



Modeling the Decision-making Method of Imam Khomeini for the Officials and Managers of the Islamic Republic of Iran

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Abstract:

In this article, a model of Imam Khomeini's decision-making method has been used for the use of officials and managers of the Islamic Republic of Iran, the purpose of which is to grow and promote the Islamic Republic and help make appropriate decisions, especially at the macro and effective levels. In this regard, the method of discourse-based analysis, as well as historical analysis, has been used. Also, Imam Khomeini's rational strategies and behavioral patterns in decision-making have been examined from various perspectives, including moral neutrality, idealism, or the school of peace and security. Also, an operational analysis of the Imam's decisions before and after the revolution has been made. The most important features and results of Imam Khomeini's strategic decisions have been extracted and based on that, modeling and theorizing decision-making methods have been done for the officials and managers of the system. To be more transparent, a case study to model the Imam's decision-making method has been reviewed by educational officials and the efficiency of this modeling method has been shown.

Keywords: Modeling, Decision making, Managers of the Islamic Republic of Iran, Rational strategies, Idealism, Strategic decision

Introduction

Rationality is the factor of human recognition and one of the important concepts of contemporary cultural theory. The Latin word for "rationality" means "rational," and the terms rationalism and rationalization are derived from the same word and used in the social sciences. The concept of rationality refers to

a period of human life that began in the West after the Renaissance, and as a result, a new worldview prevailed over the political, social, economic, moral, and scientific aspects of life, and human life. (Derakhsheh, and Mousavinia, 2018).

In addition to the issues of rationality in

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Western thought, this concept has a long history in Islamic civilization. The issue of rationality in the intellectual conflict of the two main branches of philosophy-oriented and religion-oriented in the history of Muslim political thought has always been discussed and has been considered in the three main branches of Islamic thought, namely Mashaii, Eshraqi, and Sadraei.

Certainly, in addition to political ideas, Imam Khomeini also had jurisprudential, theological, mystical, and Quranic ideas, some of which sometimes played a role in his stances. Therefore, in general, it can be said that every position that he has taken in the field of politics is taken from his collection of ideas in various dimensions and the result of all of them. Therefore, this article examines the aspects of value-based rationality seen in the life of Imam Khomeini. The research seeks to determine the factors of the superiority of Imam Khomeini's ideas over the liberal and Marxist ideas of the forties and early fifties (Joshaghani Naeini, 2015).

Numerous studies and researches have studied and studied various political phenomena, including decision-making and its processes, using the framework of "systematic" analysis. Such as the expansion of the concept of the system in the political sciences, in the work of David Easton, even though in the traditional view, diplomacy is considered as a "tool" for "foreign" implementation. But newer perspectives, with the introduction of the concept of public diplomacy, see it as influencing public attitudes to the shaping and implementation of foreign policy, including dimensions of international relations that go beyond traditional diplomacy. Therefore, public diplomacy with this definition can be effective in the foreign policy decision-making process. One of the clear examples of decision-making and decision-

making, especially in critical and sensitive times, is Imam Khomeini. By modeling his decision-making method and extending it to all levels of society and officials to make major and effective decisions, we can help the growth and promotion of the Islamic Republic and Iran. Therefore, modeling the decision-making method of Imam Khomeini for the officials and managers of the Islamic Republic of Iran is one of the most important goals of this article.

Research method

1. Information collection method

Scientific research in the field of political issues, like all disciplines in the social sciences, is a circular and self-correcting process consisting of seven major stages.

- Identify and define the problem under investigation;
- Formulation of hypotheses;
- Through research;
- Measurement (including the operational definition of variables and determination of appropriate methods of data collection);
- Gathering information;
- Analysis of collected information;
- Generalization of research findings (Joshaghani Naeini, 2015)

In this research, the presented information has been collected around the subject of analysis of Imam Khomeini's biography in the form of a value-based rationality perspective.

