# Meta-Compositional Analysis of the Impact of the Behavioral Dimension of Jihadi Management on the Dimensions of Sustainable Development

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## Abstract

Due to its many capacities and opportunities, Iran needs to achieve sustainable development in all fields. The solution presented in this study is to pay attention to jihadi management and the impact of this category on sustainable development is examined. In the present study, a more specialized analysis of the structural impact of jihadi management on the dimensions of sustainable development has been studied. The results indicate that, firstly, the structural dimension of jihadi management has an effect on some aspects of sustainable development and has no effect on some aspects. Secondly, no research has been done to analyze the structural dimension of jihadi management on the dimensions of sustainable development, and this is one of the research gaps in the field of jihadi management.

**Keywords:** Hyperactivity analysis, structural dimension, jihadi management, sustainable development

## INTRODUCTION

Although achieving business development is difficult and complex, it is not impossible and one should not be disappointed in trying to achieve it. Development is a direct function of the values and beliefs of any society and is one of the most important issues and challenges facing humanity in the present era (Taheri, 1999, 2). The concept of sustainable development has been used in various ways in various ways, but the most central idea is the World Commission on Development and Environment, which was explained in 1987. According to this definition, it is a sustainable development that can meet the needs of the present generation without sacrificing the abilities of future generations to meet their needs (Kalantar and Baraparpour, 2006, p. 2). Experts have considered various dimensions for sustainable development, one of the most important of which is the consideration of four political, economic, cultural and social dimensions for sustainable development. The Islamic Revolution of Iran was formed with idealistic goals and ideals in the political,

cultural, economic and social fields and the Islamic Republic of Iran as a model of government to achieve material and spiritual ideals, but the fundamental question is why the Islamic Republic in Some areas have had significant success, but in some other areas have many problems in the field of sustainable development? For example, in the field of peaceful nuclear technology, stem cells, defense industries, nanotechnology, etc. are among the developed countries of the world, but in some areas, for example, in the field of economic issues and administrative system, etc., it suffers from many problems. O we are. If in the current situation where the Iranian economy is faced with three realities of inefficiency and reliance on oil reserves, rapid reduction of these resources and population growth, the goal of economic reform is to move towards development in its traditional sense, these reforms will not be sustainable and will fail. Will be (Taheri, 1999, 2). Some economists do not consider economic development to be limited to obvious changes in economic institutions and believe that economic development will involve profound and fundamental changes in both the political and

social structures of society. For example, Hozlitz believes that In addition to economic developments, extensive changes are required in all aspects of life. The above contents; It draws our attention to the importance of sustainable development, ie development that includes all aspects of development and is not limited to economic development (Hejazifar, 2017). A country achieves sustainable development when it pays attention to all dimensions in unison, because paying too much attention to one sector and not paying attention to other sectors not only does not include sustainable development, but also causes underdevelopment. Slow (Sheriff and Baraparpour, 2006, p. 2). Today, all policymakers and politicians in the country together speak of the importance and necessity of sustainable development, and in this regard, the 2025 vision document has been prepared. However, 14 years have passed since the preparation of this document and we are facing a lot of research gap in achieving the goals of this 20-year vision and providing solutions to achieve sustainable development. Therefore, conducting this research is necessary to solve this problem. There are various ways to achieve sustainable development according to regional management. Iran is a powerful country in natural resources, geographical location and social achievements in the world arena. Iran's policy in theory is towards sustainable development, but in practice it has a significant distance from it and has been able to succeed only in two areas of indicators (Hejazifar ، 2017). In a branch of the social axis called education and science that represents our compatriots, Iran has been able to be equal to the indicators of global sustainable development in all educational indicators and in all educational levels and universities, and to perform better in some indicators ( Taheri, 1999, 2). It has also been able to be at the desired global level in half of the health indicators. However, due to its many capacities and opportunities, Iran needs to achieve sustainable development in all fields. The solution presented in this study is to pay attention to jihadi management and the impact of this category on sustainable development is examined. Jihadi management has a long history of the Islamic Revolution. The holy defense itself was a clear example of jihadi management

that we witnessed during the eight years of the imposed war, which, with proper management and modeling of its components and concepts, confronted the aggressor enemy in unequal conditions, and despite sanctions and difficult conditions at that time. Imam's guidelines and proper management were able to overcome the problems and win the war, so using this method of management can probably have many theoretical and practical benefits (Hejazifar, 2017). The issue of jihadi management and sustainable development has been studied extensively and the new research process in this research is the use of a hybrid method to examine different views on the impact of jihadi management on sustainable development of the Islamic Republic of Iran. Considering that this research is a theoretical research about Iran; By collecting all the opinions, studies and researches done on the two categories of jihadi management and sustainable development by the combination of these researches and studies, a way for researchers and scholars to continue their researches and apply these researches and theorize and present them. To the government to eliminate the problems of Iran's sustainable development path. Therefore, the stakeholders of this research are in several levels (Taheri,1999,2) .The first level is researchers, the second level is the governing body and finally the third level is the people of Iran as the beneficiaries of the previous levels. The ideal goal of this research; Achieving a model for Iran to achieve sustainable development in all its dimensions. Also the general purpose of this research; Finding the effect of structural and behavioral dimension of jihadi management on sustainable development using the meta-combined method by reviewing previous researches and researches. Also the specific purpose of the research; Drawing the mental and linguistic space around the concept of jihadi management as a management style. This research seeks the question of what effect the structural dimension of jihadi management can have on the sustainable development of the Islamic Republic of Iran with a meta-combined method.

Research questions
1- Will the structural dimension of jihadi management lead to the political development of Iran?

2- Will the structural dimension of jihadi management lead to Iran's economic development?

3- Does the structural dimension of jihadi management lead to the cultural development of Iran?

4- Does the structural dimension of jihadi management cause social development in Iran?

5- Do the indicators of the structural dimension of jihadi management lead to the sustainable development of Iran?

6- Do the indicators of the structural dimension of jihadi management lead to the political development of Iran?

7- Do the indicators of the structural dimension of jihadi management lead to Iran's economic development?

8- Do the indicators of the structural dimension of jihadi management cause the cultural development of Iran?

9- Do the indicators of the structural dimension of jihadi management cause the social development of Iran?

10- Do the indicators of the structural dimension of jihadi management improve the indicators of Iran's political development?

11- Do the indicators of the structural dimension of jihadi management improve the indicators of Iran's economic development?

12- Do the indicators of the structural dimension of jihadi management improve the indicators of Iran's cultural development?

13- Do the indicators of the structural dimension of jihadi management improve the indicators of social development in Iran?

Theoretical Foundations

Dimensions of sustainable development

1- Political dimension

The political dimension uses indicators that believe in the distinction between political modernization and political development. According to Samuel Huntington, political modernization is the extension of political consciousness into new social groups and the mobilization of these groups into politics. But political development is the creation of political institutions with the characteristics of complexity, independence and cohesion to attract and regulate the participation of new groups and promote social and economic change in society. According to him, the basic issue of politics is the lame development of political institutions in pursuit of social and economic development. Indicators of political development are: 1- Government orientation or territorial integrity. 2- Formation of nation or national unity. 3- Increasing the right to vote and free elections with many voters; 4- Politicization or participation of more and more people in political processes; 5- People's participation in decision-making boards; 6- Increasing accounting of autonomous groups; 7- Increasing concentration of interests by stable political parties; 8- Freedom of the press and the growth of mass media; 9- Political and administrative decentralization; 10- Self-government of local units or local government; 11- Expansion of educational facilities (Goodarzvand Chegini, 2013)

