

The esoteric structure, the infrastructure of the insituional structure of the organizaion

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Esoteric Structure, Naturalisic Insituional Organizaion, Spirituality, Revoluonary Discipline, Strong Organize

ARTICLE INFO

Imam Hossein University
Islamic Humanities
Vol.3 No.1 (2025), 69-85

Received Apr 4 2025

Accepted Jun 15 2025

Published Jun 21 2025

References: 17

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ABSTRACT

Imam Khamenei (May Allah protect him) in his statement on the second step of the revoluion, in which he says: "The Islamic Revoluion has not and will not stagnate ater the establishment of the system, and it does not see any contradicion or incompatibility between the revoluionary ferment and the poliical and social order, but it defends the theory of the revoluionary system forever." (Statement of the Second Step of the Revoluion). The revoluionary system needs a revoluionary structure and organizaion that can carry out the assigned missions in line with the idea of the revoluionary system. A successful example of this organizaion is the IRGC¹. The researcher's lived experience, along with the statements of Imam Khamenei (May Allah protect him) about the spiritual structure of the IRGC, moivated the study of the revoluionary structure of the IRGC, which at the same ime is compaible with the social order. By studying the infrastructure of language in linguistics and Chomsky's theory of essenialism, and the expression of the spiritual structure of the IRGC by Imam Khamenei (May Allah protect him), the late Ayatollah Shahabadi's theory of naturalism, the idea of the esoteric structure of the IRGC and its relaionship with the insituional structure in the naturalisic insituional organizaion was formed to answer this qusion and came to its conclusion. This theory is based on the Islamic worldview. Its philosophical paradigm is interpreivism. Based on the hermeneuc method that examines the organizaion as a text, the dimensions of the subject are explained by the back-and-forth movement from the part to the whole and the whole to the part. The paradigms studied in management science are the paradigm of the organizaion as a machine to describe the bureaucraic structure, and the paradigms of the organizaion as a living enity and culture to describe the dynamism in the insituional structure while its stability. The components of the IRGC's esoteric structure include spirituality, revoluionary discipline, and a strong organize.

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1. Introduction

Imam Khamenei (May Allah protect him) in his statement on the second step of the revolution (۱۳۸۰) says: "The Islamic Revolution, as a living and determined phenomenon, is always flexible and ready to correct its mistakes, but it is not revisable and passive. He shows positive sensitivity to criticisms and considers them a blessing from God and a warning to inactive professionals, but he does not distance himself from his values, which are intertwined with people's religious faith under any pretext. The Islamic Revolution has not and will not stagnate after the establishment of the system, and it does not

see any contradiction or incompatibility between the revolutionary ferment and the political and social order, but it defends the theory of the revolutionary system forever."

The issue that arises here is how in institutional organizations such as the Islamic Revolutionary Guard Corps (IRGC), between flexibility and stability, between revolutionary fervor and internal order, there has been coordination and cohesion of the organization, and it has been able to maintain its survival and achieve its various missions to the extent that its performance is satisfied. The answer to this question is determined by examining the internal structure of the IRGC.

Regarding the formation of the idea of the esoteric structure of the organization, at the beginning of the study of linguistic theories about the structure of the language and the world language proposed by Noam Chomsky, the possibility of proposing the esoteric structure in the organization came to mind. Then, Ayatollah Shahabadi's theory of naturalism strengthened this theory. Finally, in reviewing the statements of the Supreme Leader of the Islamic Republic of Iran, Imam Khamenei (May Allah protect him) and Raising the issue of the spiritual structure of the IRGC regarding the structure of the IRGC, it was concluded that the internal structure of the IRGC should be discussed against the organizational structure and the apparent structure of the organization in

relation to the institutional structure of the IRGC. In the project of explaining the role of the Commander-in-Chief of the Armed Forces Imam Khamenei (May Allah protect him) in the evolution of the IRGC's human resources (Eskandari, Mousavi, ۱۳۹۴), in the organizational structure section, by reviewing the IRGC's empirical records and the statements of the Commander-in-Chief Imam Khamenei (May Allah protect him) and the lived experience of the researcher of the IRGC's spiritual structure, it was divided into three parts: internal structure, organizational structure, and external structure. And the esoteric structure has also been divided into three parts: spirituality, revolutionary discipline, and strong organizing.