Since the subject of the research has a qualitative aspect, the collected data also have this feature. The information of this research has been collected through studying and reviewing the announcements, statements, interviews, and comments of social and political science thinkers as well as the events that have taken place.

The documentary method is a library according to the research topic in this research. The information collected is in line with the hypotheses and questions raised in the first chapter of the research.

The data collection method of the present study is based on library research findings, receipts, documentation, and interviews. Therefore, the research literature has been considered in this study.

Since part of our research is to examine the problem in the past, the importance of the documentary method is doubled. Although this study deals more with the current situation, it seeks to review previous research in the field of research. Therefore, dealing with the documentary method is a necessity for this research.

1. Method of analysis

The proposed analysis method is based on discourse analysis. In defining and what the discourse of the Islamic Revolution is, the meaning and concept of the discourse must first be determined.

The word discourse is one of the most important concepts that have been very important in the philosophical, political, and social thinking of the West, especially in the second half of the twentieth century.

According to another definition, any activity in the form of cultural interactions that lead to the exchange of meaning can be examined in the context of discourse. In other words, when we talk to people who agree with us or argue with people who disagree with us, we do so through language.

In general, political discourse is rooted in the political culture of a society, and political culture itself is the product of the collective history of a political system and the culture and life history of the people who build that system.

Discourses themselves are produced and changed by the confrontation of forces, the exercise of power, and domination. Adopting a discourse position means denying objective, external, and definite meanings for affairs and actions. In discourse analysis, it is assumed that facts exist but that discourses make sense of it.

Discourse can be considered as an explanation of language beyond words and phrases, and it can be sought in non-verbal cues and actions and all communication between people. Foucault argues that "discourses are derived from agents, but their function is to use these symbols to represent and select more objects."

Imam Khomeini, as the reviver of the Islamic civilization of Iran and the founder and architect of the Islamic Revolution of Iran and the leader of a cultural revolution, enjoys a high and unchangeable position.

The beginning of the Islamic Movement of Iran in June 1963 and the role of Imam Khomeini's wise leadership in this field, established a new discourse in the field of political-religious studies at the subnational and transnational levels. Which is the subject of this article entitled "The Discourse of the Islamic Revolution". The Islamic Revolution of Iran, led by Imam Khomeini, began its movement by taking advantage of the great cultural support. And in an era called the White Revolution and in the form of imitations of the Pahlavi regime from the West, the process of cultural decline in the geography of Iran had taken place; It presented a new discourse in the form of the discourse of the Islamic Revolution of Iran to the Iranian religious community, free nations, and the world. The fact that the Islamic Revolution of Iran and Imam Khomeini are two inseparable phenomena cannot be ignored. And the analysis of the Islamic Revolution of Iran is not

possible without recognizing the personality of its great leader and analyzing the multidimensional and unique personality of this exceptional figure of the time. (Fardoost, 1990)

Therefore, the analysis of the discourse of the Islamic Revolution requires a correct understanding of the thoughts, views, and discourse of Imam Khomeini. In this article, we tried to use his precious words as much as possible, although the truth of the matter has certainly not been fulfilled.

Imam Khomeini, as the founder of the Islamic Republic of Iran, is one of the few contemporary religious, social, and political reformers who, in the form of a comprehensive and irreplaceable figure, has succeeded in breaking out of the narrow circle of theorizing. And with a pragmatic approach, and emphasizing the mental and objective conditions of the Islamic society and the people, he presented his views and ideas and implemented them during two decades of the wise leadership of the Islamic Republic of Iran (Taheri Bonchenari, 2009).

Discourse analysis and application, teaching, and formulating the correct use of discourse will make it better to convey the content of the word to the audience. In fact, by using discourse analysis in the best way, that is, rational analysis, we will cause our religious and intellectual issues to be promoted not only among the strata of our society (the educated, etc.); It will make these issues documentable and usable even across borders and internationally.