2-Economic dimension

The economic dimension oversees how the limited resources needed to improve people's lives are distributed and used. Economic development is the process by which a society reaches a higher stage of economic development from one stage to the next. This process occurs through a series of changes in economic structures and often social, cultural and political structures. Economic development indicators are: 1- Main indicators (National Per capita Income Index) Sustainable Income Index (GNA, SSI) - Combined Development Indices - Human Development Index (HDI)); 2- Sub-indicators (rationalism, knowledge development, increasing productivity, improving living standards, economic and social equality, improving institutions and behaviors and habits and customs, national strength and strength, democracy and social discipline). (Khosravi, 2010(

3-Cultural dimension

Cultural dimension, which refers to the transformation that takes place through the irreversible density of cultural elements (civilization) in a given society and as a result, society exercises more effective control over the natural and social environment. In this irreversible density, knowledge, techniques, knowledge and technique are added to the elements that already

exist and are derived from it (Mahimani, 2010). The indicators of cultural development are: 1- Ethics (political ethics, Social ethics, economic ethics, general ethics). 2- Rationality (insight, reflection, position of science, futurism, moderation and moderation). 3- Justice (cultural justice, political justice, economic justice, social justice). 4- Identity (national identity, religious identity, revolutionary identity). 5- Social capital (participation, trust, satisfaction). 6- Social order (sociability, legalism, commitment to common norms, social security). 7- Unity and cohesion (approximation and convergence, common values, unity against the enemy, unity among officials, inter-ethnic relations, centrality of national interests). 8- Intellectual and national independence (self-confidence, scientific independence, economic independence, political independence, cultural independence). 9- Cultural goods and services (written and non-written media). 10- Physical and mental health (life skills, leisure, social injuries). 11- Cultural and international interactions. 12- Human dignity and freedoms. 13- Family (educational, emotional, legal-obligatory, managerial) (Mahimani, 2010).

4- Social dimension

The social dimension uses indicators that are directly related to human beings and as a facilitator or inhibitor of the process of improving the quality of life of people. Michael John Stone (2014) defines social development as follows: "Social development basically means increasing its capacity and organizational diversity, mutual interaction of groups and interests, political legitimacy, social and cultural values, increasing between civil society and Government is in a way that the self-reliance of both of them leads to their implementation and a more general balance between political and economic opportunities in society is provided (Ahmadi, 2012). Indicators of social development are: 1- Justice; including 1- 1- Economic justice (adjusting the gap between deprived and rich areas- Adjusting the gap between rich and poor- Proper distribution of wealth in society- Proportional distribution of wealth distribution resources in society- Economic justice) and 1-2- Social justice (Gender justice - Access to information - Access

to health services, health - access to educational facilities). - Access to infrastructure services - Health and medical services - Demographic policies - Employment - Housing - Health and family stability - The status of the elderly - The status of Joanna N- Social security, technical and vocational education, education, general population literacy, higher education, leisure facilities, nutrition. 4- Stability; Includes optimal use of resources - land management - environmental protection. 5- Ethics of social development; Including job promotion and productivity - citizenship - science development - social order. 6- Social security; Including personal security - public security - judicial security - economic security - prevention of social harms (Ahmadi, 2012).

Components of jihadi management according to Dr. Gholam Hossein Heidari Tafreshi

A: Structural dimension

Has components such as: management for God, provincial management, flexibility of structure, appropriate organization with conditions (Heidari Tafreshi, 2014)

B: Behavioral dimension

Has components such as: self-confidence, busyness, transformation, dynamism, hard work, speed of action in work (Heidari Tafreshi, 2014)

A: Earth dimension

It has components such as: participation, contentment, institutionalizing morality and religious values in the workplace and giving importance to the treasury, and accordingly, jihadi culture and management has a central principle that emphasizes the spirituality and moral values - Islamic - is human. In fact, there will be no jihadi management without spirituality (Heidari Tafreshi, 2014)

Steps of conducting research

To achieve the research goal, the meta-combined method, based on the model of Sandlowski and Barros (2007) is used. This model consists of seven stages, which are described in the following, quoting Arab et al. (2014), and the various aspects of this research method will be explained in the form of these stages.

step one; Setting the research question: To set the research question, various parameters such as the study population, what, when and how the method is used. The appropriate question in meta-

composition can examine a specific phenomenon, its dimensions and consequences, the factors affecting it. If the research question is too limited and rigorous, it will lead to few studies being identified and reducing the generalizability of the findings. If the question is too broad and unlimited, practical conclusions may be difficult for the target community. This study explores the question, "What is the impact of jihadi management on sustainable development"?

Step two; Systematic review of literature: At this stage, the researcher systematically searches for articles published in various journals and selects relevant keywords. The selection of keywords will first be general and then more detailed. Care should be taken in the choice of search terms and the combination of words should be used. To collect research data, secondary data called past documents have been used. These documents include all the researches done in the field of jihadi management and its dimensions and sustainable development and its dimensions. In meta-composition, the text of past research is considered as data. The study population includes all researches on jihadi management, dimensions of jihadi management, sustainable development and dimensions of sustainable development from conferences, publications, books, websites, national library search system and other libraries , Research institutes and sites such as University Jihad, Noor specialized journals database, scientific articles of the country's conferences, the country's journals database, etc.

Step 3: Searching and selecting appropriate texts: The review and selection process in the present study is done in four stages, in the first stage, all sources are identified. In the second stage, the researches are examined based on the title, and in the third stage, all the sources are briefly reviewed, and in the fourth stage, the sources are examined in detail. Finally, from the sources that will be selected, some sources will be removed and others will be selected for data analysis. At this stage, the researcher removes a number of articles in each review that are not reviewed in the meta-combination process. As soon as the articles are reviewed in accordance with the parameters of the study, the next step is

for the researcher to evaluate the methodological quality of the studies. The goal is to remove articles that the researcher does not trust in their findings, so they may remove the article that should be in the cross-section. The Critical Assessment Skills Program is a commonly used tool for evaluation. Quality of initial studies Qualitative research is used. This program contains 10 questions that help the researcher determine the accuracy, validity and importance of qualitative research studies. These questions focus on the following: 1. Research objectives, 2. Method logic, 3. Research design, 4. Sampling method, 5. Data collection, 6. Reflexivity (including the relationship between the researcher and the participants) , 7. Ethical studies, 8. Accuracy of data analysis, 9. Clear expression of findings and 10. Value of research. At this point, the researcher gives each of these questions a small score, then creates a form, so he or she can add up the points he or she gives to each article and easily and concisely review the collection of articles. View evaluation results. Based on the Rubric 50-point scale, the researcher can use the following scoring system to remove any article that is below a good score (less than 30): excellent (50-40), very good (40-31). ), Good (30-21), medium (20-11) and weak (10-0)

Step 4; Extraction of research information: In all stages of meta-composition, the researcher continuously reviews the selected and finalized articles several times in order to achieve their content findings. Article information can be categorized as: reference reference for each article (author's name, year of publication, important variables that each article refers to), methodological information notes such as the purpose of the research, Methods, procedures and measuring tools, and finally inserting the desired pages. A standard paper or electronic form can be used to extract the data. The advantage of the electronic form is that the information can be retrieved and entered at the same time, thus making the next use of the data easier. In this research, research information will be categorized in tables related to the subject under study.

Step Five; Analysis and composition of qualitative findings: The overarching goal is to create an integrated and new interpretation of the findings. This method has been used to clarify concepts, patterns and results in refining existing

knowledge gaps and the emergence of operational models and theories. In the analysis phase, the researcher searches for topics that are among the studies in Hyperlinks have emerged. This is known as a "case study". As soon as the subject is identified and identified, the researcher presents a classification that best describes the subject. In this research, all relevant dimensions and indicators are identified first, and in the final step, based on the frequency of each of them, A table specifies their priority.

Step Six; Quality control: In the meta-combined method, the researcher considers the following procedures to maintain and control the quality of his study:

1- Throughout the research process, the researcher tries to take the steps taken by providing clear and accurate explanations for the options available in the research.
2- The researcher uses both electronic and manual search methods to find related research.
3- The researcher uses the quality control methods used in the main studies.

