

A JIHAD-BASED MANAGEMENT IN THE DOMAIN OF CULTURE FROM THE PERSPECTIVE OF IMAM ALI (A.S.)

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ABSTRACT

The present research is an attempt to analyze the dimensions of Jihad-based management (Jihadi management) in the domain of culture from the perspective of Imam Ali (a.s.). The research methodology is descriptive-analytic and the research population is textual including the traditions of Imam Ali (a.s.) in Mawsu't al-Imam Ali bin Abi Talib fi al-Kıtab wa al-Sunnata wa al-Tarikhı ((Encyclopedia of Imam Ali bin Abi Talib in the Book, Sunnah and History). The findings of the research indicate that Jihad-based management in the domain of culture from the perspective of Imam Ali (a.s.) has epistemological, value-based and behavioral dimensions. In this type of management, Islamic values are the bases of scientific rules of management and give a direction to the actions. Enjoying the martyrdom-seeking spirit, pure service, lack of fear of the enemy, full-fledged awareness, hardworking, inexhaustibility, respect to ethical values, consciousness, stability in performing the duties, innovation, directness in expressing the standpoints, decisiveness in decision making, hardness and acuity in confronting with the enemy are the most important progressive actions to face the cultural hegemony and actions of the hegemonic system to annihilate or diminish the noble Islamic bases and spiritual values. In this managerial method, the spiritual reward is noticed prior to physical reward and commitment is one of its most pivotal components.

Keywords: Jihad-Based Management [Jihadi Management], Culture, Ideological, Value-Based Attitude, Behavioral, Traditions of Imam Ali (A.S.).

INTRODUCTION

The scene of culture is one of the most important arenas of Jihad-based management [Jihadi Management]. This range in the managerial discourse has influenced many human and social items in the domain of beliefs, behaviors, knowledge and values.

Culture like other social phenomena is detectable, controllable, subject to intervention and through influence over factors, components and standards enjoys the abilities of change, reinforcement, acquisition, transfer, maintenance, growth, development and perfection. (Mortazavi et al, 2009: 220).

Having a belief in the lack of possibility of shaping deep changes in the culture, a number of scientists believe that 'only part of the main beliefs and assumptions or only surface levels rather than basic layers of culture' are subject to change, but scholars such as Sathe, Bernstein and Burke believe that by bringing the basic values and beliefs into the level of consciousness, it will be possible to change the culture. (Ibid, 210).

Today many theoreticians consider the management as the most basic pillars of cultural change. (Jahan Tigh, 2008:143). Management in Islam is a specific method of leadership based on ideological and intellectual bases of Islam (Muhammad Muhammadi Rayshahri, 1990:13) which creating movement and dynamism, it brings about ground for human to attain a hereafter salvation. Jihadi management is the modern reading of Islamic management and its perfected model. Despite the fact that it has a common chapter with other managerial models, but due to having some of the specific dimensions and components, it is distinguished from other prevailing models of management sciences. (Tavalyi and Sabaghi, 2015:121). This method of management is the result of all managerial schools and theories with all efficient standards that with regard to the Islam value-based system and scared issue of Jihad, serves as the pivot of action adopted by the managers. (Ibid, 124),

Jihadi management is based on constant and inexhaustible struggle against the enemy which is performed with an intention to gain divine proximity and satisfaction of God which finally leads to pride and dignity of Muslim nation and achieving a pure life.

There is no doubt that Jihadi management in the scene of culture is in need of cultural engineering and change in the cultures which are in conflict with the religious values. The cultural damages, irrespective of the rate of destruction and damages which impose on proper beliefs can penetrate in the culture of communities such that they will awake internally the core of resistance against corruptions, superstitious and false beliefs. It finally leads to the cultural transformation. (Firoozi and Moinfar, 2015:13).

Thus, shaping a Jihadi motion in the national managerial style and application of a cultural strong management to remove the obstacles in the domain of beliefs, values and behavioral norms is an inevitable necessity to the extent that ignoring it, will bring about many unfavorable consequences which might not be compensated easily.

Today, Jihadi management and the ethical and behavioral features of the Jihadi managers have allocated many researches to themselves. Palooj and Taghipourfar (2007) in their article entitled, “The Role of Jihad-based Culture and Management in Reinforcement and Development of Social Capitals and Peoples Contributions”, which has been made in referential form and based upon library studies, define the Jihadi Management in human resources as having a soft role including: the increase of spirit of devotion, sacrifice, cooperation, contribution and also the hard role including: the creation of competitive advantage, creation of privileges, establishing added value and increase of social capital.