2. Historical analysis

To talk about the speech from an economic point of view, we should say a speech in the field of politics will have added value and profitability when it can produce many illusions and associations, and this goes back to the structure of the market in question and its unique characteristics.

Based on this, it can be said that the political market in Iran before the 1979 Revolution was completely monopolistic. In the sense that there was no more than one official speech in this field and the structure of the word in the dominant power organization was completely monolithic and unstructured.

This led to the creation of a marginal and informal market along with the verbal exchange market in the second Pahlavi era. This situation continued until the year? With the opening that Mohammad Reza Pahlavi created in the political structure; It turned out that the power of the speech that was produced in the margins and was not important at all in terms of sovereignty was far more powerful and empowering than the political system felt.

The Islamic Revolution was nothing but the powerful influx of marginalized words into the text and overturning it. This is how the discourse of the Islamic Revolution emerged (Fathollahi, 2019).

The purpose of doing this, that is, the historical and analytical study of discourse, will give us a useful background of relevant and effective discourses. The analytical and historical study of the discourse among other political and religious leaders in the world and the study of its results and effects on the audiences and strata of countries will cause us to obtain a useful and useful method; And separate it from other methods.

Investigating the rational framework and strategies, Imam's behavioral patterns in decision making

The abstraction of concepts in the humanities and social sciences practically prevents us from having a complete and comprehensive definition of a single concept such as strategy. In this case, we are dealing with several definitions, each of which looks at the issue with a specific type of attitude and describes it.

1. Infrastructural branches in strategy design

A strategy does not only cover the internal scene; rather, many strategies look at the international level. The strategy usually has hypotheses on which to base its theoretical basis. In a general division, these hypotheses can be divided into realism, moral neutrality, idealism, or the school of peace and security (Jahantigh, 2019).

2. Moral neutrality

Although realist writers have been sensitive to ethical issues; but they do not pay much attention to work ethic, and this is separate from their field. Of course, in many theories, such as the theory of deterrence, ethical principles can be found to some extent, but the strategy cannot be equated with ethics.

The truth is that no matter how hard the political world tries to distance itself from morality, it cannot distance itself from values. Almost without exception, all strategists believe that peace and security are desirable values. Deterrence, disarmament, collective security, arms control are all valuable concepts that are not far removed from any strategy; But the important thing is that each group looks at these concepts differently. Proponents of the School of Peace and Security seek to realize the two concepts of peace and security by relying on law, cooperation, reason, international law, and the cooperation of international organizations; unfortunately, this school has been successful in defining terms but has failed to turn them into a value (Sohrabi, 2005).

The focus of Imam Khomeini's decision-making before and after the Islamic Revolution in various fields

In his decision-making system, Imam Khomeini made decisions that were both rational and in line with value principles and

did not conflict. Imam Khomeini did not distinguish between rationality and core values; the decision to fight the Shah was a valuable one based on the principles of Islam. And at the same time, he had wisely planned and designed it.

In the arena of war, when the Imam continues the war, he continues with a rational path, and it was also a value debate.

Although Imam had a problem in explaining the constitution with some of its clauses but based on a rational work, he felt that it was the principle of the constitution that should be written and announced its flaws after a few years and corrected it. Therefore, the decision of the Imam is rational and under the beliefs and religious principles.

In cases such as Salman Rushdie's apostasy sentence, the Imam stated both the sentence and the death sentence but did not say that Iran should go and kill Salman Rushdie. The sentence is both valuable and rational. Western societies owe it to us in this regard and the effects of the ruling on our foreign relations.

If we understand the whole struggles and life of Imam Khomeini, his rulings are rational (Fathollahi, 2019).

Imam Khomeini's decision was based on jurisprudential thought. Jurisprudence is based on rationality, which is a kind of philosophical and value rationality. In this type of rationality, with the beginning of the movement and the formation of the government, the Imam also paid attention to instrumental rationality (science and knowledge).