In this research, the following procedures are considered to maintain the quality of the study:
Extensive review of Persian and English sources;
Efforts to prioritize and accurately identify the dimensions and indicators of the subject.

Step 7; Findings: In the meta-combination, the researcher extracts the answer to the research question based on the results of related research. This answer is the result of combining the results of different researches and is adjusted and organized according to the taste and purpose of the researcher. In this step of the meta-combination method, the findings of the previous steps will be presented.

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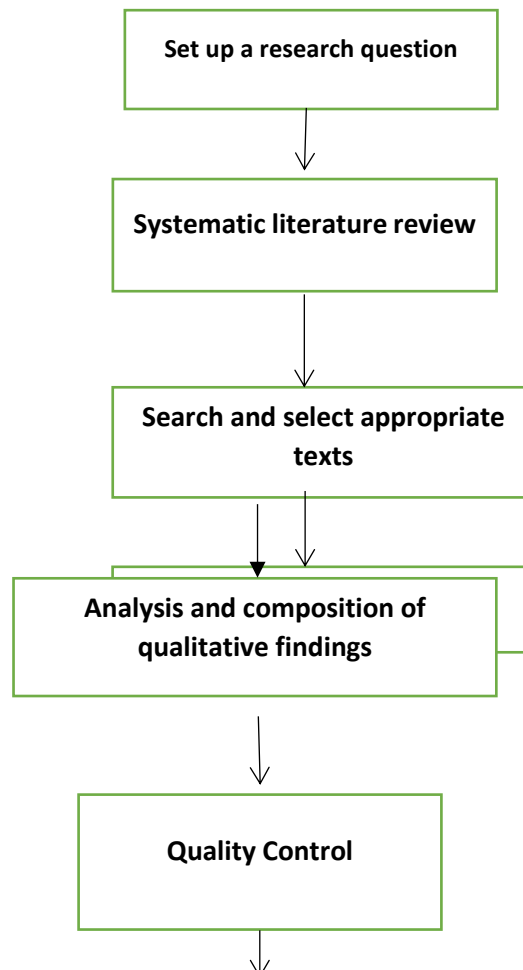
**Presentation of findings**

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Steps of implementing the meta-combination method

Select articles and resources
At the beginning of the search process, it is necessary to determine whether the articles obtained from the search are relevant to the research question. To achieve this goal, articles are searched and collected by two members of the group and the original articles are extracted. The extracted articles are then reviewed several times according to the agreement and approval of the researchers. Dimensions of sustainable development have been obtained by examining the different opinions of experts, one of the most important divisions of which has been the above. Dimensions of jihadi management and indicators of each dimension are also modeled on the article of jihadi management by Dr. Gholam Hossein Heidari Tafreshi. The variables are measured in such a way that during the analysis, the researcher searches for the topics that have emerged among the studies in the meta-combination.

Research Findings

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The Impact of Management for God

Studies and research show that it is necessary to provide a new paradigm for working in the organization with integrated approaches to life and work (Griffin, 1996; 1998). Have a shorter work week so that people can spend more time in other areas of their lives.Predicts increasing change in 21st century organizations, he thinks that people control jobs more than organizations and success in terms of mental achievement In addition, he suggests that both managers and employees need to find another meaning in their work with a new paradigm (Hall, 1996). Hansen also points to changes in employee needs (Hansen, 2001). Today's organizations will be successful if they meet the changing needs of employees to fully meet all their needs, including their spiritual needs (Arnaldo, 2002), as Judith Neal, one of the pioneers of spiritual studies in the organization, states. Spirituality in management theories, research, and organizational processes has increased dramatically (1999, Banner, & Lichtenstein, Neal. They usually work in an organization and look at their work and family life and calculate the future and the time ahead: "What do I want to do for the rest of my life?" What is my goal? "Is what I am trying to do what I want?" Second, it includes fluctuations and employers' demand for overtime and vacancies. Today, the type of work and the amount of work done by employees has become a major concern and this issue has created a kind of self-review and self-examination in people (Arnaldo, 2002). Hence, it seems that the above challenges require proportionate responses, some of which will be easier with the entry of spirituality into the organization. In addition, today it seems that employees, wherever they work, are looking for something beyond material rewards at work, they are looking for a job with meaning, hope, and a desire to balance their lives. Organizations are faced with growing and evolving employees who seek to find meaningful, purposeful work and nurture work environments with such characteristics. Spirituality at work describes the experience of employees whose work is satisfying, meaningful, and purposeful. The experience of spirituality at work is also associated with increased creativity, honesty, trust and commitment at work along with an increased sense of personal development of employees. (2010, Skerlavaj) The introduction of spirituality in the organization gives employees in the organization the ability to achieve a more integrated vision of their organization, family and community. Most employees are separated from their work life, family life and spiritual life. Socially, 50 to 70 hours of working life during the week,

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hours spent in prayer, questioning and meditation, and the remaining hours for family members are the necessity of this separation, which results in separation, alienation from work and work environment, and There is a lack of meaning in life. Individually, it also causes fatigue, dissatisfaction, and depression at work, and is often experienced as a lack or a deep void in one's life (Cavanagh, 1999). Indicators of interpersonal communication are that each person in the organization may be required to do any of them, in which case he or she believes in God. The position and type of relationship of each of them with God influences his motivation in work. Communication with God at work provides purposeful and meaningful work for the individual in his work, which is mentioned in the theoretical framework of the research as mediating variables. Purposeful work is work that pursues a lofty goal in the path of means and ends, and work with meaning is work that is considered valuable to an individual (Ventis, 1995). Purposeful and meaningful work can also be effective in motivating employees in their work. In Islam, only the face of God remains after everything becomes mortal, and the work in this world is through pure intention for God that can last. When a person in the organization has an all-divine relationship with God, his concern and mood will be as follows (Safinat al-Bahar)

*Has independence in his work and demands only from himself.

*In all stages of work, it relies only on its internal resources and does not seek help from anywhere.

*He considers his work as the work of God and equal to it, he sees God within himself and himself within God.

*Sees the presence of God in the most trivial things.

*Belief in God is very effective in inner arousal.

*Everyone in God believes that although God is somewhat different from man, he reveals his essence with it, that is, man. God encompasses and controls the world (man), but God and the world (man) are inherently different from each other (he, 2001) when a person in the organization of his relationship with God is all in one god; He considers himself a part of God and sees God present and watching everywhere. He considers his work as God's work and his work environment as God's work environment. The description of the situation and concern of such a person will be as follows (Sharh Agha Jamal)

*Believes in God and considers it present and observer in all stages of work and work environment.

*Although it is called a savage, there is a god sleeping in him and it is enough to be with himself.
Be kind.

*If the fish is alive in the water, he is also alive to God.

*Because he puts himself in front of God, his work is also in front of God's work.

*Sometimes he prays to God.

*Seeks help from God in his work and always strives to do something better and more effective.

*He is kind to all his colleagues for the sake of manifesting God and tries to establish a proper relationship with him
They have.

*Because he feels that his work is the work of God, so his belief in God is very effective in motivating him to work. A person in the organization when he believes that he is only the representative and agent of God; Bala accepts hands and hands at any rate. Such an employee will be a mere surrender to the organization and considers everything to be in any way God's work. The description of the condition and concern of such a person will be as follows (Nahj al-Balaghah)

*He considers himself only a servant of God and even attributes the service of others or his superiors in the organization to God.

