The Model of Strategic Thinking of Jihadi Leaders Based on the Divine and Political Will of Martyr Ghasem Soleimani

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ABSTRACT

Jihadi management and jihadi institutes require managers with strategic thinking ability who are able to formulate and implement their strategic and operational plans on the basis of valuable strategic thinking. This research is aimed at developing a strategic thinking model for the managers of Jihadi organizations. This is a qualitative research seeking to design the model by conducting thematic analysis of the content of the divine and political will of General Martyr Ghasem Soleimani. The content of the Martyr Soleimani's will can be regarded as the document and statement of strategic thinking of jihadi leaders. The content of this document is analyzed by thematic analysis. Having identified and analyzed the basic themes and organizing themes, the researcher identified six inclusive themes as the components of strategic thinking of Jihadi leaders. They include religiosity, *velayat*-centering, the culture of martyrdom seeking, Islamic unity, God-centered rule, and military and defense authority. The findings indicated that the components of strategic thinking of Jihadi managers are different from those of the strategic thinking patterns in current scientific management.

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1. Introduction

Every knowledgeable and fair individual, regardless of his or her political and social thought, testifies that the interpretation "Martyr Soleimani's school" is rightly suitable for Martyr Haj Ghasem Soleimani, the great general of Islam. Indeed whenever a person goes beyond the orbit of individuality and the scope of its existence, expands to such an extent that influences people in the way of perfection and turns into a school of thought (Rezaiyan, 2020: 277). Considering the complexity and multidimensional needs of the employees from one hand and the increasing variety of cultural traits of the societies on the other, today, one of the basic challenges of the organizations, specifically in international arena, is answering this question: Which key elements or central values must be emphasized by the managers to be successful in achieving organizational objectives? To answer this question we need to do some case studies and refer to the best experiences or outstanding patterns. Martyr Soleimani's school is an efficient and outstanding pattern in institutional management with international expansion and he, as a genius strategist, has offered a new school in international arena. His school is a practical example and a real manifestation of an organization that looks the afterlife world in Islamic management. Most of its characteristics have been realized in operation; through this we have learned that Islamic management assumptions are not just some mental statements (Moghimi, 2019: 5-7).

Martyr Soleimani's school is a prominent example of Islamic management and its especial type, 'jihadi management'. Jihadi management is a new pattern in management theories that has developed after the Islamic Revolution of Iran; applying the art and science of management and the Islamic concepts as well, 'jihadi management' has opened new widows to the management system. This type of management with a sense of revolutionary duty is able to continue its efficiency and solves the problems of the society despite deficiency and various obstacles. Jihadi management is based on an insight that is able to change the equations governing the administrative management system of the country and by resorting to pattern making, can solve many problems (Vahidi, Rastegar, and Ebrahimi, 1398: 83-85). Jihadi management can remove and compensate the challenges and deficiencies bravely and creatively and by using minimum resources and formalities is able to create new capacities; it is going to approach God through self-sacrifice and redoubled brotherly effort. Idealism, having a common ideal, religion-orientation, *velayat*-orientation, using the least facilities for fulfilling the most services, transformation and culture-building are among components of jihadi management (Hejazifar, 2015). Jihadi management may be considered as a new concept in management science suited to Iranian social, cultural, economic, political, and security conditions; however it has a profound root in Holy Quran statements (Tavallayee, Sabbaghi, 2015).

Strategic thinking is also a new term in management world. This is the ability to see the future of the organization and to focus the mutual dependencies of the organization and the environment. Authorities agree on this issue that strategic thinking can be a suitable foundation for creative and effective strategies. Hamel & Prahalad (1998) consider strategic thinking a special method for thinking that is "strategy architecture skill". Mintsberg (1994) thinks about strategic thinking as a basis for creating rule-breaking strategies. Bonn (2005) considers lack of strategic thinking among senior managers as a weakness and believes that developing an organizational vision and turning it into daily task of the organization is the main job of strategic thinkers. Graetz (2002) believes that the aim of strategic thinking is maintaining competition advantage in a complex and vivid environment of today and its function is to seek creativity and visualization of the new and different future. Therefore strategic thinking is a combined, creative, and intuitive thinking which makes part

of management process (Kordnaieej, 2017: 1-2). The divine and political will of Martyr Soleimani can be considered as a prominent document for strategic thinking in jihadi management. The main question of this research is: what are the dimensions and characteristics of jihadi mangers strategic thinking? Offering the pattern of the elements of strategic thinking in jihadi managers on the basis of Martyr Soleimani's will is the aim of this investigation. Despite the significance of strategic thinking in leading and managing jihadi organizations, a pattern has not been devised to fit this idea yet; and developing such a pattern may be the basis of senior managers' strategic thinking and practice for the organizations and officials of the Islamic system.