Knowledge of political movements as well as how to govern the state were mattered to which the Imam paid attention.

Every action and decision needs to be known. The ruler must proceed based on knowledge and knowledge. When a jurist rules, political science is also necessary for

him. Imams dealt with politics because of their ability in jurisprudence and *ijtihad*. Imam's actions were based on rationality. As the letter to the Soviet leader, this is a rational work, and it is a scientific subject for a political scientist and seeks the value of work.

Imam's decision is based on rationality and *ijtihad*. An authoritarian ruler does not need rationality because he has power and authority, but the Islamic ruler must have rationality and the Imam was both a jurist and a mujtahid. Therefore, his decision was based on rationality and value (Sadati Nejad, 2019).

Imam Khomeini's decisions can be judged based on his four views that shape ideology. Imam Khomeini's views include these pillars. The principles of the Twelver Shia religion, *Velayat-e-Faqih*, the principle of the constitution based on the official religion of the country and placing the people in place of the nation, which introduces its people as superior to the people of the time of the Holy Prophet in its political will.

Imam's tendency to philosophy, mysticism, jurisprudence, and *ijtihad*, of which Imam was a famous jurist and mujtahid; Who was able to resolve the affairs of the society in this way and especially the rulings of the government and expediency and some problems of the society. Such as the establishment of the Expediency Council, the 8-article declaration, and the formation of the executive staff of Imam Khomeini's decree; And the subject of politics that the Imam was a jurist and a mujtahid and had ruled, so he considered politics necessary and addressed it. Philosophers consider courage, wisdom, reason, and justice as the four attributes of power that are the result of politics. (Mahdavi Zadegan, 2019).

The foundations of Imam Khomeini's thought were based on reason and sharia, and these two concepts cannot be separated from each other in his thought.

For every Muslim, value is not central to anti-rationality, but it is important to define rationality. If rationality is only in the Western sense, the Imam's behaviors and positions may be considered merely value-oriented and not rational-oriented, but in the dictionary of Islam, value-oriented is not contrary to reason but is central beyond reason.

Imam, as a mujtahid, considers the principles of reason as the main sources of rulings. In his decisions, he considers value and rationality together. The Imam performs his religious duty in cases where the Sharia has an explicit text (Sari al-Qalam, 2011).

1. Characteristics and results of Imam Khomeini's strategic decisions

Analysis and inference from quantitative data and extracted categories, in addition to the mentioned results, show other features and results about Imam Khomeini's decision to accept Resolution 598, which are:

- 1- A prominent feature in this decision of Imam Khomeini is having priority and preferring the more important principle over the lesser important one. Despite Imam Khomeini's belief in the continuation of the war until the final victory, which was repeatedly repeated during the years of war imposed by the nation; When Imam Khomeini sees the interests of the system and the country in danger, by preferring the interests of the system over everything else, by accepting the resolution and the cease-fire, he says: The interests of the system are one of the issues that precede everything.

On this basis, he easily ignores his previous and heartfelt desire and accepts the resolution and, in his own words, drinks the poisoned cup for the benefit of the system, the country, and the revolution.

2- The important point, in this case, is to mention that their acceptance of peace is not a renunciation of sacred principles and ideals.

Rather, Imam Khomeini combined adherence to principles and ideals with realism and made decisions by examining and analyzing the situation, conditions, and requirements of the time. That is, accepting peace is not a compromise and turning a blind eye to the struggle of truth against falsehood and Islam against infidelity; rather, with this tactic, only the type and tactics of the struggle and its form have changed, but the principles of the struggle remain in place.

This new measure also shows wisdom, vigilance and sharpness, and knowledge of the requirements and changes in internal and environmental factors; and it has been formed to preserve the basic principles of the system and the Islamic Revolution and maintaining its existence. In fact, with this decision, the Imam showed that they are a realistic idealist.

3- Like other decisions of Imam Khomeini in this regard, the basic principles of belief derived from the teachings of the true school of Islam were the beacon of the Imams and governed his strategic decision.