The main approach of this research and its recommendation is the reconsideration in the administrative culture and management based on Jihadi management.

Fatemi (2007) in his article entitle, “Conceptual Recognition and Ideological Bases of Jihadi Culture and Management”, has introduced the Constructive Jihad as a revolutionary and people-based institution which has taken shape with an inspiration from the Shiite ideological bases in particular the life of Amir al-Mu'minin (a.s.) and aiming at removing depravity from the underprivileged areas based on belief, faith, devotion and offering service.

In the mentioned article, he has expressed the bases of thoughts of Imam Ali (a.s.) and his Jihadi instructions to Malik al-Ashtar and also the managerial programs of that Imam in four basic pivots including: collecting Kharaj(tribute), Jihad against the enemy, making efforts to correct the disorders, making a thriving state and development of the lands.



Mohammadi (2009) in his article entitled, "Elaboration of Jihadi Culture and Management and its Indicators" has outlined the basic principles and values of Jihad of Construction. He believes that in the Jihadi culture and management, the spiritual dimensions of culture (infrastructures) have been further emphasized.

Beyginia and Raei Ezabadi (2012), in their article entitled, "Jihadi Management and Discourse of Devotion and Martyrdom in Islamic Revolution", have studied the concepts of Jihad, Jihadi Management, Jihadi Culture and Jihadi Management Features. They have concluded that despite the fact that the concepts of Jihad, devotion and martyrdom are both teachable and learnable but after dealing to its concepts, it is necessary for the human to deal with self-growing and convert into a Jihad in the path of Allah.

Mortazavi and Zarepour Nasirabadi (2012) in an article entitled, "Jihadi Organizational Culture: A Key Factor in Jihadi Management", using the model of measuring organizational culture of Robbins, have dealt with the elaboration of Jihadi organizational culture as a key factor in Jihadi Management.

Danyali and Mousavi (2007) in an article entitled, "Recognition and Elaboration of the Bases of Cultural Attitudes and Jihadi Management" have assessed the Jihadi Culture and Management successful in attracting peoples supports and assistances.

Pirouzmand (2008) in his article entitled, "Engineering of Organizational Culture (In Jihadi Culture and Management) "has dealt with the quality of cultural engineering of Organization of Agriculture-Jahad, The Model of Cultural Engineering of the Organization, and Strategies for the Revival of Jihadi Culture through cultural engineering of the Organization. He has concluded that the revival of Jihadi culture is not made merely through publicizing, conference and words but it needs thoughts, farsighted attitudes, forbearance along with fast actions, constant move ahead and return between base, application and spending times and costs.

Fatholahi (2009) in his article entitled, "Reconstruction of Jihadi Culture and Management Proportional with the Environmental Changes" with regard to the significance of alteration in the Jihadi culture and management proportional with the environmental changes has tried to review the factors influencing the improvement and reconstruction of Jihadi culture and management proportional with the environmental changes.

Mighati (2009) in his article entitled, "Jihadi Culture and Management in the Mirror of the Thoughts of Imam and Supreme Leader and its Ideological Bases" has stated the Jihadi culture in the thoughts of Imam and the Supreme Leader and has discussed its bases and roots in the Quran and Sunnah.

Shabani and Tajabadi (2009) in their article entitled, "Pivots and Characteristics of Jihadi Culture from the Viewpoint of Imam Khomeini®" express the spirit-giving messages of the late Imam Khomeini on the pivots and features of Jihadi culture. They consider the features of Jihadi culture in the words of Imam including seeking Islam, religion-oriented attitude, keeping an eye on people, reliance on people in performing the duties, people contribution, commitment and healthy self, self-growing, purity, helping with the deprived stratum of the society, law-centered attitudes and coordination in the path of target.

Though researches have tried to display the Jihadi management and the features and characteristics of Jihadi culture in different methods but it seems that there is a room left for a comprehensive effort to analyze the viewpoints of Imam Ali (a.s.) as a distinctive personality of Jihadi management and resorting to his method as the most noble model. Thus the present



research is an attempt to respond to this question that: what are the dimensions and components of Jihadi management in the domain of culture in the perspective of Imam Ali (a.s.) and how is it analyzed?