Hypotheses:

The main hypotheses whose testing has resulted in this theory (including testing hypotheses and scientific evidence)

Main Hypothesis:

In addition to the external structure and organizational structure of the IRGC, which are flexible and changeable, there is an internal structure in the IRGC that has stability and is the infrastructure of the IRGC's institutional structure.

Text

The emergence of organizations and their increasing expansion is one of the prominent features of human civilization, various spatial and temporal factors, special characteristics and needs of different societies create, expand and increase the number of different types of social organizations every day. Organizations, like other social phenomena, are also changing and evolving, and it is certain that today's organization is not the same as yesterday's organization. But all organizations have one thing in common, and that is that they are all formed and established to achieve specific goals.

Organization is a social phenomenon that is consciously coordinated and has relatively specific limits and works to achieve a goal or

objectives based on a series of permanent foundations. - Organizations

operate based on a series of permanent principles. In other words, every organization operates according to a specific law or criteria that have been approved by the competent authorities. It observes principles in carrying out the activities of the organization and values are also considered and emphasized by the members of the organization. All of this form the foundations of the organization. (Robbins, ۲۰۰۱).

In the definition, we have that the organization is consciously coordinated. One of the main pillars of coordination in the organization is the division of labor and the design of the organization's structure. The organizational chart that we come across at first glance, actually shows the division of labor in its appearance. A deeper layer is the organizational structure, which reflects the level of complexity, formality, and centralization in the organization. In the historical course of structure, mechanical structure and organic structure were proposed by Burns and Stalker (۱۹۶۶). Mintzberg (۱۹۸۰) then proposes a simple, partial, adhocracy, and mechanical and professional bureaucracy. Later, he adds an ideological and political structure to these structures. The institutionalization of organizations was proposed by Selznick (۱۹۵۷). The theory of esoteric structure develops the theory of institutional organization in the form of a naturalistic institutional organization and the discussion of esoteric structure, which is considered an innovation in theory and theorizing. The idea of esoteric structure was initially formed in the mind of the researcher from the knowledge of linguistics, which has solid philosophical foundations.

Language is a set of conventional signs that are used along a dimension (time) to convey a message. The extension of one dimension means that each sign takes turns after the other. The set of signs forms a concept in the human mind over time. Another definition defines language as a formal apparatus of symbols governed by grammatical rules of composition to convey

meaning. This definition emphasizes that human languages can be described as closed structural systems that include rules that link certain signs to specific meanings. This structuralist view of language was first introduced by Ferdinand de Saussure, and his structuralism remains the foundation for many language approaches. One definition sees language as essentially a mental talent (mental faculty) that allows humans to "behave linguistically": that is, learning languages and producing and understanding utterances in a language. This definition emphasizes the universality of language for all human beings. Linguistics in its modern sense began with the publication of Ferdinand de Saussure's *The Course in General Linguistics*. De Saussure distinguished between "simultaneous" and "temporal" linguistic studies and emphasized the study of the "language system".

In the ۱۹۵۰s, Noam Chomsky's theories revolutionized the field and gave rise to generative grammar. He strongly criticized behaviorist psychology, which considers language learning as a form of behavioral imitation, and presented evidence to show the inefficiencies of such a view. He believes that the principles and characteristics of language are innate in human beings and that the child does not learn language, but acquire it. In other words, the way of learning language is inherited and genetically programmed in the brain, and the environment around the child only plays a simulating role for learning the mother tongue. The child takes a limited set of information from his linguistic environment and is able to make new combinations himself. Previously, theorists believed that the mother tongue enters the child's mind only through hearing the speech of those around them and in an acquired way. The essence of Saussure's argument is based on the concept of signs. De Saussure studied language as a system and separated "simultaneous linguistics" from "historical linguistics". According to Saussure, "sign" is a word,

and in a sense, Saussure's linguistics is a foundational word. He speaks of the signifier and the signified, which are the two major parts of the sign. Saussure considers language to be a system of signs.