Principles such as the basic principle of reliance on God Almighty have

caused Imam Khomeini's heart reassurance and have made his determination to make and implement decisions firm and steadfast. Which they have repeatedly mentioned and emphasized. The important principles of divine providence and test, honesty, incompatibility, service to the people, adherence to obligations are other principles and doctrinal foundations governing this decision of Imam Khomeini.

4- Three important management principles used in this decision; principles of counseling are the direction of affairs through legal institutions in the scope of their duties and the important principle of supervision during the delegation of authority.

The content of Imam Khomeini's speech is easily used, in which case, he is subject to collective decision-making and has used the consultative opinions of military, political and economic experts as well as officials.

As they have mentioned this issue many times and in the section related to the principle of counseling, their words about it have been fully stated.

The second managerial principle is to direct affairs through the legal institutions of the country within the scope of the legal duties of each of them. Which Imam Khomeini, as in previous cases, considered in the framework of legalism and the observance of legal criteria; And determined the scope of authority of each of the relevant officials following the provisions of the Constitution; So that in critical and dangerous moments, the interference of affairs does not prevent the

optimal performance of the country's affairs and indiscipline in the implementation. In this case, too, the words of Imam Khomeini have been quoted in the relevant section.

As for the third principle, which is the principle of management supervision and control over its subset; the practical case of Imam Khomeini is a complete example, as he implicitly referred to the issue of delegation of authority (Commander-in-Chief of the Armed Forces) with supervision:

Do not think that I am not aware of the work of the war and its officials (Imam's Sahifa, 1999).

- 5- Adopting an active strategy by Imam Khomeini, in this case, is one of the prominent features of his decision-making. Explaining that during the one year since the adoption of Resolution 598, by taking a position of neither rejecting nor accepting, he left the enemy in a state of uncertainty and passivity.

On the other hand, he tried to amend the resolution in favor of Iran, and in line with the legitimate demands of our country, he kept it for the day; And finally, by taking advantage of the opponent at the most critical moment, by accepting it, he thwarted the sinister plans of the United States and not only made its military, propaganda, political and economic tactics ineffective; Rather, with Saddam's re-attack after the adoption of the resolution, the world's public opinion realized the legitimacy of the Islamic Republic of Iran and the baseless claims of Saddam and his supporters.

- 6- Another characteristic and important point, in this case, was Imam Khomeini's prediction about the

possibility of Saddam's re-attack, which came true and showed how much he knew about the issues.

- 7- Another feature of this decision is the way Imam Khomeini treats and justifies and consoles the people and expresses sympathy with them.

In this case, Imam Khomeini, in his historical message, never wanted to talk to us about the position of religious authority or the leadership of the system and the need to follow it. Rather, like a compassionate father, he tried to justify and persuade his people with an emotional expression and help them to accept and digest this issue and attract their participation. He even expressed his sympathy for the people and called on them to be patient and patient and said:

"Children of my revolution, you who do not want to give up your sacred pride for a moment; Know that every moment of my life is spent in the path of the holy love of serving you. I know it's hard for you, but isn't it hard for your old father? Bear this situation that God is with the patient." (Imam's Sahifa, 1999) And he calls on his companions to "stay away from the Conflicts and be careful not to become subconsciously the instrument of extremist thoughts and ideas." "And patiently watch the situation of the enemies together." (Imam's Sahifa, 1999)

- 8- The last and most important feature of this strategic decision was the presence of the Imam.

By adopting Resolution 598, Imam Khomeini not only saved the country from a great crisis but also tried to turn it into another opportunity for the system, the revolution, and

the Islamic state; And to use the liberated energy and force of the nation to equip and mobilize the people in a comprehensive way for the further growth of the country.