In order to identify and elaborate the dimensions and components of Jihadi management in the domain of culture from the perspective of Imam Ali (a.s.), first a review will be made over the previous researches. Then, the methodology of the research and the conceptual definitions will be stated. Finally, the findings obtained from the analysis of the traditions and their consequences will be presented.

Conceptual Definitions

Jihad: It has been derived from the stem of “JAHD” meaning struggle, hardness, pressure and difficulty. (Raghib al-Isfahani, ۱۹۹۱:208). This word is applied on employing all capabilities with all means and bear to overcome the enemy and to do whatever is difficult and it also implicitly means to dispel any kind of evil which might damage human. Jihad in terminology of the religious laws means to scarify one’s life, assets and power in the way of promotion of Islam and establishing religious teachings. (Najafi, 1988:3).

Jihadi Management:

To employ and organize the human forces effectively through science and art and management rules within the framework of the value system of Islam along with indefatigable, fully-fledged, conscious and sincere efforts and assisting the believers to overcome the enemy, and to overpass obstacles; while using divine physical and spiritual assistance in the path of progress and revival of Islamic civilization.,

Culture: A compound and analyzable concept applicable to a set of beliefs, values, norms and symbols which is employed by the human communities either small or large in their daily lives which displays their method of life. (Firoozi and Moeinfar, 2015:6).

RESEARCH METHODOLOGY

The present research is applied from the viewpoint of objective and of the type of library-referential in descriptive-analytic method. Using the techniques of qualitative analysis of the type of contextual analysis, the collected data has been reviewed. The analysis method has been done in inferential method and based on the objectives and questions of the research.

In order to analyze the findings, the description and classification of data obtained from traditions has been used. This description and classification is based on the contents of the data, proportional with the unit of motif analysis (which includes the meaningful units available in the traditions of the book “Mawsu`t al-Imam Ali bin Abi Talib(a.s.) “and word by word study of 6738 historical and Hadith texts taken from 570 Shiite and Sunni sources.

Then the findings have been compressed and classified and finally analyzed. Based on the contents related to the subject, the Jihadi Management in the scene of culture has been classified on the basis of similarities and distinctive features. The items of analysis in the present research have been thematic.

RESEARCH FINDINGS

Contemplating on the traditions of Imam Ali (a.s.) shows that the components of Jihadi management in the scene of culture are in three epistemological, value-based and behavioral dimensions.



1. Epistemological Dimension

Epistemological (epistemic) dimension is a general concept which is used to show all aspects of knowledge including perception, judgment, reasoning, remembering, thought and image. It is traditionally employed to introduce a feature of an experience which is different from desire and passivity. (Rosenhan & Seligman, 2005:539). This layer shapes the under layer of the culture and other cultural elements are taking shape on that basis accordingly. (Parsa, 2004, 3:312). The components of the epistemological dimension of Jihadi Management in the traditions of Imam Ali (a.s.) in the domain of culture have been reflected in Table No. 1 along with their of frequency rates.

Table 1: Components of epistemological Dimension of Jihadi Management in the Domain of Culture in the Traditions of Imam Ali (a.s.) and their Frequency Rates

