

Examining the Behavioral Challenges of Islamic Revolution Managers from the Perspective of Ayatollah Khamenei and Presenting Solutions Based on Imam Khomeini's Views

Hamid Reza Moniri Hamze kolae*

DOR: 20.1001.1.26767368.2023.5.16.2.4

Assistant Professor University of Mazandaran, IRAN.

(Received: 8 June 2022- Accepted: 16 July 2023)

Abstract

The present study is focused on the behavioral challenges faced by managers in the Islamic revolution and aims to provide solutions to overcome them. The main question that this article seeks to answer is 'How Ayatollah Khamenei justifies these challenges and what solutions Imam Khomeini proposes to address them?' To achieve this, the article employs a tripartite model and method of conceptual analysis and text interpretation to present the statements of the leader and Imam Khomeini in a structured manner. The tripartite model is an analytical tool that examines organizational and management theories in terms of productivity, which has three dimensions: Structural, contextual, and behavioral. However, the present paper acknowledges that one of the fundamental challenges of desirable management in the Islamic revolution is ignoring the strategic and intangible human capital in terms of behavioral necessities. Therefore, the study focuses only on the role and impact of behavioral challenges of managers in the organization of the Islamic republic system according to the leader of the Islamic revolution and proposes solutions to overcome these challenges based on Imam Khomeini's principles. In Ayatollah Khamenei's political thought, behavioral challenges of human resources can be identified and examined in three areas: cognitive, ethical, and jurisprudential. According to Imam Khomeini, the solution to these behavioral challenges is through appropriate upbringing of intellectual, emotional, and physical layers of existence. This approach is classified into three categories of "Ideological Education," "Ethical Education," and "Jurisprudential Education," which fall under the broad category of "Educational Dimensions" of behavioral (human resource) management. To accomplish this research, a descriptive-explanatory method is used, and data collection is library-based.

Keywords: Islamic Revolution, Revolutionary Imams, Revolutionary Managers, Behavioral Problems and Necessities.

*. Corresponding Author: h.moniri@umz.ac.ir

Examining the Behavioral Challenges of Islamic Revolution Managers from the Perspective of Ayatollah Khamenei and Presenting Solutions Based on Imam Khomeini's Views

Introduction

Ayatollah Khamenei acknowledges that while the Islamic state is a crucial component of the Islamic revolution, its realization has faced numerous challenges (Khamenei Statements. Meeting of regime agents, 1380/19/21). Thus, he believes that the Islamic revolution has not yet accomplished its overarching goals, and there is still a long way to go until reaching its destination (Khamenei Statements. Meeting of seminary students in Tehran province, 1396/6/6). Productivity in organizational and management theories can be evaluated using the tripartite model, which considers behavioral factors (i.e., desirable behavioral norms of an organization), structural factors (i.e., all elements, factors, and physical and non-human conditions of an organization), and contextual factors (i.e., all situational and environmental factors outside the organization).

If we regard the Islamic Republic system as an organization comprised of these three components, the behavioral aspect or the role of human resources is undoubtedly an influential factor for evaluating its success and effectiveness. This research is necessary because achieving the desired behavioral upbringing of Islamic revolution managers has always been a concern of Imam Khomeini and the Supreme Leader. However, this goal has encountered several scientific and practical challenges in the years following the Islamic Revolution.

The importance of this research lies in addressing the challenges and necessities related to achieving a desirable behavioral upbringing among Islamic revolution managers. This has been a long-standing concern of both Imam Khomeini and the Supreme Leader. However, over the years following the Islamic Revolution, this issue has faced numerous scientific and practical challenges.

The hypothesis presented in this article is that Imam Khomeini's political thought encompasses three existential layers for humans. Therefore, the dimensions of the behavioral necessities of Islamic revolution managers can also be presented in three aspects from his perspective.

It is crucial to emphasize the significance of a precise and scientific approach towards discovering and explaining the challenges and necessities pertaining to the desirable behavioral upbringing of Islamic revolution managers. Such an approach should be aligned with the political thought of the revolutionary imams.

1. Research Background

Several studies have been conducted regarding this matter, and some of them are relevant to the current research and discussed below.

Sultani (2014 AD/1393 SH: 9-39) conducted a survey-based article titled "Jihadi Management, Challenges and Requirements" to identify the challenges and requirements of Jihadi managing in Iran. The study aimed to classify the identified challenges and their damages and specify the requirements for Jihadi management in four dimensions: approach, managerial, human, and structural.

In another study, Khodadi and Moniri (2019 AD/1398 SH: 156-183), titled "The Research Model of Forming an Islamic Government with Emphasis on State-Builder Nation," investigated and explained the qualities required by the people of truth as state-builder based on the political thought of the Supreme Leader. However, they did not consider Imam Khomeini's superior education and used Thomas Spriggen's crisis method.

One study that shares similarities with the current research in terms of content is Ayatollah Mesbah Yazdi's (2013 AD/1392 SH: 5-17) paper titled "Islamic Management and the Necessity of Paying Attention to it in the Islamic System." According to Yazdi, righteous managers play a fundamental role in leading the country towards progress, and continuous planning is necessary for their upbringing. Management, like other social sciences, has a close relationship with Islam.

In their research titled "Governmental Jurisprudence; The Ultimate Normware for Comprehensive Management in the Process of Evolving the Islamic Revolution," Meshkani Sabzevari, Nikbin, Rahdar, and Meshkani (2013 AD/1392 SH: 64-67) critique negative and minimalistic perspectives on the relationship between jurisprudence, society, and community management, and prove a maximalist perspective.

