 2016: 64).*

### ***Reception of creativity***

*In the Jihadi management, there is inventiveness, creativity and innovation. Of course, this creativity and innovation is based on science. A creative and innovative spirit always has been considered in the Jihadi management in a way that even at the time of Imposed War creative ideas were used; for example, at the time of the Holy Defense we saw that a bridge was built over the rivers of Bahmanshūr and Arwandrūd; this happened while nobody imagined this bridge could be built. Pioneering in providing new thoughts, creativity and the reception of new ideas and plans are also factors that are classified in this index. Furthermore, in his study, Sulṭānī mentions the consideration of the role of facilitation and innovation, and also the emphasis on innovation, change and encouragement and the support of bravery and risk-taking as the requirements of Jihadi management (Sulṭānī, 2014: 32-33).*

### ***Paying attention to public interests***

*Paying attention to public interests is another index that was extracted out of the data analysis of the present study. Based on this index, instead of personal interests, in the Jihadi management people pay attention to the interests of the society in general (public) and are responsible and responsive toward the society needs. When one considers the interests of the society in general, he or she feels responsible toward others and*

*gives service with a higher motivation. Isfahānī Nijāt bakhsh et al. also have pointed out the “preference of public interests over personal interests” as one of the affirmative features of the Jihadi management (Isfahānī Nijātbakhsh, 2014: 73).*

### **Personality traits**

*Personality traits are a set of factors that should be institutionalized in the case of the Jihadi management and to this end the required education can be provided to individuals; factors such as self-acceptance, self-confidence, self-control, diligence and so on. Of course, self-acceptance is along with the belief in God, that is, we both believe ourselves that we can do this work and also believe and trust in God who is our supporter. This feature of Jihadi management is out of the remarks of Imam Khumeinī in the January of 1980 to the Jihadists. He said to the Jihadists, “God willing, this Jihad of construction will make Iran self-sufficient.” Personality traits are of high importance because “Everyone acts according to his own disposition” (Qur’ān 17: 84).*

### **Flexibility**

*Flexibility will make the organization adapt itself quickly with the changing environment and also the new issues and needs and offer appropriate answers. In different periods, flexibility changed in regard to the duties and conditions of a specific time including the features of Jihadi management in various times. Considering the requirements of the period, Jihadi managers have applied suitable work methods, and regarding the needs in each period they have designed structural changes and bylaws. Of course out of the feedbacks of results of the structural and bylaw changes, Jihadi managers have also sought to reach an optimal organizational structure. Creating a decentralized office system and allocating an independent legal entity to the Jihad of Construction of provinces under the name of the organization are of new plans that are designed by the Jihad of Construction for itself.*

### ***Independence from the worldly materials***

*The insignificance of the materialistic issues is not meant by the independence of the worldly materials; rather, this index points out that money and worldly materials are not the first priority and the main goal of Jihadi management, but other factors like the spirit of serving and paying attention to the public interests (which were mentioned in the previous indexes) have a higher importance than the worldly materials. Continenence, abstinence from the secularism, and the independence from the mundane affairs (organizational position, etc.) and having a life far from extravagance and luxury are categorized in this class. Moreover, Qurbānizādih et al. state that spiritual and value issues are preferred over other issues in the style of Jihadi management. Elements like the consideration of the service given to people as worship and the consideration of spiritual rewards in place of materialistic rewards are of the prominent points of this feature (Qurbānizādih, 2015: 139).*

*Nowadays, the phenomenon of management is one of the important activities in human life. One of the key and influential factors in the efficiency difference of organizations is their management approach. Managing is a tough duty which requires particular capabilities and features. With their positive role, managers can realize the goals and missions of the organizations. Managers face different issues in their daily activities; knowing the features of Jihadi management can aid managers in doing the activities.*

*Although some of the establishments like the Jihad of Construction have had conspicuous achievements after the Islamic Revolution, unfortunately the foundations and grounds of this style of management gradually started to shake and face damages. In spite of the frequent emphases of the Supreme Leader for the execution and institutionalization of the Jihadi culture and management as the best management model, it is evident that the other decision-makers, planners and chief administrative officers do not try hard to restore this style of management (Sulṭānī, 2014: 36). Also, many lectures and studies in the arena of Jihadi management are carried out, each of which mentioning some factors as the features and indexes of Jihadi*

management. This has caused inconsistencies and, as a result, a lack of cohesion and unity in the features and indexes of Jihadi management. Therefore, by exploring the given lectures, books and articles in this arena, it has been tried in this research to gather, organize and unify the indexes of Jihadi management to apply the Jihadi management in the organizations through the recognition of these elements as well as to add them to the literature.

The point which should be considered is that the Jihadi management is different from the Western management with regard to goals. In fact, Jihadi management is a particular approach of science and art coordination to realize the organizational goals in which management is a tool to serve people. Of the goals of this type of management is doing the job in a suitable and valuable way and gaining the content of God so that the internal content of the individual also could be provided. In this style of management, spiritual reward has more importance than the worldly reward (Pālūj, 2007: 483). In the end, it should be pointed out that the Jihadi management is considered as the axis and the national will for reaching a resilient economy and a culture based on the local potentials and capabilities. To change the status qua, Jihadi management advocates that the prison of the current facts should be broken and the move toward the ideal form should be started.

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