2. Theoretical foundations and research background

The definition of strategic thinking in academic literature is still developing. The primary efforts to define this term show the combination of ideas such as conceptual thinking, searching the information, clarification of data and complex situations, and learning through experience (Buali & *et al*, 2015). Jane Liedtka (1998) presents a comprehensive definition about strategic thinking and by offering a pattern shows the components of strategic thinking and their relationships. He considers strategic thinking as a foundation for creating new strategies that is able to change the rules of competition and to depict a completely different outlook of the current situation. Liedtka believes in five characteristics for strategic thinking: 1. Systemic attitude, 2. Focus on the goal 3. Smart opportunism 4. Contemplation of the time that connects the past, present and future, 5. Offering central presupposition applying creativity and initiation (Kordnaieej, 2017: 2-4). In Stasi's definition, strategic thinking is how to use different mental frameworks to analyze and finally decide on strategic situations. Managers must present a new course of action in every strategic situation and this requires the permanent knowledge promotion and the skill of strategic thinking. Since the enhancement of strategic thinking brings about

the development of better strategies, in the current changing situation, the capacity of strategic thinking must be improved. In Lashkar Boluki's point of view (2013) strategic thinking is the skill and mental ability to strategically construct the organization in such a way that changes changeable opportunities and capacities into strategic interests (Shirepaz Arani & *et al*, 2014: 55). We must notice that strategic thinking is not prediction of future, but it is timely recognition of the properties of competition field and seeing the opportunities that competitors are oblivious to see them. Strategic thinking emerges in simple but profound rules. These rules bring about a specific mental pattern which can be the base of daily decisions and total orientation of the organization. Those leaders that enjoy strategic thinking are able to lead the organization toward a better future using leadership recognition, creativity, systemic attitude, long-term vision, opportunism, and many other cognitive capabilities (Beikzad & Soltani, 2015: 148).

Jihadi management is value management and the role of values is discovered through strategic decision-taking in value thinking forms. Value thinking is the paradigm of decision-taking and decision-making that is closely related to strategic thinking and helps its enhancement. In strategic thinking first of all strategic values must be determined to lead all the decisions. These values assist the decision-taker to find potential opportunities for taking effective decisions (Golchin Kuhi, Rezaiyee Sufi & Keshvarz; 2019: 82).

In a research titled "Conceptual Model of Strategic Thinking in Business Based on Imam Ali's [PBUH] View in *Nahj al-Balaghe*", Shirepaz Arani and *et al* (2014) present a framework for explaining the relationship of ethical principles to strategic thinking. In their Model, they have offered ethical indicators effective for business as well as components of strategic thinking in business on the basis of *Nahj al-Balaghe*. Zaheri (2019) has fulfilled a mixed approach research titled "Presenting a Management Model at the Level of Iranian Islamic Revolution for Senior

Managers of the Islamic Republic of Iran Based on Martyr Soleimani's Method of Management". Qualitative part of the research has been done with Thematic Analysis method. Fundamental beliefs as the most effective themes were placed at the fourth level, personal aspects in the third level, political, cultural, and economic traits in the second level and professional aspects as the most influenced themes in the first level. Golchin Kuhi, Rezayee Sufi, and Keshavarz (2019) using data-based method offered "A Model for Strategic Decision-taking Based on Islamic Values". Findings of the research shows that 'right-orientation' plays a central role in strategic decision-making. Rahmanseresht and Mohammdinasab (2010) dealt with developing a strategic model for decision-taking using historical method and reviewed a number of strategic decisions taken by religion's ancient leaders. These factors were classified in Petigrow pattern and in three dimensions: background factors, factors related to decision-taker, and factors related to decision-taking process; these factors are influenced by monotheistic worldview and Islamic teachings. Dehghniye Pude and Pashayee Hulaso (2020) developed the "commanding model of Martyr Ghasem Soleimani". With a library review in Martyr Soleimani's biography, speeches, notes, and his will, as well as interviews with some experts, and by 'thematic analysis' they found out five dimensions in his school: 'spiritual and value', 'individual and behavioral', 'command and management', 'military', 'impressive or functional'. Finally it was determined that the consequence of Martyr Soleimani's school is 'happiness and martyrdom.

Scholars have proposed different patterns for strategic thinking in the organization. In Morrisey pattern (1996), strategic thinking consists of four dimensions: value, mission, vision, and strategy. In Williamson pattern (1999), strategic thinking includes four stages of discovering hidden limitations, establishing the processes, optimizing the portfolio, and combining planning with opportunism. In two-level pattern from

Ingrid Bonn (2001), strategic thinking in individual level covers three elements of: 1. A general understanding of the organization and its environment 2. Creativity 3. Vision for the future of the organization. In organizational level this pattern considers two elements: 1. Strategic discourse among senior managers 2. Using individual initiation and creativity of the employees. In his later studies (2005), Bonn noticed a third level aiming to review effective group interactions in strategic thinking. In Harvard pattern (2010), strategic thinking has two phases and several steps: In the first phase, determining strategic issues, we see the steps: 1. Viewing the macro image 2. Developing the strategic objectives. The second phase in which we apply the skills, incudes the steps: 3. Determining the relations, patterns, and procedures 4. Creativity 5. Information analysis 6. Determining the priority of the activities 7. Choosing the activities (Kalis, 2010). The elements of Liedtka (1998) pattern was mentioned above.