Chomsky's revolution is noteworthy in that he made linguistics "syntactic" and "sentence" the unit of study for linguistics, so linguistics went through a developmental process. This is one of the prominent paradigms in linguistics today. Firstly, this approach remains at the level of the sentence and does not go to the level of the meta-sentence, and secondly, it believes in the Cartesian rationalist thinking, which means that a part of our linguistic knowledge comes with us to the world at birth. Therefore, he believes that some of the characteristics of language are intrinsic. Chomsky's essentialist and introverted view of language is compatible with the philosophical school of "rationalism" and contradicts the anti-essentialist and externalist view of language in accordance with the philosophical school of empiricism, which claims that all knowledge, including language, comes from external stimuli. The basis of Chomsky's linguistic theory lies in biolinguistics, the linguistic school that believes that the principles underlying the structure of language are biologically set in the human mind and are therefore genetically inherited. He argues that all human beings, regardless of socio-cultural differences, have an underlying linguistic structure. They are the same. In taking this position, Chomsky rejects B.F. Skinner's extreme behaviorist psychology, which saw behavior (including speaking and thinking) as a fully learned product of the interactions between organisms and their environments. Accordingly, Chomsky argues that language is a unique evolutionary evolution of humankind and is distinct from the modes of communication used by any animal species.

The next approach is the functionalist and role-oriented approach, which believes that the unit of study of language should be "discourse",

therefore, this approach is philosophically empirical and believes that what is placed above is context. This approach considers linguistics to be intertwined with sociology.

However, Chomsky's approach considers linguistics to be familiar with psychology and ultimately biology. (Persian Encyclopedia Wikipedia)

In the theory of the internal structure of the IRGC, in addition to paying attention to the intrinsic feature of the internal structure, its relationship with the institutional structure has been discussed, which expresses the contextual approach and the relationship of the organization with the beliefs and values of the society as the context of the organization. In this theory, the organization is seen as a living being and culture that interacts with its environment. It is influenced by the environment and affects it.

The Naturalistic Perspective

Fitrat is one of the topics that has been and is of interest to heavenly religions, thinkers and epistemologists throughout history. Scholars in the field of monotheism and scholars in the field of anthropology have spent their lives criticizing this precious commodity and have devoted their efforts to diving into the sea of knowledge of nature in order to catch pearl of love from the shell of Fitrat.

From one point of view, the subject of Fitrat is a philosophical discussion, because it is related to three important topics of philosophy (God, the world, and man), and from another perspective, the discussion of Fitrat and love is considered as one of the mystical issues and issues (because the most important mystical issue is monotheism and monotheist) and mystics have discussed and negotiated in detail with their penetrating perspective and finally tasted it. From the third perspective, it is also related to the topics of psychology and related sciences, as it is related to the topics of epistemology, theology, anthropology, theology, resurrection, education,

and similar topics, and on top of all of them, in religious

sources and teachings (Qur'an and Sunnah), the issue of Fitrat has been relied upon a lot. and in the end, each thinker with his own approach, verses and hadiths In this regard, the mystical delicacies of the mystical mystics have a special sweetness that they interpreted the topics about Fitrat in a natural way, with their special view of the origin of Fitrat and love and romantic steps to the designation of the beloved, among the mystics who have discussed in this field, we can mention the perfect mystic Mirza Mohammad Ali Shahabadi and his righteous successor Imam Khomeini (may Allah have mercy on him) by using the teachings and findings of the ancients, valuable delicacies have also been added to it.