Akbari and Rezaei (2014 AD/1393 SH: 85-107) discuss questions about modern Islamic civilization, such as what its main characteristics are, in their research titled "Explanations of the Characteristics of Modern Islamic Civilization in the Political Thought of the Supreme Leader."

On the one hand, in his book "al-Hukūma: Studies on its Legitimacy," Larijani (2001 AD/1380 SH: 231-246) systematized and raised issues regarding the efficiency and legitimacy of government in Islam. On the other hand, Sadra and Karamzadeh (2009 AD/1388 SH: 119-136) examined the efficiency of government according to Imam Khomeini, who designed the Islamic Republic system, in their article titled "Investigating the Efficiency of Government from Imam Khomeini's Perspective." Despite existing research on the upbringing of righteous managers in the Islamic system, no independent research with the characteristics mentioned in this study has been carried out yet. Therefore, this research presents a new approach to addressing this topic.

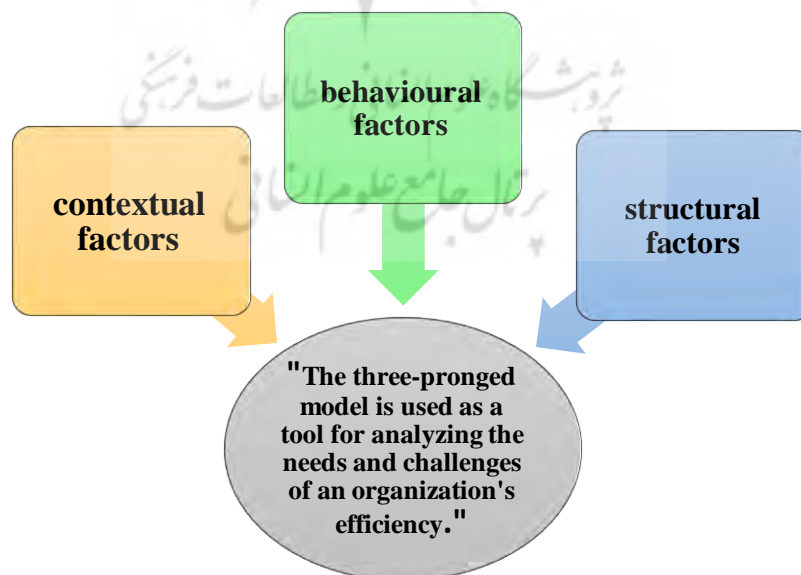
Examining the Behavioral Challenges of Islamic Revolution Managers from the Perspective of Ayatollah Khamenei and Presenting Solutions Based on Imam Khomeini's Views

2. Research Goals and Necessities

The desirable behavioral upbringing of Islamic revolution managers has always been a concern for Imam Khomeini and the Supreme Leader. Despite numerous discussions and debates among academics, managers, and leaders on this topic, there is still no scientific model based on their intellectual system that fully captures this concept and its manifestations. It has been almost four decades since the emergence of the Islamic government, yet such a model has not been presented.

The present aimed to bridge this scientific gap by modeling the ideas of Imam Khomeini and the Supreme Leader regarding the desirable behavioral upbringing of Islamic revolution managers. With an indigenous and independent model for the behavioral level of Islamic revolution managers, we can free ourselves from foreign hegemony and work towards the proliferation of the political system and the realization of modern Islamic civilization. In other words, this article seeks to identify the most important behavioral challenges that Islamic revolution managers face from the perspective of the Supreme Leader and explore Imam Khomeini's strategies as solutions to these challenges.

Qualitative research differs from quantitative research in that it employs a conceptual framework rather than a theoretical framework for testing theories. In organizational and management studies, the three-legged model is utilized to analyze efficiency across three dimensions: structural, contextual, and behavioral (Dehghan and Talebi, 2012 AD /1391 SH: 22). The interplay between these factors is so fundamental that no organizational event or phenomenon can occur without their interaction. This relationship is inseparable and indispensable in practical



applications. The interconnectedness of these branches is correlative to the intertwined branches of a living organism, forming a unit of the phenomenon (Mirzaei Aharnajani, 1998 AD/ 1377 SH: 316).

Structural Dimension: The structure of an organization comprises interconnected elements, factors, and physical and non-human conditions arranged in a particular order, rule, and combination to form the organization's physical framework and body (Rezaiyan, 2004 AD/1383 SH: 8). Possession of comprehensive structures and systems based on scientific and dynamic appropriateness is a significant factor that can significantly improve organizational efficiency (Habibiyan and Partners, 2020 AD/1399 SH: 118).

Imam Khomeini believed that if the general principles and frameworks of the Islamic government do not conform to Islamic standards, the structure of the Islamic government would become undesirable. For instance, one of the critical principles to regulate a desirable structure is to avoid authoritarian methods (Imam Khomeini, 2010 AD/1389 SH: 3/375).

According to Ayatollah Khamenei, without creating a desirable Islamic structure in the country, the standards of the Islamic Revolution cannot be established (Khamenei Statements. Meeting of seminary students of Tehran province, 1396/6/6). He categorized the challenges as economic-social (such as misuse of public funds and unemployment) and political-judicial (such as disruption of the computer system and collusion with aggressive powers).

Behavioral Dimension: The behavioral dimension refers to the human relationships that are connected through behavioral patterns, informal communication, and specific models. These elements form the central content of the organization and are regarded as organizational vitality factors (Soltani, 2014 AD/1393 SH: 13).