Moshabbaki and Khazayee (2008) recognized the elements of strategic thinking in Iranian organizations through questionnaire and interview with 30 university professors and active management consultants. Figure 1 shows their offered pattern.
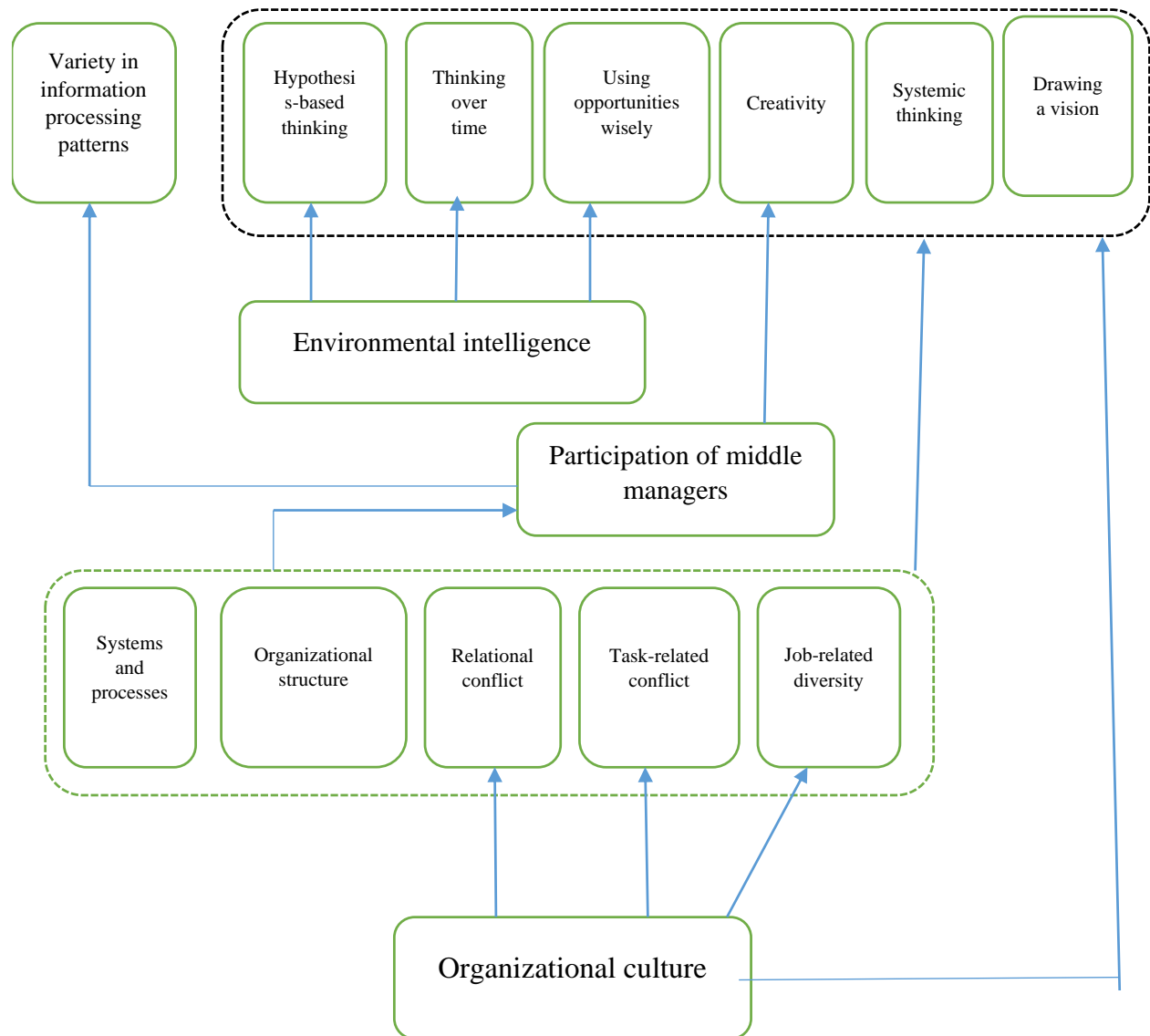
Figure 1. Strategic thinking pattern in Iranian organizations (Moshabbki and Khazayee, 2008)

Nazemi, Mortazavi and Ja'fariyani (2010), studied the relation of strategic thinking and functions in Mashhad exchange companies and besides approving the effect of strategic thinking on these companies, considered the following components for strategic thinking: 1. Conceptual thinking 2. Systemic thinking 3. Futurism 4. Opportunism 5. Cognition 6. Transformational leadership. Darayee and Salamzade (2014) presented "Islamic-Iranian Strategic Thinking Model". Studying the components of strategic thinking in the subject literature and verses of the Holy Quran and narrations from the Prophet and Imams [PBUT] they identified 13 components. These components include: creativity, vision for the future, systemic thinking, futurism, power of analysis, insight, focusing on objectives, learning from experiences, being aware of the time, continuous learning, effective communication, flourishing of capabilities, and thought based on spirituality. In reviewing "Strategic Thinking Pathology of Senior Managers and its Impact on Organizational Performance in Ministry of Energy", Salmani Ghahyazi and *et al* (2014) considered 8 components for strategic thinking: self-belief, foresight, environmental awareness, systemic thinking, creative thought, organizational strategic knowledge, organizational knowledge management, and insight.