Row	Component	Frequency	Address
1	Awareness and analysis of internal and external status	13	Vol. 4: 151, Vol. 4:150, Vol. 4:286, Vol.6:72-73, Vol. 7:43, Vol.12: 307, Vol. 3:62, Vol. 12:192-192, Vol. 4:332, Vol. 4:144, Vol. 9:159-160, Vol. 4:145-146, Vol. 4:149
2	Awareness of the necessity of virtue	11	Vol. 4:132, Vol. 4:147, Vol. 4:287, Vol.7:32, Vol. 7:138, Vol. 9:348, Vol. 12:98, Vol.4:176, Vol. 4:186-187, Vol. 4:319
3	Knowing the deceits	1	Vol. 4:303
4	Knowing the results of lack of battle against the enemy and preparing grounds for its penetration	2	Vol. 7:15, Vol. 7:14
5	Awareness of the significance of endurance in Jihadi activities	6	Vol. 7:87, Vol. 4:217, Vol. 7:14m Vol. 9:144, Vol.9:225, Vol. 9:153
6	Knowing the consequences of the lack of mismanagement	5	Vol. 4:133, Vol. 4:135, Vol.4:235, Vol. 7:43, Vol.7:55
7	Knowing the enemy and awareness of the quality of confronting with it.	11	Vol.7:29, Vol. 4:286, Vol. 4:275, Vol. 4:272, Vol. 4:274, Vol. 4:274, Vol. 4:272, Vol. 4:274, Vol. 4: 275, Vol. 4:272, Vol. 4:272
8	A fully-fledged awareness	1	Vol. 11:11
9	Identification and acknowledgment of ideal performance of Jihadi personalities	11	Vol. 7:53, Vol. 9:225, Vol.6:72-73, Vol.7:87, Vol. 12:137, Vol.12:139-140, Vol. 12:250-251, Vol. 4:157, Vol. 7:82-83, Vol. 12:151, Vol. 7:96-97
10	Awareness of duties	1	Vol. 4:68
11	Knowing betrayal to the Ummah as the largest deception	1	Vol. 4: 149
12	Knowing the obligatory nature of the management	6	Vol. 4: 204-206 , Vol., 4: 230-231, Vol. 4: 205, Vol. 4: 234, Vol. 7:14, Vol.4:127
13	Awareness of the reciprocal link between honest rulers and people being trustworthy	1	Vol. 4: 230-231
14	Knowing the significance of tolerance	13	Vol. 12:250-251, Vol. 4:157, Vol. 4:186-187, Vol. 4:240, Vol. 4:238, Vol. 4:280, Vol. 4:237, Vol. 4:238, Vol.



			4:238, Vol. 4:238, Vol. 4: 238, Vol. 4:270, Vol. 4:238
15	Awareness of the reverse interpretation of Islam	1	Vol. 11:119
16	Awareness of the significance of reliance upon God	3	Vol. 3:255-256, Vol. 3:89-90, Vol. 3:57
17	Knowing the importance of education	3	Vol. 4:321, Vol. 7:9-10, Vol. 4:159
18	Knowing the deficiencies and previous mismanagement	1	Vol. 7:57-58

2. A Value-Based Dimension

Value is the second element of the culture and is ranked second after belief and is formed on its basis. It refers to goodness, badness, correctness and incorrectness. In fact, it is like a road map teaching the way and proper method of life to humans. (Motaqhzadeh, 2009:18). It can be said that values are determining factors for actions, and behavior of the society within the framework of cultural norms. (Rafiapour, 1998:70).

The components of value-based dimension of Jihadi Management in the domain of culture have been reflected in the traditions of Imam Ali (a.s.) in the Table No. 2 along with their frequency rates.

Table 2: Components of the Value-Based Dimension of Jihadi Management in the Domain of Culture in the Traditions of Imam Ali (a.s.) and their Frequency Rates

Row	Component	Frequency	Address
1	Paying attention to the human force	1	Vol. 4:134
2	Appreciating the religious rites	4	Vol. 4:148, Vol. 12:247-248, Vol. 12:120, Vol. 7:140
3	Applying a standard-oriented attitude in selection	7	Vol. 4:134, Vol. 4: 135, Vol. 4: 140, Vol. 4: 139, Vol. 4:251, Vol. 12: 97-98, Vol. 7:58
4	Inward acceptance of being faithful to a promise	4	Vol. 7:138, Vol. 12:151, Vol. 6:253, Vol. 9:225
5	Paying attention to keeping Islam as the most basic obligation	·	Vol. 3: 62
6	Paying attention to the principle of will and avoiding force	2	Vol. 4:59, Vol. 12: 250-251
7	Paying attention to the principle of Meritology (selection based on talents and capabilities)	1	Vol. 4:69
8	Paying attention to the significance of dissemination of awareness	1	Vol. 7:17-18
9	Paying special attention to the competency of individuals who are consulted with	1	Vol. 7:57-58
10	Paying a parental attention to the brave people	1	Vol. 4: 134
11	Respect to ethical values	10	Vol. 4:127, Vol. 4:134, Vol. 4: 134, Vol. 4:145-146, Vol. 4:238, Vol. 7:138, Vol. 7:56, Vol. 4: 186-187., Vol. 4:279, Vol.4:321
12	Paying attention to the denial of hegemony in the administration of affairs	1	Vol. 7:55