"The prerequisites for the existence of proof are called Fitrah and the prerequisites for non-constancy existence are called nature, and for this reason it is not said that the Fitrat of water is wet, but it is said that its nature is like this. Allah. Although both are formative, Fitrat is more conscious than nature"

(Shahabadi, ۲۰۰۱: p. ۱۲۷).

Literalists have taken al-Fitr to mean creation (al-Johari, Sahih al-Lughah). Fitr means splitting and There is also tearing, because creation is as if it is tearing the veil of non-existence (Khomeini, ۱۹۸۹: p. ۱۵۳). Although the substance of fitr is mentioned repeatedly in the Qur'an, this word with this formula and with this weight, i.e., fitrat on the weight of the verb, is mentioned only in one verse, which is about human beings and that religion is the creation of Allah (Motahhari, ۱۹۸۲: p. ۱۱).

"فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ" (روم (۳۰)، (۳۰)).

In Islamic sources, i.e., in the Qur'an and Sunnah, the principle of Fitrat has been relied upon....

Apparently, this word has no precedent before the Qur'an (Motahhari, ۱۹۸۲, p. ۱۴). Fitr means to start, initiate, and invent (the primitive creation, which is also called innovation, which is not an imitation) and this is also the case. What is meant by the creation of God, which God has made people to do, is the state and form to which He has placed the creatures, which is one of the requirements of their existence and one of the things on which their heaven has been fermented in the original creation, and the divine natures, if it becomes clear after this, are from the grace that God has assigned to it, the sons of man from among all the creatures, and so on. Beings either do not have these types of fitrats at all, or they are imperfect and have little luck from them (Khomeini, ۱۹۸۹, p. ۱۵۴).

Characteristics of Fitrat

In the introductory discussions, we have named the most important and supreme natural thing as love, through which man becomes divine and Fades in the truth, and since one of the characteristics of the natural thing is the accompanying existence and one of the forms of fermentation in the essence of nature, the following characteristics can be considered as necessary of nature.

۱. No one disagrees about its essence and the difference is only in the degrees of its intensity and weakness, which is the case due to some factors, but since the single truth is the essence of the levels, as it is in existence, the truths will not be different. Factors such as habits change, but the natural does not change (Khomeini, ۱۹۸۹: p. ۱۵۵)

۲- Love is one of the true attributes of the extra-essence, i.e., it wants to belong and the beloved. Such as the intellect, the intellect, the knowledge and the known, so the existence of actual love is definitely and necessarily the

discovery of the existence of the beloved (Shahabadi, ۲۰۰۱: p. ۱۳۰).

۳. Whether the world is eternal or Eternal or not, and whether or not there are infinite sequences of beings, everyone is poor, because existence is not intrinsic to them. If you look at all the infinite dynasties with intellectual encompassing, you will hear the voice of the inherent poverty and the need in their existence and perfection for the existence that exists intrinsically and perfections are intrinsic, and if you address the intellectually poor dynasties by pretending that who is able to meet your needs, they will all shout in unison in the language of nature that we are in need of a being who He should not be poor like us in the existence and perfection of the universe, and this nature is not from them. The nature of monotheism is from God, and the intrinsically poor creatures do not become inherently rich, and it is not possible for such a transformation. and no one will alleviate their poverty except the intrinsically rich. And this poverty, which is intrinsically necessary for them, is permanent, whether this dynasty is eternal or not, whether it is eternal or not (Khomeini, ۱۹۹۹: vol. ۱۶, pp. ۲۰۷ and ۲۰۸).

It turns out that the rulings of fitrah are more obvious than all the axiomatic rulings, because in all the rulings of the intellect, we do not have a ruling that is as if no one has contradicted it, and it is clear that such a thing is the clearest of the essentials and the eternity of the axioms, and the things that are necessary for it must also be among the most obvious necessities. It is necessary: But most people do not know (Khomeini, ۱۹۹۹: pp. ۱۸۰-۱۸۱).