The importance of ethical behavior, according to Imam Khomeini, is evident as he believes that social success and political services depend on possessing ethical virtues. Therefore, statesmen and society's managers should prioritize creating a healthy and virtuous environment based on educational values to benefit from its blessings (Movahhedi, 2010 AD/1389 SH: 1).

From the Ayatollah Khamenei, the lack of desirable behavioral normless (such as narcissism, power seeking, and psychological desires) leads to distancing oneself from the lofty goals of the Islamic Revolution.

Structural Dimension: It encompasses all external factors and elements that constitute the organization's primary framework and system (Mirzaei Aharnajani, 1998 AD/1377 SH: 316).

Examining the Behavioral Challenges of Islamic Revolution Managers from the Perspective of Ayatollah Khamenei and Presenting Solutions Based on Imam Khomeini's Views

From Ayatollah Khamenei's perspective, environmental pressures such as foreign conspiracies and enmity against the system and nation can slow down progress towards achieving the system's ideals.

While considering the importance and impact of the structural, behavioral, and contextual dimensions in assessing the success of an organization - which, in this study, refers to the Islamic Republic system - we aim to examine solely the role and influence of managerial behavioral challenges within the organization from the perspective of the Supreme Leader of the Islamic Revolution. Then, we will explain the necessary behaviors for managers based on Imam Khomeini's principles.

3. Meaning of the Behavioral Challenges among Managers

Managerial norm skills include human factors and relationships within an organization that shape behavioral norms, informal relationships, and unique patterns. These are essential components of the organization's primary content and all factors related to human resources, such as attitudes, values, assumptions, timeliness, accuracy, job commitment, motivation, quality, and ultimately the emergence of different behaviors (Mirzaei Aharnjani and Sarlak, 2005 AD/1384 SH: 3).

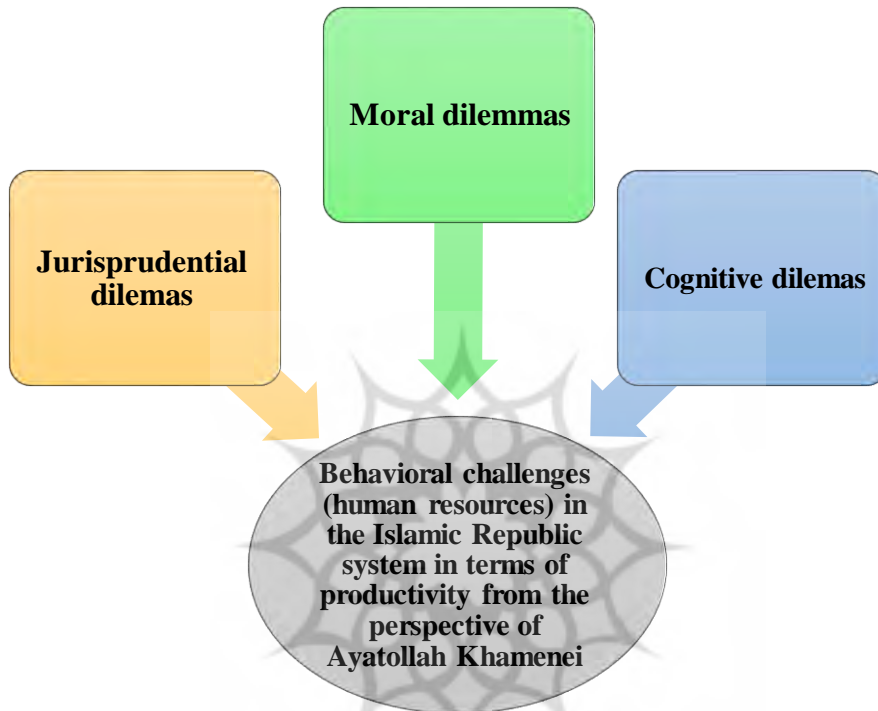
Therefore, managerial behavioral challenges refer to the fundamental causes and factors that compromise human behavior and, consequently, organizational functions in various ways. It is important to note that one of the fundamental challenges of desirable management in the Islamic Revolution is the neglect of strategic and intangible capital (human capital), which is often viewed instrumentally in organizations. Organizational development depends on developing human resources, and organizational transformation and excellence depend on competent and educated managers and employees.

The key to the dynamism and growth of organizations lies in promoting and preserving human development. From this perspective, it can be claimed that the most vital and significant challenges facing the management of the Islamic system are behavioral challenges (human resources). Without identifying, managing, and finding appropriate solutions, achieving desirable management of the Islamic Revolution is nothing but an illusion (Soltani, 2014 AD/1393 SH: 21).

4. Behavioral Challenges (Human Resources) in Terms of Productivity from the Perspective of Ayatollah Khamenei

Ayatollah Khamenei acknowledges behavioral challenges in three areas: cognitive, ethical, and jurisprudential. He considers the issue of the Prophet's mission in Islam as an invitation to educate people in intellectual, moral, and legal spheres, which are essential for a peaceful

life and human evolution (Khamenei Statements on the occasion of the anniversary of Eid Mab'ath, 1388/4/29).



Some examples of behavioral challenges (human resources) in the three areas of cognitive, ethical, and jurisprudential can be expressed from Ayatollah Khamenei's perspective.