13	Having an inner desire to be at the service of people	5	Vol. 4: 147 , Vol. 4: 235, Vol. 4: 236, Vol. 4: 328 , Vol. 4: 234
14	Being indifference toward the multiplicity of the enemies	3	Vol. 7: 87, Vol. (: 423-424, Vol. 9: 423
15	Desire to do a Jihad in the path of God	3	Vol. 6: 166, Vol. 7: 154 , Vol. 7:32
16	Paying attention the principle of lack of fear of doing multiple duties and their weight	2	Vol. 4: 135, Vol. 4: 251
17	Having a passion for decentralized structure of decision making and consultation	2	Vol. 4: 134, Vol. 5:349
18	Attention towards organizational construction and hierarchy	3	Vol. 12:57, Vol. 4:287 , Vol. 6:72-73
19	Hope in the future	4	Vol. 4: 205, Vol. 3:89-90 , Vol. 4: 116, Vol. 9:145
20	Having an inner desire to observe divine commandments and institutionalize it in oneself	3	Vol. 7: 154, Vol. 4: 145-146, Vol. 4: 279
21	An inner desire to observe equity	2	Vol. 7:56, Vol. 7:58
22	Desire to observe the rights of other people	4	Vol. 7: 138 , Vol. 4: 186-187, Vol. 7: 140 , Vol. 4:231
23	Paying attention to the value of selling in a low price in transactions	1	Vol.4: 176
24	An inward inclination to perform justice	18	Vol. 4: 15, Vol. 4: 69, vol. 4: 68 , Vol. 4: 69 , Vol. 4: 235 , Vol. 4: 195, Vol. 4:233, Vol. 4: 326-327 , Vol.4: 216-217 , Vol. 4: 226 , Vol. 4: 237-238 , Vol. 4: 319 , Vol. 4: 320 , Vol. 4: 238 , Vol. 4: 316 , Vol. 4: 316
25	Keeping away from making fear in the heart of the Muslims (to terrify the Muslim)	1	Vol. 4: 186-187
26	Having an interest in vitality	1	Vol. 4: 301
27	Paying attention to the lack of a criminal record in the administrators	1	Vol. 7: 57-58
28	Acknowledging the value of devotion	7	Vol. 4: 140 , Vol. 5: 228 , Vol.7:138 , Vol. 12:307 , Vol. 4:217, Vol. 5: 349 , Vol. 7:96-97
29	Paying attention to the ideal impact of measures and public satisfaction	1	Vol. 4: 233
30	Paying attention to the role of managers as the model of behavior	1	Vol. 4: 145-146, Vol. 4: 147, Vol. 7:232-233, Vol. 9: 165, Vol. 9:345, Vol. 9:348
31	Paying special attention to the needy classes	2	Vol. 4: 204-206, Vol. 4: 205
32	Paying attention to the significance of integrity in achieving a victory	2	Vol. 7: 148-149, Vol. 10: 240
33	Lack of attention to others making reproach	1	Vol. 4: 61
34	Attention to the lack of justification of the means for the sake of target	1	Vol. 4: 53



35	Paying attention to the principle which states "What you do not want done to yourself, do not do to others".	1	Vol. 4: 226
36	Acknowledging the value of contentment and living simple	8	Vol. 4: 145-146 , Vol. 4: 147 , Vol. 4: 148 , Vol. 7: 232-233 , Vol. 9: 165 , Vol. 9: 345 , Vol. 9: 348, Vol. 12: 120
37	Paying attention to the necessity of time in training	1	Vol. 10: 236
38	Paying attention to the principle of human dignity	4	Vol. 4: 244, Vol. 7:138, Vol. 7: 140 , Vol. 4: 132
39	Having an inner inclination towards the purity of self	2	Vol. 10: 207 , Vol. 10: 207
40	Desire to keep the secrets of the others	1	Vol. 4: 239
41	Accepting the management as an obligation and deposit	3	Vol. 4: 68 , Vol. 4: 69, Vol. 12: 57
42	Paying attention to the value of high service and low cost	3	Vol. 12: 137 , Vol. 12: 163, Vol. 12: 137
43	Paying attention to the value of sincerity	1	Vol. 7:138
44	Paying attention to the role of qualitative forces	1	Vol. 7: 32

3. Behavioral Dimension

Behavior means any kind of manifestation, action and taking a position by the human which is displayed in physical and spiritual life. It is every activity and action which is done by a living creature and implies apparent and hidden physical works of the physiological, emotional acts and relational activity. This term is applied for any specific action or a set of actions. This is a general concept which includes all types of words, deeds and rational, emotional, reflective and emergency manifestations. It encompasses any kind of manifestation which is arisen from a cause or incentive. (Shoarinejad, 1985:54).