Each model has some dimensions and properties specific to its own. It seems that strategic thinking in jihadi management has relatively distinct dimensions and components; here we try to extract them and develop a model for strategic thinking of jihadi managers.

3. Methodology

To recognize and present a model of strategic thinking for jihadi managers based on Martyr Soleimani's will, thematic analysis method has been used. Thematic analysis is a method for recognition, analysis, and report of the existing models in qualitative data which is widely used. This is just a process for the analysis of text data used widely in qualitative methods. Generally speaking, thematic analysis is a method for proper perception of seemingly irrelevant information of texts. Thematic analysis allows the researcher to search for explicit and hidden themes in the first step, and then interpreting them. Here the researcher collects and analyzes the data and after establishing the proper codes, tries to find and identify the themes; in this way he draws a network of themes and analyzes them (Khanifar and Moslemi, 2018: 49-63). Network of themes, developed by Attride and Sterling, is a proper method in analyzing the themes. This network is similar to a website that systematizes the basic themes (key codes and points of the text), organizing themes (themes obtained by combining and summarizing the basic themes), and inclusive themes (excellent themes including principles governing the text as a whole). These themes are then plotted as web maps and prominent themes of each of these three levels and their relationships are shown. The themes network is indicated graphically like a website to eliminate the idea of any hierarchy between them. The network floats the themes and focuses the dependency of the relations in the network. When the network of the themes was constructed, then we can use it as a pictorial instrument for the text interpretation; in this way the results of the text and the text itself will become clear and understandable for the researcher and the leaders as well (Atride and Sterling, 201: 388-89; Hejazifar, 2015: 103).

4. Research findings

As it was mentioned earlier, this research has been done to present a model for strategic thinking in jihadi mangers based on thematic analysis of Martyr Soleimani's divine will. To do this, in the first step, the will was categorized and interpreted line by line to determine the basic themes. Table 1 shows the extracted basic themes.

Table 1. Extracted themes from Martyr Soleimani's divine and political will

Row	Sentence	Basic theme
1	I testify to the principles of religion; … resurrection, justice, Imamate, prophecy are the truth.	Belief in the principles of religion
2	I testify that the resurrection is the truth; … heaven and hell are the truth; the question and answer are the truth.	Belief in resurrection and accountability
3	Thanks God for her blessings	Thanksgiving for blessings
4	Thanks God that let me live in a time that her righteous servant, the great Khomeini, was living and I was his soldier.	Understanding and following *Vali Faqih* of the time
5	You led me in the same way that they [companions of the Prophet] sacrificed their lives.	Move in the path of prophecy and Imamate
6	Thanks God that hold me in the path of another righteous servant, dear Khamenei – may my life be sacrificed for him.	- Continuation of following the *Vali Faqih* - Sacrificing life for *Vali Faqih*
7	O God! Thanks for letting me live with your best servants, mujahidin and martyrs of this path.	- Companionship with mujahidin and martyrs
8	O God! Thanks that hold me in the path of Fatimah (PBUH) and her children in Shiite religion- real perfume of Islam	- Thanksgiving for the blessings - Move in the path of Progeny of the Prophet
9	O God! Thanks that let me enjoy a religious but poor parents that love Progeny of the Prophet and live always in the path of purity. I desperately ask you take them to your heaven, near your saints.	- Religious but poor parents - Request of heaven for parents
10	O God! I hope for your forgiveness. My hands are empty … without any reserve I come to your party hoping your forgiveness and mercy.	- Hope in Gog's forgiveness and mercy - Sincerity and underestimation of achievements
11	I brought two closed eyes that have a valuable reserve and that is crying for Hussein, the son of Fatimah (PBUH); crying for the Progeny of the Prophet, the oppressed and the orphan.	- Loving the progeny of the Prophet; spiritual achievement - The avenger of the oppressed and the mourner of the orphan
12	O God! My head, my intellect, my lip, my nose, my ear, my heart, all limbs and joints are living by the hope of your forgiveness and mercy; … O God! My heaven is, living near you.	- Hoping the God's forgiveness and mercy - Ask for approaching God
13	O God! I am left behind the caravan of my friends … however I never forgot them. Not only their memories and names are present in my mind but in my heart and my eyes remember them by tears and sighs	- Regret and desire for martyrdom - Preserving the memory of the martyrs