Before presenting the theory of esoteric structure and its relationship with the naturalistic institutional structure, it is necessary to critique and examine the competing theory that is currently pervasive. In this section, the critique of the bureaucratic organization has been discussed.

Critique of the Bureaucratic Organization

Max Weber's ideal model, like other ideal models, has limitations. Because ideal models are designed according to optimal conditions and maximum desirability, while these conditions are not realized in the real world. Therefore, Weber's theory of bureaucracy also has this flaw, which has led to the introduction of later theories to get rid of this flaw. In Weber's ideal definition of bureaucracy in the organization, each person's job should be divided into simple, repetitive, and specific tasks, the hierarchy of authority in the organization is clear, and the formal rules and procedures in the organization prevail. It prevails, the rules are applied equally and impersonally, the selection and promotion of individuals is based on individual merit, qualifications and performance, employees enjoy the benefits of permanent employment and a definite career path, and the personal and organizational life of individuals is distinct from each other. In Weberian utopian bureaucracy, political issues and emotional conflicts are not considered, and organizational goals are clear, and decisions are made based on objective criteria.

It was expected that with the realization of bureaucracy, competence in selection and appointment, absolute lack of authority of managers, permanent tenure of employees, fair treatment of employees, clear lines of authority and responsibility in organizations.

However, the mentioned things have not been realized in the real world. In organizations, there has been a shift of personal goals and units instead of organizational goals, the appearance of alienation and a sense of identity in people, the concentration of power and lack of accountability to clients, a decrease in flexibility, and a loss of effectiveness at the expense of increasing efficiency. One of the problems is that organizations have moved away from the philosophy of their existence as a social phenomenon. Another problem is becoming uncontrollable and the immense accumulation of power in them. Bureaucratic organizations exclusively allocate the forces, resources, and facilities of the society to

themselves and emerge as powerful and monopolistic units in the society. These gigantic organizations have demonstrated their power by employing technical expertise, using government laws and regulations, relying and focusing completely on their essential and vital goals, and using political levers. Serving in the society becomes a servant and takes the society into their service. These organizations take advantage of the vacuum of supervision and control and go beyond the scope of their responsibilities and powers and become Service Recipients of the servants.

On the other hand, the reality is that the pervasive presence of the idea of bureaucracy in organizations is still observed due to its ideal goals. The tendency to order and coordination, goal-orientation and authority, regularity and avoidance of ambiguity, respect for individual freedoms while accepting the law are observed in organizations. In this situation, bureaucracy tries to maintain its survival by proposing new forms such as professional bureaucracy based on knowledge developments.

Considering the strengths and weaknesses of the bureaucratic organization and paying attention to the beliefs, values, and norms governing the IRGC in this theory, based on the researcher's lived experience, the combined approach of the naturalistic institutional organization for the IRGC organization has been proposed.

The Pillars of the Expansion of the Theory of Esoteric Structure (Eskandari, ۲۰۲۰)

Foundations of Developing the Theory	Typology	Axes
Islamic Worldview: Principle: Monotheism, Path: Prophethood and Imamate, Destination: Divine	Divine	Worldview

Resurrection		
Hermeneutics	Interpretivism	Philosophy of Research
Naturalism Institutionalism	Science Paradigms: Human Relations, Organizational Culture	the Scientific Paradigm
The Internal, Organizational and External Structure	Systemic	Attitude
Combining rationalism with Chomsky's essentialism and Ayatollah Shahabadi's Theory of Fitrat	A Deductive-Inductive Approach	Approach
Thematic Analysis	Conducting Qualitative Research	Strategy
Text Research	, Document Review	Qualitative Data Collection Method
Lived Experience	Thematic Analysis	Data Analysis Method

The theory is based on the Islamic paradigm (worldview). We will examine it.