The components of behavioral dimension of Jihadi Management in the domain of culture in the traditions of Imam Ali (a.s.) and their frequency rates are presented in Table No. 3.

Table 3: The components of behavioral dimension of Jihadi management in the domain of culture in the traditions of Imam Ali (a.s.) and their frequency rates

Row	Component	Frequency	Address
1	Enjoying a high capacity and personality integration	1	Vol. 4: 236
2	Lack of horror of being left alone	1	Vol. 9: 154
3	Being awaken in the time of danger	1	Vol. 9: 154
4	Performing pure services	7	Vol. 1: 65, Vol. 7: 87, Vol. 4: 205, Vol. 9: 155, Vol. 4: 216-217 , Vol. 9: 154, Vol. 9: 145
5	Avoiding reproach	3	Vol, 4: 239
6	Remembering the mistakes of human forces and learning lessons from them	1	Vol. 12: 273
7	Enjoying efficiency and adequacy	1	Vol. 10: 223
8	Lack of feeling proud due to the high number of the surrounding population	1	Vol. 9: 154

9	Making serious effort to remove the physical and spiritual needs of human force	3	Vol. 4: 140, Vol. 10: 210 , Vol. 12: 247-248
10	Ruling a precise assessment system	2	Vol. 7: 58-59 , Vol. 7: 62
11	Self-esteem and self confidence	4	Vol. 8: 248, Vol. 11: 11, Vol. 4: 241, Vol. 4: 45
12	Awareness of the significance of finding a solution in a combat against the enemy	3	Vol. 4: 303 , Vol. 4: 273, Vol. 4: 275
13	Having a practical faithfulness to the Book of God and Sunnah of the Prophet (p.b.u.h)	3	Vol. 4: 195, Vol. 4: 237-238, Vol., 8:250
14	Performing a purposeful job	2	Vol. 9: 422-423, Vol. 4: 287-288
15	Avoid underestimating the enemy	1	Vol. 4: 273
16	Lack of fear of threats	1	Vol. 9:423
17	Avoiding indolence	1	Vol. 9: 145
18	Lack of uncertainty	1	Vol. 9: 125
19	Trust building	2	
20	Alarming the human forces for the consequences of the lack of observing the orders of the leadership	3	Vol. 7:97 , Vol. 12: 273, Vol. 7: 148-149
21	Constant assessment of performances in sincere atmosphere far from tension	1	Vol. 12: 326
22	Focusing on the quality of job	1	Vol. 4: 173
23	Avoiding any discrimination	15	Vol. 4: 148, Vol. 4: 195, Vol. 4: 195, Vol. 4: 200, Vol. 4: 201, Vol. 4: 220, Vol. 4: 326-327, Vol. 4: 16, Vol. 12: 150, Vol. 12: 307, vol. 12: 195-197, Vol. 4. 157 , Vol. 4: 196 , vol. 4: 216-217
24	Benevolence	3	Vol. 7: 53, Vol. 7: 9-10 Vol. 7: 96-97
25	Modesty	1	Vol. 4: 319
26	Having a practical obligation to the leadership commandments	8	Vol. 7: 53, Vol. 6:72-73 , Vol. 1: 65 , Vol. 7: 32, Vol. 12: 307 , Vol. 4: 61, Vol. 6: 57, Vol. 8:L 200
27	Stark and hard treatment towards the enemy	1	Vol. 7: 53
28	Precision in expressing the standpoints and positions	4	Vol. 1: 65, Vol. 5: 343 , Vol. 12: 250-251 , Vol. 4: 227
29	Continenence and self-controlling	6	Vol. 4: 147, Vol. 7:55, Vol. 4: 239, Vol.3: 61, Vol. 10: 207, Vol. 4: 132
30	Keeping away from oath in commercial relations	1	Vol. 4: 176
31	Attracting people contribution	2	Vol. 4: 69, Vol. 7:97
32	Solving the challenges	3	Vol. 4: 235, Vol. 4: 231 , Vol. 4: 287-288
33	Taking responsibility	5	Vol. 1: 171, Vol. 9: 159-160 , Vol. 12: 273, Vol. 4: 60, Vol. 12: 192-193
34	Making efforts to reinforce sympathy	7	Vol. 4: 140, Vol. 7: 59 , Vol. 4: 245, Vol. 4: 245, Vol. 10: 240 , Vol. 10: 224-225, Vol. 4: 37
35	Reinforcing the rational thought	4	Vol. 10: 210 , Vol. 4: 251, Vol. 4: 303 , Vol. 4: 116