پرتال جامع علوم انسانی

Examining the Behavioral Challenges of Islamic Revolution Managers from the Perspective of Ayatollah Khamenei and Presenting Solutions Based on Imam Khomeini's Views

Some examples of behavioral challenges (human resources) in the Islamic Republic of Iran's system in terms of productivity from Ayatollah Khamenei's perspective		
Jurisprudential dilemmas	Ethical dilemmas	Cognitive dilemmas
Non-reliance of management on Islamic jurisprudence; (Khamenei Statements in the ceremony marking the eighth anniversary of Imam Khomeini's passing, 1376/3/14)	Lack of seriousness in fighting corruption ; (Khamenei Statements. meeting with a group of officials from the Ministry of Education, 1381/4/26)	Belief in the West and America's authority in solving political problems; (Khamenei Statements. meeting with young scientific elites, 1396/7/26)
Acknowledgement of the discrepancy between Islamic jurisprudence and political freedoms; (Khamenei Statements in Friday prayer sermons in Tehran, 23/2/1379)	Weakness of the spirit of resistance against enemies; (Khamenei Statements in the ceremony marking the 30th anniversary of Imam Khomeini's passing, 1398/3/14)	Lack of common understanding among managers about the nature of the Islamic Revolution; (Khamenei Statements meeting with students and faculty members at Amir Kabir University of Technology, 13769/12/9)
Acknowledgement of the failure of Islamic jurisprudence in solving emerging issues; (Khamenei Statements in a meeting with clerics, seminary students, and people in Qom, 1374/9/13)	Vulnerability to psychological warfare by enemies against the Islamic Revolution; (Khamenei Statements in a meeting with a group of eulogists of the Ahlulbayt, 1395/1/11)	Insufficient understanding of the essence of the issue of guardianship of the jurist; (Khamenei Statements in a meeting with a group of students in Qazvin, 1382/9/26)

5. Presenting a Solution from the Perspective of Imam Khomeini

In this research, the researcher first addressed the behavioral challenges of managers in the Islamic Revolution from Ayatollah Khamenei's perspective, and then provided a solution to these challenges according to

him with the title of the necessity of behavioral training of managers in the Islamic Revolution.

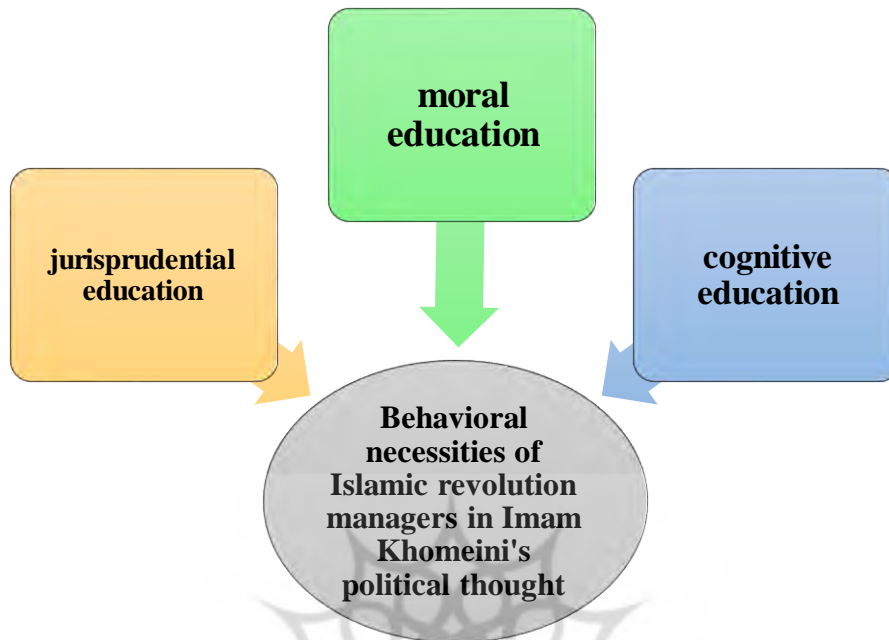
5.1. The Necessity of Behavioral Training of Managers in the Islamic Revolution

According to Imam Khomeini's anthropology, humans have the potential to reach the highest levels through self-purification and refinement, but can also fall to the lowest levels if they deviate. This means that human nature is trainable (Imam Khomeini, 1999 AD/1378 SH: 66). As per Imam Khomeini's viewpoint, the inherent characteristic of human beings is to move towards the straight path, justice, and moderation under divine values. However, comprehensive education and mentorship are necessary to guide individuals towards this path and prevent them from falling into wickedness (Imam Khomeini, 2010 AD/1389 SH: 516). Religion, according to Imam Khomeini, provides necessary training for the three dimensions of humans through three sciences of beliefs, ethics, and jurisprudence. His view of religion, according to the 24th hadith of "Fourthly Hadith" book, is comprehensive and tailored to the structural layers of human existence and human needs, encompassing philosophy and mysticism related to intellectual and spiritual aspects, ethics and education governing the middle aspect, and jurisprudence and the apparent aspects of the shariaah, without neglecting any of them at the expense of others (Moeinipour and Lakzaei, 2010 AD/ 1391 SH: 55).

Therefore, taking into account Imam Khomeini's belief in three existential dimensions for humans, the educational dimensions, from his perspective, can be presented in three categories:

- 1) Belief education: This encompasses human beliefs;
- 2) Ethical education: This refers to the spiritual dimension of existence and includes virtues and vices;
- 3) Jurisprudential education: It is the manifestation container for human behaviors, and it affects a Muslim person's behavior through encouraging actions in accordance with the shariaah.