*He considers God to be merciful and attributes whatever is assigned to God's mercy.
*It is believed that God does some of His work through Him and He is very pleased about this.
*He considers his work as a means to the satisfaction of God. When he does something, it is to please God.
*Feels the presence of God in all stages of work without any interference and attributes all of them to God.
*Performs the task entrusted to him efficiently and does not try to manipulate or interfere with it.
*Managers accept the employees of the organization as they are and surrender to all of them, because it is God's destiny.
*Because he feels God's agency, so he is very effective in motivation in his work
When a person in the organization interacts with God in an interactive way with God, his description and concerns will be as follows:
*Accepts God as a distinct being, even a human being, and seeks to interact with it.
*He wants a reward from God for what he does (Nahj al-Balaghah)
*His work is not only for the pleasure of God, but also for His pleasure.
When he feels inequality and injustice for what he has done for God, he resents God and feels that God does not always keep His promises.
*Such a person has great bargaining power in the transaction, he believes in God, because he needs him and gets help from him to do his job.
*Is very sensitive and reacts to injustice and inequality in the organization towards managers and colleagues.
*He does his job as much as he is entrusted with and does not feel more responsible than that.
* Expects a reward from God and is very effective in motivating him.

Impact of Provincial Management
The political system is the most important factor in maintaining and perpetuating values in society, which by institutionalizing them in planning, organizing, and policy-making, causes the institutionalization of values in society. If the system does not do so, it will lose its social base and the people will choose a different path and will resist the plans and decisions of the system, or they will adopt a dual behavior in the field of individual and social life, which will either lead to social collapse. Or the emergence of a revolution and the fall of the political system. Islamic values bear fruit and show their practical result when applied (Bradley, 2003). But their use should not be merely the result of feelings without the backing of consciousness; Because emotions are fleeting and what remains is an education of understanding, awareness and rationality. Therefore, Islamic values must be institutionalized in society, that is, through educating people, making them a part of their identity. The first and most important step for this purpose is to turn values into objective norms and approaches, along with guaranteeing their implementation and implementation at various political, economic and cultural levels. Which requires the formation of an Islamic government and the next step is to educate the society based on them. The system of Velayat-e-Faqih is the mother of values, both because of having a value leadership with the characteristics of a perfect human being which is the manifestation of Islamic values, and by focusing on serving the people and guiding and perfecting human beings as their special duty. From denial and also because of the implementation of the enlightened rules of Islam, the establishment of justice, the elimination of discrimination and corruption and the like (Change Management, 1997)
A society in which political sovereignty and its rule of law take a different path cannot be expected to institutionalize and apply Islamic values. Such a society gradually forgets them in the realm of individual life and confines them to mosques or special days. Because we have stated the characteristics of this system in previous discussions, we refuse to enter it again.

There we proved why this is a value system. Values are, in fact, a set of do's and don'ts that people must accept and implement. So they have to know them, believe in them and learn how to execute them. This requires the explanation of careful educational and cultural strategies and planning, the design of a purposeful educational system, self-governing statesmen as practical models of society, and an appropriate penal system to punish wrongdoers (Emmons, 1999)

a. Designing Strategies, Policies, and Value and Purposeful Educational Structure: Basically, every educational system has clear goals. In Islam, this goal occurs in the form of material and spiritual development of man. Therefore, it must have its own educational characteristics, which are derived from the rules of Islam, in order to train a civilized person who is the goal of the prophets, because (Minhaj al-Bara'a)

A country that has a civilized person, all its issues are resolved and a civilized person provides all aspects of happiness for the country.

A civilized man

Educational and biological structure of value and purpose

Value strategies and policies

Values

Self-made human beings cause a civilized and prosperous society, whether they are in the managerial position of the society, or in the position of educators, or in any stratum and position they are in (Ahmadian and Ebadi, 2001)

Blissful community

B. Giving priority to education: In an Islamic system, education has full priority, according to Imam Ali (AS)

O people ... it is your right on me not to withhold your benevolence and to divide the treasury among you justly and to teach you not to be illiterate and to train you to know the way of life (Nahj al-Balaghah.)

Accordingly, Imam Khomeini considered the issue of education as the most important task of the government and from the very beginning of the victory of the revolution, he emphasized that radio and television and universities and other educational centers and media play an important role in eliminating colonial culture. They ordered that the children of this nation be taught the culture of fighting against the United States and the Zionist regime. The Supreme Leader also stated in one of his statements:

The issue of culture and education is the first issue of our system. In the long run, nothing is as important as education, and in fact, the stronghold of the fight against infidelity, oppression and global arrogance and the bullying of the political demons of the world is the same stronghold of school and education.

J. But the jurist is a self-made and valuable leader: there is no doubt that one of the most important practical models of society is its political and administrative leaders, because "people are against the religion of their kings". A self-made and pious leader who is the embodiment of Islamic values, educates and guides society and is a perfect role model for the people. Imam Sadegh (AS) says (Spirit of Laws, Montesquieu:(

People are not guided except by the Imam and the earth is not good except by this means.

The leader who is the manifestation of the queen of piety, leads the society towards piety, the ascetic and simple man who has established piety in his being, will be the source of contentment and good human relations. A brave and zealous leader who sacrifices his life and reputation to protect the society and is at the forefront of the battle with the enemies, will lead the society to the battlefield against the enemies of independence and divine sovereignty. If the leader is self-made, he will build a society that does not forbid rot, and since it has no purpose other than performing its divine duty, it also considers it its duty to implement Islamic values, and because it has already made these values the queen in its existence, it is a perfect human being. And because it is perfect, it has both the pain of God and the pain of other human beings. So he is not indifferent to his society and suffers from their ignorance. The Prophet (PBUH) was like this:

Perhaps you will burn yourself for their effects if they do not believe in this hadith, I will regret it (Surah Kahf /6)Maybe if they do not believe in this, you will waste your life in grief.

The Islamic leader is greedy in guiding and educating the people because the Prophet was like this:

Indeed, there has come to you a Messenger from among yourselves, dear to him, who is keen on you with the believers, merciful and merciful( .Surat At-Tawbah/128)

Surely there has come to you a Messenger from among you, who is hard-pressed in your suffering, greedy for you, and kind to the believers.

Such a figure was able to educate the primitive Arab community in such a way that they would practice Islamic standards in the best possible way and not bow down to the most powerful heads of government of their time.

He was quite sensitive to deviations and did not allow the slightest shortcoming in guiding society. So are Islamic leaders modeled on the Prophet, who will fight against values, even if they lose their lives. They shout "Khomeini will not understand if he is hanged"!

 .ظEnforcement of Islamic Penal Rulings: Contemporary legal systems enact criminal law in the first place with the aim of establishing order and repressing those who violate the law. , Because the nature of their punishments is not compatible with correction and training and also pay less attention to the social effects of punishment as a disciplinary and deterrent factor. While Islam has the following multifaceted goals (Safinat al-Bahar:(

1- Punishment and training of the offender
2- Punish society and use punishment as a deterrent (hence some punishments must be carried out in public).
3- Compensation for the mental and psychological pain inflicted on the victims, especially in the case of retaliation.
4- Establishing social order

There are three goals of the above educational goals. Imam Khomeini, while pointing to this issue, says:
Society must be educated, the divine limits are for the education of society, not for revenge, if they do not kill the killer, the murder will increase. "In retribution, life" is in the retribution of

life ... Retribution is for the provision of human life, it is education. It is in the interest of society, the limits are to protect human rights. The penal provisions of Islam must be enforced by the Islamic ruler, and he alone has the authority to judge between the people. Imam Ali (AS) in this regard addresses the commentary of the judge (Nahj al-Balaghah)

O Shari'ah, you have relied on a position on which they do not rely except the Prophet or the (righteous) successor of the Prophet or Shaqi.

Imam Sadegh (AS) also says:

Avoid the government [= judgment], because the government belongs to an Imam who is knowledgeable about the judicial rules of Islam and is just among Muslims, so such a person is either a prophet or his (righteous) successor.

The guardian and successor of the Prophet in the time of absence is the just jurist and the scholar according to the rules of Islam. Therefore, the implementation of these penal provisions of Islam depends on the formation of the system of Velayat-e-Faqih of his rule.