14	My Dear, O God! My body is becoming weak. How can you not accept a person standing near your door for forty years? … Burn me in your parting and kill me.	- Desire for martyrdom
15	My dear, O God! I have left the city out of restlessness and scandal of being left behind; I go this and that city, this and that desert in winter and summer for the hope of [martyrdom]. … Connect me to yourself.	- Hope and restlessness for martyrdom - Constantly looking for martyrdom
16	Fear has taken over my whole being. I cannot control myself, do not disgrace me. … Connect me to the caravan that came toward You.	- Fear of the desires of soul - Wish for martyrdom
17	O my God, my love, my beloved, I love you. I saw you many times and sensed you, I cannot stay away from you anymore. Accept me.	- Loving God - Understanding God deeply - Wish for martyrdom
18	My mujahid sisters and brothers! … Notice that: Islamic Republic of Iran is the center of Islam and Shiite; Today Iran is Imam Hussein's headquarter. Be aware, that is a shrine, if it is safe the other sacred shrines will be safe too.	- Islamic Republic of Iran, center of Islam and Shiite - Protecting the Islamic Republic causes the other shrines to be protected
19	My brothers and sisters! The Islamic world needs leadership constantly; a leader connected to and appointed by the Innocent Imams according to *fiqh*	- Constant need of the Islamic world to religious leadership
20	Khomeini, the great and pure, established *velayat faqih* as a prescription of saving *Ummah*. [I ask both Shiite and Sunni] away from any disagreement, do not leave the tent of *velayat*.	- *velayat faqih* the only way for saving *Ummah* - Shiite and Sunni avoidance of disagreement - Rely on *velayat* to save Islam
21	The basis of world enmity with Islamic Republic, is to burn and ruin the tent of *velayat*.	- *velayat,* the cause of enmity with the Islamic Republic
22	I emphatically swear to God that if this tent is damaged, the Holy Quran, Mecca, Medina, Najaf, Karbala, Kazemein, Samera, and Mashed will be damaged as well.	- Damaging *velayat* equals to damaging Imams' sanctity
23	O my Iranian brothers and sisters, O Iranian people that may my life and thousands like me be sacrificed for you …follow the principles; principles mean *vali faqih*.	- May the life be sacrificed for Iranian people - Following the principles - Taking care of *velayat faqih*

24	Islamic Republic is passing its proudest period … Do not be divided by the condemnation and pressure of your enemies and their reproach.	- Avoidance of division caused by enemy pressure and reproach
25	Know, although you are aware, that applying Islam to support Iran and then taking Iran at the service of Islam was the most important art of Khomeini, the great.	- Islam as the supporter of Iran - Iran at the service of Islam
26	O my brothers and sisters, my dears, do not disagree on principles.	- Lack of disagreement on principles
27	The martyrs are the axis of our honor and dignity; introduce their names and pictures to your children; respect the martyrs' children; notice them very specifically.	- Martyrs, the axis of honor and dignity - Preserving martyrs' name and memory - Respecting and noticing specifically martyrs' families
28	Respect armed forces in command of *vali faqih* for defending yourselves, your religion and your country.	- Respecting armed forces - Armed forces defend Islam and the country
29	The armed forces must be the source of the nation's dignity and must be the fortress and shelter for the oppressed and people; they must be the adornment of the country.	- Armed forces, the adornment and source of nation's dignity - Armed forces, the shelter for people and the oppressed
30	I am always ashamed of dear Kerman's people. … They sent their children to slaughterhouses and intense wars like Karbala 5, Valfajr 8, Tarigholghods, Fatholmobin, Beitolmoghadas, and … .	- Feeling indebted to Kerman's people who breed martyrs
31	I like you [dear Kerman's people] more than my parents, brothers, sisters and children. … My family agreed that I would dedicate myself to you. I like Kerman's people, always stay with *velayat*.	- Loving Kerman's people - Life may be sacrificed for the nation - Kerman stays with *velayat*
32	You know that I noticed to humanity, emotion and natural disposition more than political sides.	- Putting humanity and nature before political factions
33	I recommend you not to leave alone Islam that is now manifested in Islamic Revolution and Islamic Republic of Iran. Defending Islam needs intelligence and special notice.	- Supporting Islam - Manifestation of Islam in the Revolution and Islamic Republic - Intelligence and special notice to defend Islam
34	In political issues, the color of God is preferable to any other color.	- God-centering precedence over any other things in political issues