In this regard, he called on the authorities to first rebuild all forces and prepare and equip all units of the country according to the principles of comprehensive defense; And secondly, to prepare the means for the moral, doctrinal, scientific, and artistic advancement of the youth, and to prepare them for a scientific struggle; And keep the spirit of independence and self-sufficiency alive in the nation.

Imam Khomeini said with full self-confidence: We have been able to create all those arts, inventions and progress in the conditions of war and siege; therefore, in better conditions, we provide sufficient grounds for the growth of talents and research in all matters (Imam's Sahifa, 1999).

According to the management principle, such dealing with threats and crises can only be evaluated and analyzed as the approach of turning threats into opportunities.

Revealing the nature of gangs and liberals by Imam Khomeini by clarifying their different orientations in different conditions of the revolution and the imposed war and the nature of their analysis and propaganda in line with American goals; And warning about their influence within the pillars of the system and ordering the protection of veterans in the field of jihad and martyrdom, and using their existence in all fields can also be evaluated and analyzed in this regard. (Imam's Sahifa, 1999)

2. Imam Khomeini's use of collective wisdom and the opinion of others in decision making

In his decisions, the Imam used the collective wisdom and opinion of other scholars and authorities, and this is seen based on what is

in the history of his activities. He acted in the uprising of June 6, accompanied by other authorities. Imam Khomeini was bound to work collectively; The main driving force of the system was the movement of the Imam, but he adhered to collective wisdom. Imam Khomeini did not accept many decisions after the victory of the revolution, but he respected the opinion of other officials and proposers.

Imam Khomeini started and ended the war in consultation with others; therefore, every decision he made was based on the collective wisdom and the opinion and consultation of authorities and scholars and using the opinion of officials (Sadati Nejad, 2019).

The formation and establishment of specialized institutions and organizations showed his serious use in public affairs of the committed and experts in his intellectual principles. The committees of the Islamic Revolution, the Foundation of the Oppressed and the Veterans, Aid Committee, Islamic Propaganda Organization, Qom Seminary Propaganda Office (Preacher Training, World Assembly for the Approximation of Islamic Religions, Leadership Experts, His representatives in the provinces who were also the Friday prayer leader, all show the use of collective wisdom and the opinion of others in the decision-making of the Imam and have not decided solely on their own opinion.

In the ruling system of Imam Khomeini, part of the work is to pay attention to collective wisdom. In his rule, for example, he paid attention to collective wisdom to form leadership experts.

- Imam in his testament refers to the discussion of Bazargan being Prime Ministered and Ayatollah Montazeri being Deputy Supreme Leader whom he did not agree with but did so with a common opinion.

In the discussion of the adoption of Resolution 598 and the end of the imposed war, Imam Khomeini made such a decision in consultation with other state officials and military commanders.

Imam Khomeini did not have a positive opinion on the election of Banisadr and his presidency from the beginning, but he respected the people's vote and the opinion of officials and advisers at the beginning of the revolution. All these cases have shown the Imam's attention to collective wisdom and the opinion of scholars, authorities, and others.

Imam Khomeini's behavior can be studied in two dimensions. He did not need the consensus of the authorities in the areas where he felt a religious duty. During the Islamic Revolution, despite the lack of support from some authorities and scholars, he continued his way and did not pay attention to their opposition; However, after the establishment of the Islamic government in the methods of governing and in cases where the religious text was not involved, he paid much attention to collective wisdom and considered it as a criterion for decision making. Imam Khomeini was a consultant and used the collective wisdom and opinion of scholars and authorities.

Modeling and theorizing Imam Khomeini's decision-making method for officials and managers of the system

In this regard, we will try to provide some of the most important recommendations and words of Imam Khomeini regarding the preservation of the unity and unity of the word in the Islamic Republic and among the Islamic nations; To clarify the importance of this issue in the words and thoughts of His Holiness more than before. Imam Khomeini says:

"Make sure that you do not miss the word 'God's hand is with the group'. 'If the congregations are all together and the idea is Islamic, the hand of God is with you.'"