Discover new values and modify existing ones:

Growth and development, and in general the changes that take place under the influence of various factors in human society, lead to new relationships between individuals, which may require new do's and don'ts, norms, or even new values. A dynamic and growing value and legal system must be able to provide precise and proportionate rules for these new relations and provide a platform for this growth and development to accelerate (Sharh Ibn Abi Al-Hadid.(

The religion of Islam, which meets the needs of human beings at any time and place, has such a value system that its values are not completely absolute and fixed that do not change in any time and place, nor are they always subject to time and place. In this religion, fixed principles and examples are variable. According to Imam Khomeini, some values such as monotheism, jihad and justice are fixed, but some matters, which are mainly related to material matters, may change according to the requirements of time and place.

Thus, it is possible that some instances of the value principles of Islam may change according to the requirements to meet the needs and events and new social relations. Certainly, the extraction of new examples or the same new norms must be documented in the sources of Islamic jurisprudence. Who is responsible for recognizing new needs and understanding the current situation and, consequently, extracting the required individual and social rulings?

The answer to this question has been stated by the narrations of the Infallibles (AS). The blessed existence of Imam (as) is stated in his own handwriting:

In the events and happenings, refer to the narrators of our hadith, because they are my proof and I am the proof of God. Events have a general meaning that includes new social events and developments, and the narrators of the hadith are also jurists. In this way, Imam (AS) states that these are the jurists who can present appropriate values and do's and don'ts to the society in new issues and the formation of new relationships, or correct the existing norms, and he is certainly the leader of Islam and the supreme leader. Which can implement and embrace these values in the political and social arenas. For centuries, Iranians mourned for Sayyid al-Shuhada (AS) and other martyrs of Karbala because of their devotion to the Ahl al-Bayt (AS). Anti-

colonialism and anti-colonialism led to the spread of anti-arrogance in society. Many issues and rulings were also discussed in schools and seminaries, but their adaptation to current developments and their implementation in society was less important. The political rulings of Islam were grounded and the atmosphere was such that it prevented scholars and jurists from interfering in political affairs. Being a political cleric was an insult (Nahj al-Balaghah). But Imam Khomeini, as a religious and political leader, not only brought the political rules of Islam to the level of society, but also declared being a politician and not indifferent to political events as one of the duties of the clergy. The development of concepts such as global arrogance and the great devil and its adaptation to the United States caused the awakening of the Islamic world and a great movement around the world, which led to the all-round growth and development of Islam.

The role of Velayat-e-Faqih in establishing justice in social relations as a core value

The Holy Qur'an states another goal of the prophets to establish justice in society and says:

We have sent Our Messengers with clear proofs, and We have sent down with them the Book and the Balance, that people might do the recitation…( Iron / 25)

Indeed, We sent Our Messengers with clear proofs, and We sent down with them the Book and the Balance, so that the people may be just.

Justice is also a value. But it has an impact on society in a way that has relied on the prevalence and institutionalization of many values. A society that relies on oppressive relationships loses its cohesion and harmony and leads to civil war. Imam Ali (AS) addressed one of his governors and said:

Spread justice and avoid the oppression that displaced the oppression of the peasants and the tyranny that leads to the fight against the sword.

Three basic conditions are necessary for the establishment of justice:

a. Existence of Imam Adel: A leader who takes over the affairs of society with political goals and in order to gain power and prestige, has no red line except the survival of power. They do not value human life, behavior, education and perfection. Ibn Abi Al-Hadid narrates in the commentary of Nahj al-Balaghah that after the signing of the peace between Imam Hassan (AS) and Mu'awiyah, Mu'awiyah went to the pulpit and announced:

I swear by God that I did not fight you to pray or fast or to perform Hajj or Zakat because you do these things, I fought with you to gain power and rule over you (Sharh Agha Jamal.(

But Imam Adel's concern is to establish values and educate society, and the characteristics of Islamic values are such that they can not be achieved except in the presence of Imam Adel. Therefore, if the rule of the Islamic country is in the hands of the oppressors, the transfer of values and the formation of heresies and the spread of anti-values in society is inevitable. The pious master of Amir Sokhan, Ali ibn Abi Talib, addressed to Uthman ibn Affan:

The supreme servants of God before him is the righteous leader who guides himself and guides others. Establishes a well-known tradition and kills the unknown heresy. Traditions are clear and its signs are obvious ... The worst people in the sight of God is the leader of the oppressor

who is himself misguided and misleads others to kill the accepted tradition (society values) and revive the abandoned heresy (counter-values) (Safinat al-Bahar)

Given the importance of the issue of justice, Islam considers justice as one of the basic conditions of the Imam and leader of the Islamic community; For only a person who has established the standards of justice in himself and has used justice as a criterion in his personal behavior and private life, can implement justice fully in society; A person who perseveres in the path of truth and abstains from what is forbidden in religion, and in this way does not oppress himself and is not willing to take the skin of the atmosphere from an ant through oppression. These characteristics are manifested in research only in the Islamic ruler who combines piety and justice. Which in the era of absence is the same as the guardian of the just jurist (Sharh Agha Jamal)

B. Fair Laws: Justice means equality means giving all the rightful owners the right to be given the right to be given to everyone according to their merit and right. If we give what should be given to a worthy person to an unworthy person, we have done injustice.

Laws and regulations in society must be laid down in such a way as to achieve such a thing in society. It is possible for individuals to achieve their rights, in which case both society and individuals are on the path to perfection. The biggest flaw in the rules of many contemporary legal systems is that they prefer law and order to justice in their legislation, even if it leads to an unjust order. In most of these systems, there is a rule called "age and time" according to which individuals have the right to exercise their rights for a certain period of time, after which the judiciary will no longer hear their claims. This is much more evident in international law. The UN Charter explicitly puts international peace and security at the forefront of its agenda, even if it is forced to establish an unjust structure for its most important pillar, the Security Council (Minhaj al-Bara'a.(

But in Islam, there is a legitimate order that is based on justice, and since God Almighty is just, the rules of his subject will also be just. Therefore, man is only obliged to follow the rules, the source of which is the will of God Almighty. But naturally these rules must also be enforced by a just Imam. Imam Khomeini (ra) says in this regard:

The financial rulings of Islam indicate the need to form a government. Its implementation is possible only through the establishment of Islamic organizations.

According to Imam Khomeini:

If the rules of Islam are implemented, the oppressed will get their rights, all sections of the nation will get their rights. Oppression is eradicated, there is no coercion in the Islamic Republic. In the Islamic Republic, there is no oppression.

J. A just society: Huntington sees equality and justice as one of the five goals of development, and everyone knows that development needs its own culture; So justice also needs public education. The special situation of the Muslim community in the time of Ali (AS) caused them to not tolerate justice. This was also due to the rule of unrighteous people over the Islamic Ummah before the Imam (AS). Imam (pbuh) has stated for the four pillars of justice that none of the caliphs before the Imam, according to history, had these pillars:

Deep thinking, deep and truthful knowledge, good judgment and steadfastness in patience.

Therefore, the realization of justice in two other conditions also relies on the just Imam and the just leader is the axis and the basic pillar of justice in society.