35	In this universe, the sound I ever heard and I was familiar with, was the voice of martyrs' children and families. … Make your martyrs manifest in you.	- Companionship with martyrs' families - Manifestation of martyrs in their families
36	[Addressing martyrs' families] please forgive me. …I ask God for forgiveness.	- Asking forgiveness from martyrs' families
37	[Addressing to reformists and fundamentalists' politicians] if your actions and speeches or your debates weakens religion or Revolution in a way, know that the Prophet (PBUH) and martyrs of this way are angry of you; distinguish the boundaries.	- The Prophet's and martyrs' angers over the politicians who weaken the religion and Revolution - The necessity of distinguishing boundaries and stances for politicians
38	[Addressing the politicians] the condition for being together, is the agreement and explicit speech over the principles. Principles: 1. Practical belief in *velayat faqih*, … 2. Real belief in Islamic Republic and its foundations … 3. Employing chaste people who are eager to serve nation 4. Fighting the corruption and being away from it and luxury life 5. Respecting people and serving them	- Belief in principles, the condition of accompanying politicians with the system - First principle: practical belief in *velayat faqih* - Second principle: Real belief in the Islamic Republic and its foundations - Third principle: Employing chaste people who are eager to serve nation - Fourth principle: Fighting corruption and avoidance from it - Fifth principle: Respecting people and serving them
39	A politician in his period of responsibility in any office must consider serving people as worship and as a real servant helps values to be developed.	- Respecting people by Politicians - Developing values by officials
40	Officials are like fathers of the society; they must notice for the education and protection of the society.	- Responsibility of rulers in educating and protecting society
41	Governments are a key factor in family strength or family breakup.	- Governments, factors of family strength or breakup
42	If the authorities adhere to the principles, then everybody will be in leader's path and in the way of Revolution and Islamic Republic; and there will be a proper competition based on these principles to choose the best.	- Acting based on principles mean accompanying leader and Islamic Revolution - Adhering to principles is the basis of political competition and choosing the best

43	[Addressing members of IRGC and the Army] the criterion for choosing commanders must be courage and strength in crisis Management. … *velayat* is the basis of Armed Forces survive; this condition is inviolable.	- Courage and strength for crisis management, criterion for choosing commanders - Belief in *velayat*, the major and inviolable principle for choosing commanders
44	Another point is timely recognition of the enemy and its objectives and policies and timely decision-taking and timely action.	- Timely recognition of enemy and timely action against it, criterion for choosing commanders
45	The great Islamic scholars and authorities cause the enlightenment of society and remove of the darkness …	- The great Islamic scholars and authorities, cause of the enlightenment of society
46	[Addressing the great Islamic scholars] your soldier from a watchtower saw that if Islamic Republic damages, religion will be lost. This period differs from other periods.	- Damage to the Islamic System, the cause of the loss of religion - Sensitivity of this period in comparison to other periods
47	[Addressing the great Islamic scholars] The proper path is supporting the revolution, Islamic Republic and *vali faqih*, without any considerations.	- The Islamic scholars and authorities' unconditional support
48	You, the hope of Islam, should not be put into doubt in the events. Some devil people tried and try to keep you quiet and considerate.	- Lack of silence on the part of Islamic scholars and authorities
49	I consider Ayatollah Khamenei very oppressed and alone. He needs your companionship and assistance.	- Loneliness and oppression of the leader - Accompanying the leader and assist him
50	If this revolution damages, it will be worse than the Shah's period; it will be irreversible from deep deviation, atheism and pure arrogance.	- Damage to the Revolution means irreversible victory of pure atheism and deviation
51	I ask forgiveness from all of my neighbors, friends, colleagues, fighters of Sarallah Division, the great Ghods force, Hasan Purjafari, and General Ghaani.	- Asking forgiveness from every body

After identifying basic themes, organizing and inclusive themes were developed. Table 2 shows organizing and inclusive themes. The identification and development of these themes have been done in a persistent reciprocal process of analysis.

Basic theme	Organizing theme	Inclusive theme
Belief in principles + taking care of principles	Commitment to the principles of religion	Religion-centering
Gratitude for blessings + thanksgiving for having poor but religious parents	Honoring and thanksgiving	
Asking forgiveness from everybody + asking forgiveness from martyrs' families + hoping God's forgiveness and mercy + fear of whims of the soul + belief in the day of judgment and accountability + sincerity and underestimation of your important achievements	Resurrectionism and self-care	
Seeking paradise for parents + asking approaching God + loving God + profound God recognition	Approaching God	
Recognition of *vali vaqih* and following him + continue to follow *vali faqih*	Following *velayat*	*velayat*-centering
Moving in the path of prophecy and Imamate + moving in the path of the progeny of the Prophet + loving progeny of the Prophet + spiritual achievements + avenger of the oppressed and mourner of the orphan	Obedience of Imamate and tradition of progeny of the Prophet	
velayat the only recommendation for saving the nation + the need of religious leadership for the Islamic world + relying on *velayat* for saving Islam + *velayat,* the cause of enmity with the Islamic Republic of Iran + taking care of *velayat faqih* + damage to the Revolution equals to the victory of pure atheism and irreversible deviation + continuous belief in *velayat* for people of Kerman	*velayat,* axis of salvation	
Leader's loneliness and oppression + accompanying leader and assisting him	Supporting *vali faqih*	
Sacrificing for *Vali Faqih* + sacrificing for Iranian people + sacrificing for Kerman's people	Scarification	Culture of seeking martyrdom
Companionship with *mujahedin* and martyrs + continuous memory of martyrs + maintaining the memory of martyrs + companionship with martyrs' families + manifestation of martyrs in their families	Maintaining memory of martyrs	
Martyrs, axis of honor and dignity + respecting martyrs' families and special notice to them + feeling debt to people of Kerman + loving people of Kerman	Honoring martyrs' families	
Regret and desire for martyrdom + restlessness for martyrdom + hoping for martyrdom + seeking martyrdom continuously + asking for martyrdom	Desire for martyrdom	