He says: Invite everyone to the unity of the word, God Almighty has commanded: "And hold on to the rope of God", but gather. Community by consolidation by the rope of God, not every society is desirable, and hold on to the rope of God is desirable.

Read in the name of your Lord, the name of Lord is the same string that you should all strike with, invite people to unity, invite them not to become a group" (Imam's Sahifa, 1999).

He also spoke about the need to maintain the unity of the people against the superpowers and the resistance of the large Muslim population against the aggressors; "My message to all Muslims is that they should unite with all the facilities and with the huge population that Muslims have and with the many countries that are under their domination and power.

If they unite, none of the superpowers will have the power to invade them. All the misfortunes of Muslims are for this division that exists between them, Muslim nations to gather together "(Imam's Sahifa, 1999).

- Imam Khomeini did a new job and introduced a jurisprudential approach to governance and his work was unprecedented because the rulers in the past rule were not jurisprudential.

- This type of governance is a practical work that has been shown that both the Imam himself ruled with a jurisprudential approach and Ayatollah Seyed Ali Khamenei has followed this procedure in recent years.

Therefore, the superiority of jurisprudential rule is quite obvious. If there is a problem in implementation, it is the problem of the officials, and the problem of the officials is

two things: first, recognizing the type of rulers who should be recognized, and the necessary identification is that scientific centers pay more attention to political jurisprudence. Students and professors should become more familiar with political jurisprudence. The second issue was ideological. Due to ideological and abstract views, some of our officials have prevented the understanding of Velayat-e-Faqih and jurisprudential rule. Therefore, the officials should put aside the veils of false intellectualism and understand the rule of jurisprudence because many of those who criticize Velayat-e-Faqih do not have a correct and basic knowledge of Velayat-e-Faqih (Mahdavi-zadegan, 2019).

Certainly, Imam's decision-making style can be a basis for decision-making for the country's management system, but in this regard, extracting these principles and roots of its ideas is very important.

The publication of Imam's works has collected a collection of his statements and views on various topics, but it is the task of researchers to extract theories from these collections to be considered and used by officials and managers of the system as a correct decision-making model. And the managers must first understand and comprehend the Imam's biography correctly and then discover the fixed and changing principles of his views. Considering that the Imam paid attention to the role of time and place in decision making, so one of these components should be considered as a model (Mahdavi-zadegan, 2019).

Modeling from Imam's point of view for the officials of the Ministry of Education and Cultural Affairs

A continuous and dynamic movement to break any dependence on the system of domination and achieve independence in its

maximum form is considered a security-creating element.

Given the conditions of the Islamic Revolution and its resistance to all the arrogant governments and powers of East and West, economic self-sufficiency is one of the objective necessities; Which is necessary to continue and maintain the path of the revolution. Imam Khomeini always emphasized self-sufficiency in economic fields and other fields; And they said: "Today, when you see the country progressing in this way, it is because you are working; "They wanted us to be behind, and it was really to not let you do it yourself, not to let your thoughts work."

He knew the way to save the country in economic independence and achieving self-sufficiency; He believed that: "If your country is not saved in the economy and has dependence, all kinds of dependence will follow it and we will also find political dependence.

Because when we have nothing, our hand reaches out to the United States and the United States imposes everything on us. "We cannot go under him when we are strong."

Imam Khomeini also believes that: "Know that as long as you reach out to others in the needs of advanced industries and live a life of wretchedness, the power of initiative and progress in your inventions will not flourish.

We must believe in ourselves that if a nation wants to live without dependencies, they can" (Imam's Sahifa, 1999).

Therefore, Imam Khomeini always emphasizes self-confidence and self-reliance to be independent by self-sufficiency and severing dependence on others; Especially in the economic aspect, it was possible to bring the country to the stage of development, and thus to be able to resist the aggression and arrogant coercion, even in the military dimension of the country.