36	Planning and organizing	8	Vol. 4: 287, Vol. 5: 142, Vol.6:72-73, Vol. 4: 16, Vol. 7:87 , Vol. 12: 150 , Vol. 4: 290, Vol. 6: 317 ,Vol. 4: 287-288
37	Making efforts to have synergy and team work	1	Vol. 5: 228
38	Reinforcing the Jihadi front by dispatching auxiliary forces	1	Vol.7:87
39	Keeping away from establishing false traditions or destructing good traditions	4	Vol. 7: 59, Vol. 4: 196, Vol. 4: 245, Vol. 3:219-220
40	Hard working and being relentless	7	Vol. 1: 171, Vol. 6:166, Vol. 4: 127 , Vol. 7: 97, Vol. 7:96, Vol. 10: 207, Vol. 9: 145
41	Being alert and lack of being taken by surprise without any preparedness	10	Vol. 7: 29, Vo. 4:127, Vol. 4: 286, Vol. 5: 134, Vol. 7: 17-18, Vol. 4: 273, Vol. 4: 321 , Vol. 4: 322, Vol. 4: 270, Vol. 4: 272
42	Preparing grounds to correct and preventing the emergence of any error	5	Vol. 4: 287, Vol. 5: 142, Vol. 10:237, Vol. 4: 270, Vol. 4: 129
43	Directing towards salvation	1	Vol. 9: 153
44	Creating a change	4	Vol. 9: 159-160 , Vol. 4: 17, Vol. 4: 17, Vol. 4: 338
45	Creativity and innovation in practice	2	Vol. 4: 32, Vol. 7: 118
46	Stability and stamina in doing the duties	17	Vol. 4: 15, Vol. 7:53, Vol. 4: 134, Vol. 3: 255-256 , Vol.4: 195, Vol. 4: 286, Vol. 4: 326-327, Vol. 4: 242, Vol. 7:87, Vol. 4: 17 , Vol. 4: 227, Vol. 12: 326, Vol. 4: 287-288, Vol. 10:208, Vol. 10: 208, Vol. 10: 208, Vol.9 : 145
47	Keeping away from accepting any kind of gift or bribe	1	Vol. 4: 152
48	Flexibility	5	Vol. 12:44, Vol. 4: 60, Vol. 4: 271, Vol. 9: 144, Vol. 3: 61
49	Open to accepting excuse	3	Vol.7: 138, Vol. 4: 234, Vol. 7: 56
50	Moderation and keeping away from extremism	5	Vol. 4: 156, Vol. 4: 233, Vol. 12: 120, Vol. 4: 320 , Vol. 6: 273
51	Being pioneer	3	Vol. 9: 153, Vol. 8:202-203, Vol. 8: 250
52	Performing the duties without propaganda	1	Vol. 8: 202-203
53	Resisting and standing like a mount	1	Vol. 8:202-203
54	Keeping away from excessive protocols	1	Vol. 4: 145-146
55	Creating motivation and mobilizing the human forces	4	Vol. 5: 228, Vol. 7: 32, Vol. 6: 317, Vol.4: 287-288
56	Lack of silence vis-à-vis error and sin	8	Vol. 4: 127, Vol. 4: 132, Vol. 4: 151, Vol. 9: 159-160, Vol. 4: 145-146, Vol. 3: 255-256, Vol. 4: 150, Vol. 12: 307
57	Keeping away from slogans without practice	2	Vol. 12: 120, Vol. 8: 250
58	Lack of stating weakness	1	Vol., 9: 153
59	Contentment-based management and attaching significance to Public Treasury	19	Vol. 4: 15, Vol. 4: 32, Vol. 12: 57, Vol. 4: 141, Vol. 4: 151, Vol. 4:



			210, Vol. 4: 148, Vol. 4: 149, Vol. 4: 150 , Vol. 4: 204-206 , Vol. 4: 201, Vol. 4: 220, Vol. 4: 221, Vol. 7: 43, Vol. 12: 307, Vol. 23: 195-197, Vol. 4: 216-217, Vol. 4: 217, Vol. 4: 219
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113	Proper and suitable use of opportunities	7	Vol. 7: 154, Vol. 4: 286, Vol. 9: 291, Vol. 4: 133, Vol. 4: 133, Vol. 4: 292 , Vol. 4: 274
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In the Diagram No. 1, the frequency rates of the components of the epistemological, value-based and behavioral dimensions of Jihadi Management in the domain of culture from the perspective of Imam Ali (a.s.) have been relected.

Out of the 176 motifs of the tradition, the greatest frequency rates are related to the behavioral components of Jihadi Management in the domain of culture in the traditions of Imam Ali (a.s.) with 114 motifs of traditions and then there comes the value-based components with 44 motifs of traditions and the least of it is related to the epistemological dimension with 18 motifs of traditions.

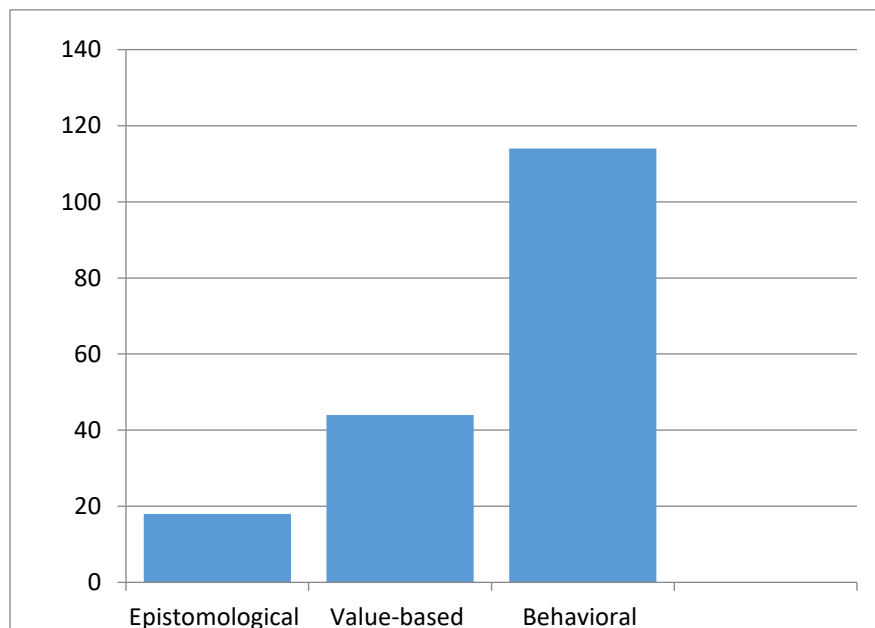


Diagram 1: The frequency rates of each of the dimensions of Jihadi management in the domain of culture from the perspective of Imam Ali (a.s.)

DISCUSSION AND CONCLUSION

In today's world, Jihad-based [Jihadi] management is the most basic way to confront with cultural hegemony. In the conditions in which the expansion, acceleration and complexity of the communication technologies have altered the ways of penetration of countries from military campaign into soft war, it is necessary to face this cultural attack through endless effort and a speed faster than existing management, using all capacities and protect Islamic culture by discharging the internal and external damages.

In fact, Jihadi Management in the scene of culture is the best managerial model. Having the epistemological, value-based and behavioral components and dimensions taken from Alavi teachings, it can defend the Islamic beliefs and values and orient the country toward enhancement. This style of management through knowing the status quo, defining and outlining the ideal condition and the ways to achieve the ideal cultural status take action to improve the cultural situation of the country.

Managers of the scene of culture, by performing the right of Jihad in combating the enemy, find themselves in the field of cultural battle and in a full consciousness and observing the activities of the enemy have necessary care in cultural decision making, because they know any improper decision in the field of war will change the fate of the war. Cultural decision making without sufficient studies will bring about damaging consequences for the Islamic countries whose compensation will not be possible easily.

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