Islamic Republic of Iran, center of Islam and Shiite + Islam, as a support of Iran + Iran at the service of Islam + manifestation of Islam in the Revolution and the Islamic Republic	Iran, center of Islam	Unity of nation and Islamic system
Maintaining Islamic Republic, the main factor for maintaining other shrines + damage to Islamic system, a cause for the disappearance of religion + accompanying and supporting religion + intelligence and special attention to defend religion + sensitivity of this period in comparison to previous periods	Maintaining Islamic system	
Damage to *velayat,* definite damage to Imams privacy and Holy Quran	Maintaining *vali faqih*	
Shiite and Sunni avoidance of disagreement + avoidance of division caused by enemy's pressure + lack of disagreement in principles	Unity of Islamic nation	
Islamic scholars and authorities, a factor of enlightenment of society + unconditional support of scholars and authorities from Revolution and *vali faqih* + lack of silence and consideration by scholars and authorities	Intelligence of scholars and authorities	
The primacy of humanity and nature over political factions + the primacy of God-centering over anything else in political issues	God-centering in political issues	God-centered rule
The prophet and martyrs' wrath on politicians who weaken religion and revolution + necessity of distinguishing politicians' boundaries and stances + belief in principles, condition for politicians to accompany the government + adhering to principles, basis of politicians' competition and choosing the best + practical belief in *velayat faqih* (the first principle) + real belief in Islamic Republic and its foundations (the second principle)	Commitment of politicians to principles	
Employing chaste and religious people who love serving nation (the third principle) + fighting corruption and being away from it (the fourth principle) + respecting people and serving them (the fifth principle)	Serving people honestly	
Development of values by officials and rulers + responsibility of rulers for education and protection of society + governments, cause of family strength or breakdown	Protection of values, society and family	

		Military and defense authority
Respecting armed forces + armed forces, defenders of Islam and country + armed forces, the adornment and source of the nation's dignity + armed forces, shelter for people and the oppressed	Status and mission of armed forces	
Courage and strength for managing crisis, criterion for choosing commanders + belief in *velayat*, unbreakable principle in choosing commanders + enemy recognition and taking decision and timely action against enemy, criteria for choosing commanders	Meritocracy for choosing commanders	

Identified dimensions and components for strategic thinking of jihadi managers have been indicated in table 2 in the form of themes network.

Table 2. Jihadi managers' strategic thinking model
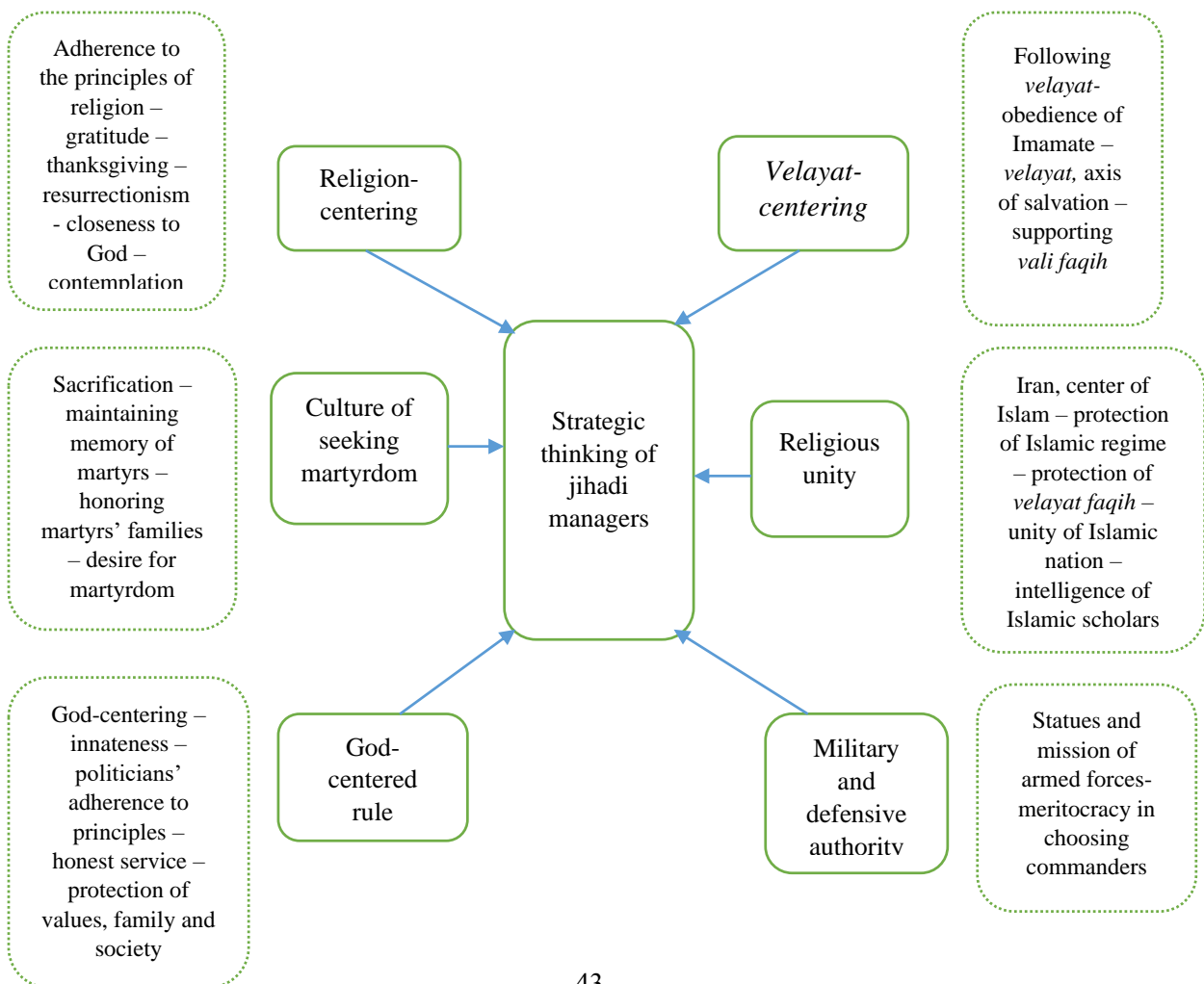
5. Conclusion and recommendations