Development of the Islamic country based on values

Like the relationship between values and the political system, values and development also interact:

a. The influence of values on development, development of, system and system consisting of the main indicators derived from the social system, takes its model. This model evokes a hypothetical situation of the social system that has its own norms and values and is based on an ultimate goal and looking at environmental interpretations. Studies to date by UNESCO and other international organizations have shown that culture, consequently, the values of society, are an integral part of a development program, and that development, regardless of the human and cultural characteristics of society, is a lifeless growth. It leads. And social crises will follow (Spirit of Laws, Montesquieu)

Cultural characteristics and social values such as the belief in the equality of human beings, discipline, respect for the rights of others and the rule of scientific attitude and the like are the basis for development. A society with a degenerate culture and lacking the above characteristics can not easily accept development. In contrast, development is intertwined with the values and norms that govern society. Therefore, the development model must be compatible with the values, needs and norms of the society for which it is designed. Otherwise, it will include the tension and crisis of the society and the people will take a defensive position towards the development movement and will refuse to participate in it (Ahmadian and Ebadi, 2001)

Therefore, the fixed principles of development, such as the rule of law, the efficiency of the political system, giving importance to science and knowledge, giving importance to the world (next to the Hereafter), and an efficient and dynamic educational system, must be based on the fixed values of society (Nahj al-Balaghah). These values can be used as a development strategy in Islamic society

Efficient, rational political system

Becoming, positive worldliness, scientism,

Orderliness, political calm and

Social, efficient education system

The rule of righteous and just leaders, unity, dignity

Man, independence, contentment, value of work

And the worker, the need for healthy circulation and wealth

These include justice, unity, the rule of righteous and just leaders, attention to human dignity, denial of mustache and independence, dignity, contentment, the value of work and labor, the need to use the wealth of society in production and the like. Values that make development very easy. The function of these values in development can be seen in the following diagram (Spirit of Laws, Montesquieu)
Developed community

B. The role of development in values: We have said that a pattern of development disproportionate to the values of society leads to identity crisis and social collapse. Counter-values will replace values, and society will have difficulty recognizing values. This will lead to confusion, bewilderment, corruption and depression of the people. Instead, value-based development leads to the growth and development and reform and institutionalization of values. It causes independence, security, justice, scientific and economic growth, stabilization of the political system and increasing public confidence in the government, and quantitative and qualitative reform of the education system. As a result, public culture has risen and people have become more interested and committed to the values that have brought them prosperity and development, and their motivation to apply these values in their relationships has increased. As a result, a developed society (based on religious values) will be a value society. There is no doubt in the design, planning and implementation of such a development program in the fundamental role of the Islamic political system and in the era of the absence of Velayat-e-Faqih (Nahj al-Balaghah)

Both the efficient system and justice, which were expressed as the two basic pillars of development, are manifested in divine sovereignty and other values, such as legalism, independence, motivation for development, attracting public participation and moving towards self-sufficiency (Nahj al-Balaghah).

Determining strategies and planning for development based on Islamic values has made only the Imam and the leader of the Islamic society because he has a precise and sufficient knowledge of Islamic rules and values and also fully understands the society and understands the requirements and conditions of time and place. And because of the lack of intellectual dependence outside the borders, he decides independently (Spirit of Laws, Montesquieu)

Structure flexibility

Basically, the business environment of the past has been a predictable and low-change space, so most models of strategic analysis and organizational capabilities have not paid special attention to organizational flexibility. On the other hand, in traditional analytical models, the power of the organization to influence the environment was practically zero or very little, and in this regard, the organizational flexibility to influence the environment was not considered. But in a highly competitive and turbulent new environment, organizations must be able to adapt to changes in the environment and at the same time try to be effective in achieving their strategies on the business environment. These requirements have led in recent years. The issue of organizational flexibility should be given much attention and useful models and frameworks for its recognition and analysis should be developed, of which the "Velberdra" "flexibility model" is one of them (Glenview Illi Scott, 1977). The organizational flexibility model was developed by Hank Welbdera, a professor at the University of Rotterdam, with the aim of guiding managers to identify and understand different types of organizational flexibility. Managers who in the 1980s were very eager to form organizations with sustained flexibility and, of course, did not find a comprehensive and appropriate model for its analysis. Weldbra's Ph.D. dissertation was published in 1992 on organizational flexibility, which won him many awards, such as the Igor Asov Strategic Management Award, after which his model was widely acclaimed by strategic analysts. There were very different and sometimes contradictory approaches to the issue of organizational flexibility that confused analysts in this field. At that time - as now - everyone believed in the decisive role of organizational flexibility in reducing the production cycle time of the product and considered it a good response to the demands of the divided market business, but still a common understanding of the components of organizational flexibility Had not returned. But with the advent of his analysis and after focusing on effectiveness in the 1950s and quality in the 1960s, flexibility emerged as the third wave of competition in

the 1990s (Gibbons, 2001). This analysis is simultaneously based on library and field research methods and maximum effort has been used to provide a valid model with high analytical usability for its audience. This framework then with several other analytical approaches including competition analysis, Organizational innovation analysis, organizational agility analysis, etc. were verified and based on it, another analytical tool called "flexibility audit and redesign" was developed (Bakhshudeh and Akbari, 2010)_

Flexibility analysis framework

The five cornerstones and three forces show how the paradox of flexibility in the organization can be resolved, including managerial capabilities, organizational design, and the effect of changing competitive forces. Managing the current situation shapes the flexibility of the organization. Organizational design identifies potential for flexibility, and competitive forces make clear to us what changes are needed. The level of superflexibility expresses how and how quickly flexibility changes can occur over time. Given that these factors can have different effects on each other, the organization will experience different approaches to flexibility over time (Pagiri Ghaleh Noei, 2017)

Flexibility paradox:

Creating the right balance between organizational stability and the flexibility needed to deal with environmental change is a paradox of flexibility. If the organization can not adapt to environmental changes (especially in turbulent environments), business continuity will run the risk of failure, and if the organization does not have the necessary stability to implement plans and goals, disorder and confusion of efficiency and effectiveness. Will disrupt the organization. Therefore, one of the tasks of management is strategic analysis of the optimal point of flexibility in the organization, which in this model is known as resolving the paradox of flexibility (Pagiri Ghaleh Noei, 2017)

control-ability:

"Velbedra" organizational resilience framework is based on control theory, in the sense that in this model, the control capacity of managers and the controllability of the organization in the face of business environment is considered. The ability to control the factors affecting organizational flexibility in managerial capabilities and the degree of organizational controllability is also described in the category of organizational design. Therefore, creating organizational flexibility requires two dimensions of tasks, one is managerial tasks that can continuously monitor managerial changes and respond appropriately to them, and the other task is to design the organization based on flexibility components. An organization that has the necessary potential for flexibility in different situations and the management of the organization can have the flexibility potential to perform the managerial task when necessary (Conger, 1994)

Management duties:

The managerial challenge of flexibility is that the management can figure out an appropriate number and sufficient combination of flexibility arrangements and procedures for the organization so that the company can face business problems in a flexible manner. In this context, flexibility procedures are divided into six types, which include two categories of internal and external flexibility, internal flexibility procedures tell how to manage the effects of the environment on the organization and external flexibility procedures indicate how the organization affects the environment. It is self-evident that each of these types is divided into the following three categories, which include six flexibility procedures. The managerial task of flexibility means providing the organizational competitive advantages based on which the organization adapts to the environmental turmoil (Pagiri Ghaleh Noei, 2017)

Operational flexibility:

Frequent but small changes with a short time span that are related to performing operations in the organization and the adoption of these procedures does not affect the stability of the

relationship between the organization and its environment. The purpose of these organizational flexibility control procedures is to create the appropriate integration between the organization and its environment to conduct the organization's business processes.