Examining the Behavioral Challenges of Islamic Revolution Managers from the Perspective of Ayatollah Khomeini and Presenting Solutions Based on Imam Khomeini's Views



Therefore, based on Imam Khomeini's ideological and epistemological system, the desirable situation in the field of behavioral (human resources) management can be explained in the following three areas:

5.2. The Necessity of Cognitive Training of Managers in the Islamic Revolution from Imam Khomeini's Perspective

Cognitive training refers to the attainment of a coherent set of knowledge and beliefs that serve as the foundation for human activity and shape one's perspective on the world, humanity, life, and the relationship between humans, nature, and the supernatural (Kashefi, 2008 AD/1387 SH: 27). The most crucial element in the cognitive training of managers, in line with Imam Khomeini's political thought, is the understanding of monotheism. This is because monotheism forms the root and foundation of all beliefs, and its teachings are invaluable and precious. Monotheism emphasizes that humans should only submit to the Holy Essence of Truth, and no human should be obeyed except when it is in obedience to God's command (Imam Khomeini, 2010 AD/1389 SH: 5/387).

Following Imam Khomeini's emphasis on a monotheistic worldview among officials, the following benefits can be achieved:

- 1) Overcoming problems: A responsible individual who has acquired the desired monotheistic knowledge can naturally overcome problems through divine training (Imam Khomeini, 2010 AD/1389 SH: 14/250).

2) Independence from the East or the West: Belief in monotheism leads to godly actions while paying attention to the impact of decisions and actions in politics. Therefore, officials should not depend on anyone other than God (such as Western and Eastern powers) because there is no real actor in the world other than God, and only He is worthy of seeking help and supplication (Imam Khomeini, 2010 AD/1389 SH: 4/157).

3) Non-acceptance and non-enforcement of non-divine laws: One of the results of monotheistic knowledge of officials in the Islamic system is that from the perspective of a responsible person, only divine law governs Islamic governance. Therefore, officials do not accept or enforce any non-divine laws (Imam Khomeini, 2010 AD/1389 SH: 4/397).

4) Not relying solely on oneself or any social power, but rather having a relationship with God in all of its dimensions that aligns with the monotheistic worldview (Imam Khomeini, 2010 AD/1389 SH: 21/441).

5) In the monotheistic worldview, governance should not be directed towards domination over people. Instead, it should seek to manifest divine glory and train individuals to become godlier. As such, Imam Khomeini stressed the distinction between Islamic officials and other rulers (Imam Khomeini, 2010 AD/1389 SH: 8/436).

Therefore, for a responsible person, canceling privileges for others except through piety (Imam Khomeini, 2010 AD/1389 SH: 5/81) is both a prerequisite and a result of monotheistic knowledge. The basis of agreements or the severance of relations should be superior divine and human criteria and standards (ibid.), and officials must be equal to the lowest person in society (ibid.).

5.3. The Necessity of Ethical Training of Managers in the Islamic Revolution from Imam Khomeini's Perspective

The meaning of ethical training is to acquire and practically commit to an ethical system that encompasses values, ethics, rights, good and bad, desirable and undesirable. This system teaches individuals what they should care about for themselves and others and what they should avoid (Kashefi, 2008 AD/1387 SH: 27).

In the Islamic Revolution, Imam Khomeini believed that it was necessary for managers to undergo ethical training as officials in political affairs must possess ethical virtues and avoid vices. He believed that moral decay amongst politicians and social leaders was the most significant factor that had led to the decline of Islamic society and would continue to do so (Imam Khomeini, 2010 AD/1389 SH: 16/161). Hence, according to him, officials and managers should strive for moral education to prevent their teachings from harming society without self-purification.

Moreover, Imam Khomeini emphasized the need for moral education to avoid ignorance as he regarded love for this world as the root cause of

Examining the Behavioral Challenges of Islamic Revolution Managers from the Perspective of Ayatollah Khamenei and Presenting Solutions Based on Imam Khomeini's Views

problems. He sought good morality from God and urged people to be cautious about paying attention to anything other than God (Imam Khomeini, 1999 AD/1378 SH: 2/29). In conclusion, there are several necessary ethical characteristics and features that society's agents must possess.

1) Managers within the Islamic system must regard responsibility as a trust and safeguard this divine trust in a fitting manner (Imam Khomeini, 2010 AD/1389 SH: 7/433).

2) They ought to consider the philosophy of service in Islam, viewing themselves as servants of the people rather than masters over them (Imam Khomeini, 2013 AD/1392 SH: 8/235).

3) It is important for them to adhere to asceticism and simplicity in all aspects of their management and personal lives, refraining from accumulating wealth and indulging in extravagance or ceremonies (Imam Khomeini, 2010 AD/1389 SH: 19/317).

4) Furthermore, officials should display genuine affection and love for the people by supporting the deprived and oppressed while opposing the rich and affluent (Imam Khomeini, 2010 AD / 1389, vol.19: 151).

Imam Khomeini's perspective on the ideal political system involves promoting virtues and combating vices, thereby achieving and reinforcing brotherhood among individuals in society. Therefore, it can be inferred that managers who embrace virtuous behavior and eschew vice contribute to the strengthening of brotherhood, ultimately leading to the creation of an exemplary city and bringing them closer to God (Imam Khomeini, 2010 AD/1389 SH: 6/275).