Martyr Soleimani's school is the very Islamic and jihadi management school. As an international figure in Islamic Republic and a strategic manager in military arena, Martyr Soleimani neutralized many enemies' conspiracies against Islamic world in Middle East and indicated jihadi management in the complex and dangerous current situation. According to the developed model, jihadi managers' strategic thinking includes six dimensions:

1. Religious-centering. This dimension includes commitment to principles of religion, gratitude, thanksgiving, resurrectionism, and closeness to God. Paying attention to the analysis done on the content of the themes, shows that God-centering and *velayat*-centering are the basic elements of jihadi strategic thinking.

2. *Velayat*-centering. It includes following *vali,* obedience of Imamate and tradition of progeny of the Prophet, and support of *velayat* as the axis of salvation.

3. Culture of seeking martyrdom. It includes scarification, maintaining memory of the martyrs, honoring martyrs' families, and desire for martyrdom. Culture of seeking martyrdom is the strategic intention and the main motivation of jihadi managers and officials of the Islamic regime.

4. Seeking Islamic unity. Iran as the center of Islam, maintaining Islamic regime, maintaining *velayat faqih,* unity of Islamic nation, and intelligence of Islamic scholars and authorities are included in this dimension. Mentioned points protect Islamic regime and the unity of Islamic nation.

5. God-centered rule. It includes God-centering in political issues, commitment to the principles, serving honestly, protecting values, society and family. It is one of the most important elements of strategic thinking and one of the most valuable achievements of jihadi management.

6. Military and defensive authority. It includes the statues and mission of armed forces, and meritocracy in choosing commanders. In jihadi mangers' strategic thinking, security, authority, and stability pave the way for exercising Islamic and jihadi management in organizations.

It is expected that the elements of strategic thinking based on jihadi management and values differ from the elements of strategic thinking in current industrial organizations and businesses. The elements like "thinking based on spirituality", "insight", and "extending capabilities", mentioned in Mirakhori, Darayee, and Salamzade research (2014), and "self-belief", and "insight" in Salmani Ghahyazi and *et al* research (2014) are conceptually consistent with some of the extracted elements of this model. "Reality-centeredness", one of the findings of Kuhi, Rezayee Sufi, and Keshavarz research (2019), has been emphasized in our research too. We can say the elements of jihadi strategic thinking is a combination of rational and spiritual elements. For instance emphasizing resurrectionism, closeness to God, and seeking martyrdom may be considered as manifestations of spiritual dimension of "concentrated intention" in Liedtka's research (1998). However in this research I tried to make a model out of jihadi managers' strategic thinking based on Martyr Soleimani's will. In the first place it may seem the extracted model is only proper for public organizations and senior authorities of the Islamic regime; however all or most of its dimensions may be applied for micro-level organizations, companies and businesses as well. It is recommended to future researches:

1. Review and analyze Martyr Soleimani's strategic thinking using all available

sources (his speeches, speeches about him, books and other documents).

2. Make different models for the ways of objectification and operationalization of his strategic thinking in jihadi organizations.

3. Identify and compare the elements of jihadi managers' strategic thinking in different areas like military jihad, scientific and academic jihad, and cultural jihad.

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