Structural flexibility:

The ability of management to adapt part of the organizational structure and decision-making in the organization and communication processes and respond to environmental changes with the approach of affecting the environment or affecting it is organizational flexibility. That is, to what extent can the management of the organization adopt the business structure such as partnership with other factors and policies of integration, etc. (Pagiri Ghaleh Noei, 2017)

Strategic flexibility:

Flexibility procedures that relate to the goals of the organization or its environment fall into the realm of strategic flexibility. These procedures are rarely adopted and are usually related to cases where changes are very important and effective, such as technological changes, new portfolio of products and services in the market or new business rules in the environment that can model competition in it. The face changes significantly (Zahedi, 2000)

Levels of managerial flexibility

| level | feature | Type |
|---|---|---|
| Operational flexibility | The management of the organization has provided many opportunities to increase the volume and variety of activities of the organization. | Limited |
| Structural flexibility | While managing operational flexibility, management has created the ability to rapidly restructure and change decision-making and communication processes. | medium |
| Strategic flexibility | While estimating operational and structural flexibility, the organization can rapidly change firm strategies and the nature of the business in line with environmental changes. | Wide |

For example, in the case of limited flexibility, the organization can increase production volume or increase the efficiency of activities to reduce prices, but the ability to participate and integrate with suppliers, influence the market by offering new products, change forces. Market competition, influencing rules and regulations, etc. will require a wide range of managerial flexibility (Khalilian and Yari, 2000)

Organizational design task:

Organizational design includes the organization's capacity for flexibility and specifies the possible limits for combining organizational flexibility. The flexibility potential of the organization must change in two situations, one when the potential for combining the required flexibility is too small for the organization to adapt to the requirements and the other when the potential for flexibility required is too high to Avoid organizational disorder. In this context, three main components affecting the flexibility potential of the organization

are described. Although these factors are separate from each other, they will affect each other over time (Brandt, 1996)

Technology:

The technologies available in the organization include software facilities, hardware, knowledge and skills, and communication and integration between them, which in terms of flexibility can include a range from inflexible at the production scale to flexible in the variety of production.

Organizational Structure:

The organizational structure is based on a hierarchical division that indicates the division of responsibilities and authorities in the organization. Which includes planning, coordination and information flow for decision making. Organizational structures include a range of mechanical and organic models (Pagiri Ghaleh Noei, 2017)

Organizational Culture:

Organizational culture is an integrated system of ideas that is formed in the minds of employees of the organization and its types can cover from conservative to innovative (Shirvani, 2021)

Levels of organizational design flexibility (Shirvani, 2021)

| Property | Level |
|---|---|
| The organization has little capacity to react to environmental changes and the lack of flexibility potentials puts the organization in a vulnerable and fragile position against environmental changes. In this case, the company usually has a normal technology, mechanical structure and conservative culture. | Down |
| As long as the organization is not faced with unforeseen changes, its controllability is high, but when faced with this type of change, changes occur in the organization that are not necessarily in line with environmental changes. In companies, it is usually due to the mechanical organizational structure and conservative organizational culture. | medium |
| The ability of the organization to react is such that the company can adapt to its expected speed and quality with environmental developments. In this situation, the organic organizational structure and organizational culture based on innovation and technology are flexible | Much |

Changing Competitive Forces

The turmoil of the environment will indicate whether the combination of organizational flexibility and existing potential for flexibility is sufficient and effective. If the environment is stable, a small amount of flexibility will be enough, but in case of high turbulence, management should have made more arrangements to institutionalize flexibility in their organization (Pagiri Ghaleh Noei, 2017)

Based on the organizational flexibility framework, the business environment is divided into four levels (Alizadeh Lotri, 2021)

 *Micro: Inputs and outputs of main processes (organization value chain)

 *Task: Stakeholders who create inputs for the organization or benefit from its outputs, such as suppliers and customers

*Aggregation: Groups in the environment that can influence the inputs and outputs of the organization, for example, limit it or legislate for it. Such as competitors, unions, guilds and ...

Macro: A wider range of social forces that can influence the level of integration and task Dimensions of environmental turbulence and turbulence are also measured by the following criteria (Rashidi Baghi, 2020)

*Complexity: The set of indicators of the number of items affecting the environment and the extent of their impact on each other, will indicate the environmental complexity.

*Dynamism: A set of indicators of the frequency of changes in the environment and the severity of changes will be the index of environmental dynamics.

 *Unpredictability: To what extent can the organization's strategic analysts predict changes in the environment? Naturally, environmental changes are easier to predict if they are linear or rotational, but they are more difficult to predict when environmental data are scarce or unclear. The above three dimensions are different in terms of importance, predictability is the most important and complexity is the least important, and naturally the amount of flexibility required for the organization is determined according to these dimensions.

Meta Flexibility
In the context of organizational flexibility analysis, superflexibility means the process of creating flexibility procedures in the organization, which includes the steps of creating, integrating and using the components of organizational flexibility. In other words, superflexibility means how an organization can create new procedures for flexibility or repeal old ones. Managerial flexibility is based on organizational super-capabilities, the effectiveness of which depends on the professional capabilities of managers and analysts of the organization, to what extent they have the necessary environmental information and their ability to quickly analyze the impact of change on the organization.  ‹1396). Managers should be able to adopt appropriate policies and take organizational leadership measures, apply appropriate management to the combination of organizational flexibility and at any time have the ability to change the organizational situation in accordance with environmental changes. In other words, superflexibility shows how the organization can maintain the necessary balance between combining organizational flexibility with environmental changes so that the company does not get caught in the circle of organizational disorder while properly facing environmental changes. A suitable indicator for measuring superflexibility in the organization is the speed of change in the flexibility mix (Zahedi, 2000)

Organizational modes:
Based on the organizational flexibility technique, companies take positions over time and in the face of environmental changes that monitor their degree of flexibility, and the organizational chart shows what companies typically are in terms of flexibility. They are going through a process. The general conclusion to be drawn from this diagram is that the organization's flexibility composition usually does not remain the same over time and will inevitably change. Due to environmental changes, organizations change their status by using freezing measures of organizational structure and defrosting it so that they can protect their survival in a turbulent environment (Farjadi, 2007)

Flexibility conflict resolution pathways:
Depending on the organization's need to maintain organizational stability and focus on the status quo or to adapt to constant environmental change, companies can experience two opposite paths, including the normalization process or the regeneration process. These two reverse processes have common stations, which are the modes of flexibility of the organization. Obviously, during the life cycle of the organization and according to the environmental situation and the need for change, management chooses one of these two

paths and adjusts the conditions of the organization accordingly (Bakhshudeh and Akbari, 2010)

Normalization process:

All organizations start their lives from the chaos that is characteristic of a newly founded organization. But then the management must align the components of the organization in line with the goal specified in the analysis by creating a strategic focus. This changes the focus of the organization from a state of disorder to a state of flexibility. The ability to manage information analysis and sense changes in the environment allows the organization to provide stronger procedures that avoid the need to make radical decisions for repetitive and fundamental changes and increase the predictability of the organization. The maturation process takes place and transforms the organizational state into a planned one to focus more on long-term goals to create value in the organization, and finally when the focus is on long-term and unchangeable goals, organizational stagnation. It happens and the organization changes from the planned program mode to the rigid state. It is natural that the rigid state will make the possibility of any kind of reaction to changes from the organization rigid (Heydari, 2021)

Recreating process:

Managers of an organization that is in a rigid state and its analysts have observed the risk of organizational vulnerability to environmental changes, will have to put the organization's regeneration processes on the agenda to increase its flexibility and adaptability to the environment to change the organization and the environment. Coordinate and align with it (for example, if you need to enter a new market, produce a new product, create other competitive advantages, etc.) In the first step, the management of the organization puts the process of professional regeneration on the agenda. This process increases the organizational flexibility by changing the production technology and eliminating the traditional and conservative organizational culture and changing it to organic culture, and causes the organizational state to change from rigid to planned so that the company can transform itself. Flex the direction of environmental changes (Pagiri Ghaleh Noei, 2017). Entrepreneurial regeneration, which usually occurs in conditions of environmental turmoil, combines the flexibility of the organization with its structural change and focus on strategic flexibility, and causes the organization to change from a planned state to a flexible state, but if Exaggeration and intensification of this approach and the removal of focus from a strategic perspective and the elimination and disappearance of medium and short-term goals of the organization will change the state of disorder (Zahedi, 2000.)