5.4. The Necessity of Jurisprudential Training of the Islamic Revolution Leaders from Imam Khomeini's View

Jurisprudential training encompasses the learning and implementation of a set of behaviors referred to as branches of religion in Islamic culture, which pertains to the practical aspects of the Islamic faith in addition to its fundamental beliefs (Rajabinia, 2008 AD/1391 SH: 322). According to Imam Khomeini, one of the most essential behavioral requirements for Islamic revolutionary managers is jurisprudential education, which comes after gaining cognitive awareness, adopting a monotheism worldview, and undergoing ethical education. This final stage of education is the most significant component in the necessary behavioral education of Islamic revolutionary managers as it prepares them for practical dealings with the masses, where the influence of their jurisprudential education becomes apparent.

Imam Khomeini believed that political officials must be bound by the laws and commandments of religion to achieve desirable management conditions. He placed particular emphasis on the adherence of all

revolutionary institutions, especially the seminaries, to traditional jurisprudence common among Shi'as (Imam Khomeini, 2010 AD/1389 SH: 16/33). Imam Khomeini believed that all institutions, officials, and political managers in the Islamic Revolution society should act based on Islamic jurisprudence, especially dynamic political jurisprudence. For example, during the formation of the Islamic Revolution, he relied on the Qur'anic injunction of "Nafy-e Sabil" to confront the presence and influence of superpowers in Iran and responded strongly to the issue of capitulation (Imam Khomeini, 2010 AD/1389 SH: 1/415-416). Therefore, it is necessary to examine and elucidate the most important jurisprudential rules deemed necessary by Imam Khomeini from the perspective of managing the Islamic system.

5.4.1. The Jurisprudential Rule of Justice (al-'adl wal-insaf)

From Imam Khomeini's perspective, Islam has been established to create a just government that differs from other governments worldwide. The aim of this government is to promote social justice, which is the fundamental philosophy of religious governance (Imam Khomeini, 2010 AD/1389 SH: 21/406). According to Imam Khomeini, expanding justice in an Islamic government is crucial for humans to attain the level achieved by prophets (Imam Khomeini, 1989 AD /1409 AH: 98).

In society, fair distribution of resources is the most important characteristic and symbol of justice, as per Imam Khomeini (Imam Khomeini, 2010 AD/1389 SH: 5/448). A government that uses material and spiritual resources fairly without any discrimination against anyone cannot be termed as a "Disbelieving Government" or "Land of Disbelief," except as a figurative expression or naming tolerance (Montazeri, 2008 AD /1429 AH: 72). Consequently, the fair distribution of resources in society is one of the essential jurisprudential bases for Islamic system officials based on the rule of justice.

5.4.2. The Rule of Nafy-e Sabil

Regarding the principle of "Nafy-e Sabil," Imam Khomeini believed that not only do disbelievers have no right to bear any responsibility, but also Muslim officials who serve disbelievers and aid their domination over Muslims must be regarded as disbelievers. Such officials must not remain in positions of responsibility (Imam Khomeini, 2010 AD/1389 SH: 1/487). Furthermore, officials must not serve foreign powers, become traitors to their country, or make it easier for foreign powers to dominate their country (Imam Khomeini, 2010 AD/1389 SH: 5/66).

The economic, political, military, cultural, and ideological policies of the Islamic government must prioritize the principle discussed in Imam Khomeini's ideas. This principle is deemed necessary and essential for society, indicating two duties for different segments. Firstly,

Examining the Behavioral Challenges of Islamic Revolution Managers from the Perspective of Ayatollah Khamenei and Presenting Solutions Based on Imam Khomeini's Views

policymakers should call for attention to this principle in the macro policy-making of society. Secondly, while reminding analysts of the logic of Islam, they should emphasize that the evaluation and assessment of the policies of the Islamic government must base on this principle and its requirements (Rezaei and Hashemi, 2008 AD/1391 SH: 82).

5.4.3. Expediency Rule

Imam Khomeini believes that the principle of expediency can serve as the sole basis for all obligatory and non-obligatory decrees in political, economic, and cultural issues within the framework of government decrees. Expediency assessments made by the ruler outside the primary subsidiary decrees are not necessarily based on secondary titles (Imam Khomeini, 2010 AD/1389 SH: 17/202).

The principle of expediency in government administration is legitimate because it prioritizes the welfare of society, public and national interests over individual and group interests. In other words, it provides an unforeseen benefit, which experts believe should be supervised by the Valy-e Faqih and jurists. Laws related to this principle should be set accordingly and take precedence over all primary decrees with a private aspect (Imam Khomeini, 2010 AD/1389 SH: 20/457).

The Islamic system must always prioritize the interests of Islam, the Islamic system, and Muslims in both its national and international policies. National interests within the Islamic system are linked to the interests of the Islamic nation. In simpler terms, it is the Islamic ruler who can identify political and social interests and make decisions accordingly. Without a doubt, the principle of expediency in this discussion originates from political-social interests. It should be noted that according to Imam Khomeini, following political-social interests by officials in the Islamic system takes on various forms:

- 1) The need to consider the future of the Muslim community (Imam Khomeini, 2010 AD/1389 SH: 20/452);
- 2) Prioritizing the important over the less important; sometimes something significant is necessary (Imam Khomeini, 2010 AD/1389 SH: 4/34);
- 3) Repelling harm from the corrupt (cf. Imam Khomeini, 2010 AD/1389 SH: 2/69).

5.4.4. Lā Zarar Rule

According to the principle of "lā zaaar" (no harm,, which is the forty-rule of the Constitution approved by Imam Khomeini, no one can use their own rights as a means of harming others or encroaching on public interests. This principle's primary aspect indicates that officials should not cause harm to people with their behavior. For example, Imam Khomeini criticized non-legal behaviors of officials during the Pahlavi era in the process of land reforms. He believed that this law would cause harm to

the people and farmers of villages (Imam Khomeini, 2010 AD/1389 SH: 4/85).