Conclusion

One of the most important questions raised is that, considering the position of Imam Khomeini as a religious and political leader, what pattern has decision-making followed in his mind?

Decision-making in the thought of Imam Khomeini as a religious and political leader has been combined under the influence of religious requirements and value-based rationality. As we have seen, in Western, Marxist, and secular thought, the only criterion in macro-political discourse and decision-making depended on a utilitarian, intellectual and political framework; however, in Imam Khomeini's thoughts, it was proved that his intellectual model is the Holy Quran, theological issues, pure Muhammadan Islam, empirical and rational, moral and religious issues.

Another important question is what is the difference between value-based rational decision-making and Western modernist rational decision-making?

Decision-making in modernism is entirely utilitarian and influenced by the idea of utilitarianism, but the view of value-based rationality, in addition to the material interests of society, also considers moral excellence. In fact, in the rationalism of modernism, the only criterion is the superiority of the material issues and the current world interest. Everything in it leads to profit. But in value-based rationalism, which Imam Khomeini places great emphasis on, there are religious and transcendental values. Of course, in thought like Western thoughts, it is not one-sided to sacrifice one thought to another, but these two thoughts, namely Islamic and intellectual, are necessary and obligatory.

Imam Khomeini's comprehensive strategic decision-making model is based solely on the final findings of the research in the form of the question: What is Imam Khomeini's

strategic decision-making model? And what are its features?

The final answer is based on the analysis of the results obtained from objective and quantitative data extracted from the text of Imam's Sahifa and indicates the following six types of features in Imam Khomeini's strategic decisions:

1. Adherence to the principles and foundations of belief and school values
2. Strategic knowledge
3. Power of analysis and forecasting
4. Adopting different and appropriate strategies according to different internal and environmental requirements and conditions (appropriate approach)
5. Adopting an active strategy (active coping approach)
6. The approach of turning a threat into an opportunity

Based on this feature, a comprehensive model of Imam Khomeini's strategic decision-making has been designed.

Based on this feature, a comprehensive model of Imam Khomeini's strategic decision-making has been designed.

As can be seen in the comprehensive decision-making model of Imam Khomeini, the three basic components of Imam Khomeini's strategic decisions are:

- 1) Value principles and foundations and doctrinal and doctrinal teachings as the basis, basis, and foundation of the decision;
- 2) Imam Khomeini's strategic knowledge, including knowledge of internal factors (strengths and weaknesses of the system) and environmental factors (threats and environmental opportunities of the system);

- 3) The power of Imam Khomeini's analysis and prediction, which has been proven based on the final findings of the research as the three main dimensions of Imam Khomeini's strategic decisions.

The principles and values of Imam Khomeini as the main basis of his strategic decisions are at the top of the decision-making pyramid and form the basis of Imam Khomeini's decisions.

One of the important dimensions of Imam Khomeini's strategic decisions is strategic knowledge. This component includes the Imam's knowledge of internal factors (strengths and weaknesses of the system) and environmental factors (threats and environmental opportunities of the system).

Quantitative data obtained from the extraction of categories in the subjects under study indicate a total of 1694 frequencies about internal factors and environmental factors. This large number expressed Imam Khomeini's extensive knowledge about the internal and environmental factors related to

the issue under discussion, which is widely reflected in his statements.

Cognition undoubtedly had a significant impact on the adoption of the type of strategy and their decision-making method, and this knowledge was confirmed without exception in all cases of the decisions under consideration.

Another dimension of Imam Khomeini's strategic decisions is the power of his analysis and predictions, which was confirmed in 90% of the cases studied. This component, along with the component of strategic knowledge of internal and environmental factors, acts as a complement to it; And introduces the element of time into the category of cognition and provides the power to analyze and predict future events; Which has certainly played an important role in the type of decision-making of Imam Khomeini.

The types of predictions that are reflected in his words to the decisions under consideration. These predictions include 28 types of predictions with 79 frequencies that are due to the high analytical power of Imam Khomeini.

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