## CONCLUSION

According to the above, the structural dimension of jihadi management can both affect and have no effect on the dimensions of sustainable development. However, while effective, it is beneficial in a way that reinforces a positive point in the dimensions of sustainable development or reduces a weakness. The following table shows the results of the effects of the structural dimension of jihadi management on the dimensions of sustainable development that the researcher has reached according to the contents. It should be noted that many researches have been done in the field of jihadi management today, but most of the researches have been introduced, while after several decades of the establishment of this type of management, it is necessary to pay attention to its dimensions in more detail. And the extent of its effects on the dimensions of sustainable development should be evaluated analytically. Therefore, in the present study, due to the lack of direct research in this field, the researcher has made a descriptive analysis of the relationships between dimensions and it is suggested that in order to eliminate this research gap, each of the dimensions should be addressed more accurately.

| The Impact of the Structural Dimension of Jihadi Management on the Dimensions of Sustainable Development | | | | Variable |
|---|---|---|---|---|
| Appropriate organization with conditions | Structure flexibility | Provincial Management | Management for God | |
| Lack of information | does not have | has it | has it | It becomes orbital state or territorial integrity. |
| Lack of information | does not have | has it | has it | Formation of nation or national unity |
| Lack of information | has it | has it | has it | Increased voting rights and free elections with many voters |
| Lack of information | has it | has it | has it | Politicization or more and more people participating in political processes |
| Lack of information | has it | has it | has it | Public participation in decision-making bodies |
| Lack of information | does not have | has it | has it | Increasing accounting of autonomous groups |
| Lack of information | does not have | has it | has it | Increasing interest concentrations by stable Democratic political parties |
| Lack of information | has it | has it | does not have | Freedom of the press and the growth of the mass media |
| Lack of information | does not have | has it | has it | Political and administrative decentralization |
| Lack of information | has it | has it | has it | Self-government of local units or local government |
| Lack of information | does not have | has it | does not have | Expand educational facilities |
| Lack of information | has it | has it | does not have | National Per capita Income Index |
| Lack of information | has it | does not have. | does not have | Human Development Index (HDI)) |
| Lack of information | has it | has it | has it | Combined indicators of development |
| Lack of information | has it | has it | has it | Sustainable Income Index (GNA, SSI) |
| Lack of information | does not have | has it | has it | Rationalism |

| | | | | |
|---|---|---|---|---|
| Lack of information | does not have | has it | does not have | scaince development |
| Lack of information | has it | has it | has it | Increase Productivity |
| Lack of information | does not have | has it | has it | Democracy and social discipline |
| Lack of information | does not have | has it | has it | Upgrade living standards |
| Lack of information | does not have | has it | has it | Strength and national strength |
| Lack of information | does not have | has it | has it | Improving institutions and behaviors and habits and customs |
| Lack of information | does not have | has it | has it | Economic and social equality |
| Lack of information | does not have | has it | has it | Political ethics |
| Lack of information | does not have | has it | has it | General ethics |
| Lack of information | does not have | has it | has it | Social ethics |
| Lack of information | does not have | has it | has it | Economic ethics |
| Lack of information | does not have | has it | has it | Insight |
| Lack of information | does not have | has it | has it | The place of science |
| Lack of information | does not have | has it | has it | Foresight |
| Lack of information | does not have | has it | has it | Moderation and moderation |
| Lack of information | does not have | has it | has it | Reflection |
| Lack of information | does not have | has it | does not have. | Cultural justice |
| Lack of information | does not have | has it | has it | social justice |
| Lack of information | does not have | has it | has it | Economic justice |
| Lack of information | does not have | has it | has it | Political justice |
| Lack of information | does not have | has it | has it | National identity |
| Lack of information | does not have | has it | does not have. | Revolutionary identity |
| Lack of information | does not have | has it | has it | Religious identity |
| Lack of information | has it | has it | has it | participation |

| Lack of information | has it | has it | has it | the trust |
|---|---|---|---|---|
| Lack of information | has it | has it | has it | Satisfaction |
| Lack of information | has it | does not have. | does not have. | Sociability |
| Lack of information | does not have | has it | has it | Social Security |
| Lack of information | does not have | does not have. | does not have. | Commitment to common norms |
| Lack of information | does not have | has it | has it | Rule of law |
| Lack of information | does not have | has it | has it | Approximation and convergence |
| Lack of information | does not have | has it | does not have. | The focus of national interests |
| Lack of information | has it | has it | has it | Inter-ethnic relations |
| Lack of information | does not have | has it | has it | Unity among officials |
| Lack of information | does not have | has it | has it | Unite against the enemy |
| Lack of information | does not have | has it | has it | common values |
| Lack of information | does not have | has it | has it | Self-esteem |
| Lack of information | does not have | has it | has it | Cultural independence |
| Lack of information | does not have | has it | has it | Political independence |
| Lack of information | has it | has it | has it | Economical Independence |
| Lack of information | does not have | has it | does not have | Scientific independence |
| Lack of information | does not have | has it | does not have | Written and unwritten media |
| Lack of information | does not have | has it | has it | Life Skills |
| Lack of information | does not have | has it | does not have. | free time |
| Lack of information | does not have | has it | has it | Social harm |
| Lack of information | does not have | has it | does not have. | Cultural and international interactions |
| Lack of information | does not have | has it | does not have. | Dignity and human freedoms |
| Lack of information | does not have | has it | has it | Adjust the gap of deprived and privileged areas |

| | | | | |
|---|---|---|---|---|
| Lack of information | does not have | has it | has it | Proportional distribution of wealth distribution resources in society |
| Lack of information | does not have | has it | has it | Proper distribution of wealth in society |
| Lack of information | does not have | has it | has it | Adjust the gap between rich and poor |
| Lack of information | does not have | has it | has it | Gender justice |
| Lack of information | does not have | has it | has it | Access to educational facilities |
| Lack of information | does not have | does not have | does not have | Access to health services |
| Lack of information | does not have | does not have. | does not have. | Community access to information |
| Lack of information | does not have | has it | has it | Religious divergence |
| Lack of information | does not have | has it | has it | social trust |
| Lack of information | has it | has it | has it | social participation |
| Lack of information | has it | has it | has it | National solidarity and cohesion |
| Lack of information | has it | has it | has it | Increased racial ethnic convergence |
| Lack of information | has it | has it | has it | Optimal use of resources |
| Lack of information | does not have | does not have. | does not have. | Land use planning |
| Lack of information | does not have | has it | does not have. | Access to infrastructure services |
| Lack of information | does not have | has it | does not have. | Health services |
| Lack of information | has it | has it | does not have. | The situation of the youth |
| Lack of information | does not have | does not have. | does not have. | Nutrition |
| Lack of information | does not have | has it | does not have. | Enjoy leisure facilities |
| Lack of information | does not have | does not have. | does not have. | Higher Education |
| Lack of information | does not have | has it | does not have. | Public population literacy |
| Lack of information | does not have | has it | has it | Education |
| Lack of information | does not have | does not have. | does not have. | Technical and vocational training |

| Lack of information | does not have | does not have. | does not have. | Social Security |
|---|---|---|---|---|
| Lack of information | does not have | has it | does not have. | Demographic policies |
| Lack of information | does not have | has it | does not have. | Employment |
| Lack of information | does not have | does not have. | does not have. | Housing |
| Lack of information | does not have | does not have. | has it | Family health and stability |
| Lack of information | does not have | has it | has it | social support |
| Lack of information | does not have | has it | has it | The condition of the elderly |
| Lack of information | does not have | does not have. | has it | Environmental Protection |
| Lack of information | does not have | has it | has it | social order |
| Lack of information | does not have | has it | has it | Prevention of social harms |
| Lack of information | has it | has it | has it | Economic security |
| Lack of information | does not have | has it | has it | Judicial security |
| Lack of information | does not have | has it | has it | Public security |
| Lack of information | does not have | does not have. | does not have | Personal security |
| Lack of information | does not have | has it | has it | Science development |
| Lack of information | has it | has it | has it | Improve performance and productivity |
| Lack of information | has it | has it | has it | Citizenship |

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