5.4.5. The Legal Principle of Human Dignity and Honor

One of the important principles in Islamic jurisprudence that should serve as the foundation for Islamic system officials is the principle of human dignity and honor (Amid Zanjani, 2001 AD/1421 AH: 1/564). Imam Khomeini emphasized this principle of human dignity for all individuals in society, as seen in his works (Imam Khomeini, 2010 AD/1389 SH: 21/83). Hence, according to materials related to the principle of human dignity and its inclusiveness toward all people, based on the philosophy of the "Principle of Human Dignity," it is not permissible for any official in the Islamic system to insult or oppress people (Imam Khomeini, 2010 AD/1389 SH: 18/467).

Conclusion

The research findings on the deviation, gap, and weakness in political management education from Ayatollah Khamenei's perspective stem from issues and mechanisms presented in Imam Khomeini's worldview. To analyze these issues and theories of organization and management in terms of productivity, a three-dimensional model, which incorporates structural, contextual, and behavioral dimensions, was used as an analytical tool.

Given the significance of these dimensions in evaluating organizational success, particularly in the case of the Islamic Republic system, this study focused solely on the impact of managers' behavioral challenges on the organization as outlined by the leader of the Islamic Revolution. The subsequent discussion will elaborate on the necessary behavioral requirements for managers based on Imam Khomeini's approach. Through examining Ayatollah Khamenei's works, we can identify and study behavioral challenges in three fields: Cognitive, ethical, and juristic. In analyzing the behavioral requirements of managers in the Islamic Revolution according to Imam Khomeini's political thought, the educational behavior dimensions of an ideal manager can be categorized into three dimensions: religious education, moral education, and behavioral education.

Imam Khomeini emphasized that the primary behavioral necessity for managers of the Islamic Revolution is juristic education. After acquiring a monotheistic worldview through cognitive education and receiving ethical education, officials engage with society in practice. Therefore, the impact of their juristic education is reflected in their actions. Hence,

Examining the Behavioral Challenges of Islamic Revolution Managers from the Perspective of Ayatollah Khamenei and Presenting Solutions Based on Imam Khomeini's Views

juristic education is the final and most critical component in educating the behavior of managers of the Islamic Revolution.

According to Imam Khomeini's approach, the most crucial jurisprudential principles that Islamic system officials need to consider in their management are: The principle of justice (Al-'Adl Wal-insaf), the principle of non-harming (Nafy-e Sabil), the principle of expediency (Al-Maslahat), the principle of absence of harm (La Zarar), and the principle of human dignity and honor.

References

Holy Quran

- Akbari, M; Rezaei, F. (2014 AD/1393 SH). "Exploring the Characteristics of Modern Islamic Civilization in the Thought of the Supreme Leader." *Studies on Islamic and Iranian Model of Progress*. Vol. 3, no. 5, pp. 85-107.
- Ardabili, S.A. (2013 AD/1392 SH). *Philosophy Tafsir*. Vol. 1. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works.
- Bojnurdi, S.H. (1999 AD/1419 AH). *Al-Qawa'id al-Fiqhiyyah*. Qom: Hadi Foundation.
- Jafari, Y. (1997 AD/1376 SH). *Tafsir Kowsar*. Qom: Hejrat Publications.
- Habibiyan, S; Monzavi Barzeki, J; Mohammadi, R. (2020 AD/1399 SH). "Revolutionary Management: Necessities and Challenges (Case Study: Experts of Intelligence-Security Organizations). *Quarterly Journal of Police Protection and Security Studies*. Vol. 15, no. 54, pp. 111-136.
- Kharrazi, S. (2004 AD/1383 SH). "Tatfif (Underperformance)." *Journal of Ahlul Bayt Jurisprudence*. Vol. 1, no. 40-39, pp. 3-15.
- Khodadi, H; Moniri Hamzehkalai, H. (2019 AD/1398 SH). "The Model of Forming an Islamic State with Emphasis on the Community of State Building." *Journal of Islamic Politics Research*. Vol. 7, no. 16, pp. 156-183.

- Khomeini, S.R. (2010 AD/1389 SH). *Sahifeh Imam*. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works.
- . (2013 AD/1392 SH). *Sharh Chehel Hadith*. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works.
- . (2008 AD/1387 SH). *Vilayat-e-Faqih*. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works.
- . (1985 AD/1405 AH). *Vilayat-e-Faqih (Islamic Government- New Edition)*. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works.
- . (1999 AD/1378 SH). *Jihad Akbar*. Qom: Institute for Compilation and Publication of Imam Khomeini's Works.
- . (2013 AD/1392 SH). *Estefta'at Imam Khomeini*. Vol. 8, no. 32-41. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works.
- . (1989 AD/1409 AH). *Lessons on Tafsir of Surah al-Hamd, Jihad Akbar or Ethical-Mystical Letters (Imam Khomeini Encyclopedia, Volume 50), Tafsir Surah al-Hamd*. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works.
- Dehghan, R; Talebi, K; Arabion, A. (2012 AD/1391 SH). "A Study of Effective Factors on Organizational Innovation and Entrepreneurship in Medical Sciences Universities of Iran." *Journal of Tehran University of Medical Sciences (Peyavard Salamat)*. Vol. 6, no. 1, pp. 22-33.
- Rezaian, A. (2004 AD/1383 SH). *Foundations of Organization and Management*. Sixth Edition. Tehran: Samt.
- Rezaei, M; Hashemi, S.M. (2012 AD/1391 SH). "Re-examining the Principle of Nafy-e Sabil with an Emphasis on Imam Khomeini's Thought." *Matin Research Journal*. Vol. 14, no. 57, pp. 61-86.

Examining the Behavioral Challenges of Islamic Revolution Managers from the Perspective of Ayatollah Khamenei and Presenting Solutions Based on Imam Khomeini's Views

- Rajabi Nia, D. (2012 AD/1391 SH). *Islam and the Beauties of Life: An Analytical and Educational Approach to Lifestyle*. First Edition. Qom: Imam Khomeini Education and Research Institute.
- Seifi Mazandarani, A.A. (2005 AD/1425 AH). *Principles of Active Jurisprudence in Basic Jurisprudential Rules*. Qom: Islamic Publications Office.
- Soltani, M.R. (2014 AD/1393 SH). "Jihadist Management: Challenges and Requirements." *Islamic Management Journal*. Vol. 22, no. 2, pp. 9-39.
- Sadra, A; Karamzadi, M. (2009 AD/1388 SH). "Examining the Efficiency of Government from Imam Khomeini's Perspective." *Islamic Government Journal*. Vol. 14, no. 3 (Issue 53), pp. 119-136.
- Tusi, M.A.H. (1987 AD/1407 AH). *Tahzhib al-Ahkam*. Tehran: Dar al-Kutub al-Islamiyyah.
- Amid Zanjani, A. (2001 AD/1421 AH). *Political Jurisprudence*. Tehran: Amir Kabir Publications.
- Kashefi, M. (2008 AD/1387 SH). *History of Islamic Culture and Civilization*. Qom: Jamiyat al-Mustafa al-Alamiyyah.
- Kulayni, A.J. (2008 AD/1429 AH). *Al-Kafi*. Qom: Dar al-Hadith for Printing and Publishing.
- Larijani, M.J. (2001 AD/1380 SH). *Governance: Studies on Its Legitimacy and Effectiveness*. Beirut: Al-Ghadir.
- Lakzaei, N. (2011 AD/1390 SH). "Ibrahimic Hajj and Sublime Education (Educational Dimensions of Hajj with Emphasis on Imam Khomeini's View)." *Miqat Hajj Journal*. Vol. 20, no. 75, pp. 53-70.
- Lakzaei, N; Lakzaei, R. (2013 AD/1392 SH). "Imam Khomeini's Political Ethics System." *Islamic Revolution Research Quarterly*. Vol. 2, no. 6, pp. 49-72.
- Lankarani, M.F. (1996 AD/1416 AH). *Al-Qawa'id al-Fiqhiyyah*. Qom: Chapkhaneh Mehr.

- Mohammadi Beiki, A; Tutunchiyan, M. (2019 AD/1398 SH). "Examining the Principle of Justice from the Perspective of Imami Jurisprudence." *Journal of Economic Jurisprudence Studies*. Vol. 1, no. 3, pp. 1-34.
- Motahhari, M. (n.d.). *Fiqh and Law (Collection of Works)*. 3 Volumes, Qom: Sadra.
- Montazeri, H.A. (1989 AD/1409 AH). *Foundations of Islamic Governance*. (Salavati, M; Shakouri, A. Trans). 8 Volumes. Qom: Keyhan Institute.
- Mashkani Sabzevari, A; Nike Bean, M; Rahdar , A; Mashkani, M . (2014 AD/1393 AH). "Governance Jurisprudence: The Ultimate Software for Social Management in the Evolutionary Process of the Islamic Revolution." *Islam and Management Studies*. Vol. 2, no. 2, pp. 45-67.
- Mesbah Yazdi, M.T. (2013 AD/1392 SH). "Islamic Management and Its Necessity in the Islamic System." *Journal of Islam and Management Research*. Vol. 3, no. 1, pp. 5-17.
- Mirzaei Aharnajani, H. (1998 AD/1377 SH). "Analysis of Effective Factors on Work Ethics and Social Discipline in Organizations." *Journal of urban management studies*. Tehran: Islamic Azad University, Qazvin Branch, Vol. 1, no 1, pp. 1-12.
- Mirzaei Aharnajani, H; Sarlak, M.A. (2005 AD/1384 SH). "An Overview of Organizational Epistemology: Evolution, Schools, and Managerial Applications." *Payam-e Noor Quarterly*. Vol. 3, no. 11, pp. 69-78.
- Moeinipour, M; Lakzaei, R. (2010 AD/1391 SH). "The Elements of the United Ummah and Islamic Civilization from the Perspective of Imam Khomeini and the Supreme Leader." *Journal of Islamic Revolution Studies*. Vol. 9, no. 28, pp. 51-76.
- Movahhedi, M. (2010 AD/1389 SH). "Ethics of Agents in Imam Khomeini's Thought." *National Congress on Cultural and Social Ideas of Imam Khomeini*. Vol. 1, no .1, pp. 1-23.

Examining the Behavioral Challenges of Islamic Revolution Managers from the Perspective of Ayatollah Khamenei and Presenting Solutions Based on Imam Khomeini's Views

Naeini, M.H. (1973 AD/1352 SH). *Ajwad al-Taqarir*. Qom: Matbaat al-Irfan.

Internet Source: <https://farsi.khamenei.ir/statements>