A. Ontology

۱. The system of existence created by God is Knowing, Wise, Almighty, Unique, and He is free from all defects and absolute perfection, and the world has been created in the best and most perfect way by His wise will.

۲. The system of existence is an integrated system and an indivisible whole, and its components are compatible with each other in interaction and

dependent on each other in such a way that no part of it can be eliminated, and the elimination of some requires the elimination of all and the preservation of others, as well as the preservation of all, and its collection constitutes a stable and purposeful system.

۳. The system of existence is based on goodness, mercy and justice, and anything that contradicts and contradicts it will be confronted and destroyed in a lawful manner.

۴. The system of existence is purposeful and has a nature of "from Him" and "to Him", and therefore the self and each of its beings move towards worthy perfections according to their talent from their origin based on a specific mission from the Creator of the universe and under divine laws, and all of them turn to "one side" and a center of absolute perfection and perfection which is the Almighty.

۵. The system of the universe and its sub-systems, parts, and structures, with the grace and will of God, go through their evolution process based on specific laws and traditions and transfer their talents from power to action.

B. Anthropology

۱. Man is the creature of the Creator of the Universe, and he is a purposeful creature who is responsible for him. He is considered the noblest of creatures, the owner of dignity, and the successor of God on earth.

۲- The nature of man, which is the adherence to the religion of monotheism, is the basic structure of his existence:

"So, turn your face to the religion of Allah, which is the creature of Allah, He created mankind on that basis, but most of the people do not know" (Rom, ۳۰).

۳. The basis of man's existence is the divine nature, which is based on the goodness of existence, mercy and justice, and according to the nature of the human being, he understands the

ugly and the beautiful, the good and the bad, and he has the talent to learn.

۴. Man has two material and spiritual dimensions, the unseen and appearance, each of which is in a two-way interaction with each other and under its own law. Every action that is issued from Him in the material world has us in exchange for the unseen, and collectively it constitutes the characteristics of His action, and the final response to the Truth is based on the calculation of the body and soul or the outward and inward aspects of the action.

۵. Human beings have material and spiritual needs based on their existential structure (nature and nature) which are categorized according to instinctual, artistic, intellectual and spiritual talents. These talents and needs are hierarchical, and each of them is satisfied under its own laws, and according to its conformity with divine values and commands, they play a role in the evolution of human existence.

۶. Based on his covenant with God, man realizes his divine talents with the mission of worshipping absolute perfection in his evolutionary and lawful path. And in harmony with the system of existence, it moves towards Him like other creatures.

۷. Man's relationship with other human beings and societies is based on the compatibility of the social rules governing groups and societies with divine laws and commands, and to the extent that he has the

power to influence the environment, he tries to adapt social rules to his principles and values to the extent that he has the power to influence the environment. Also, to the extent that it has freedom of action and free will, it acts in the framework of these social rules based on divine commands. The basis of this relationship is always benevolence for the group and leading them towards worthy perfections based on divine values and commands.

٨. Man considers nature and the material world as a passage to the eternal world and a platform for the fulfillment of his divine mission, and considers communication with it to be a two-way and interactive communication and permissible to use it in harmony with natural laws and divine commands. And in this use, he always considers the observance of the good of human society and justice as the basis and considers himself responsible and accountable to God in this regard.

C. Epistemology

١. Epistemology is a science that discusses the perceived, perceiver, and conformity of perception with the perceived, the evaluation of different types of perceptions, determining the

criteria for the correctness and error of perceptions, the scope and limits, the factors, the indicators of measuring the factors, and the interaction of their types with each other.

٢. Recognition is possible. In other words, one can identify one's own dimensions and existential areas, the external world, others, and Knowledge of God, and this knowledge can also be compatible with reality.

٣- The quality and nature of knowledge has a continuum, on the one hand, it is the knowledge of revelation that is completely bestowed by God to the chosen and pure human beings, and on the other hand, that person acquires it with the tools and methods at his disposal, and to the extent that he succeeds in this struggle, he will be subject to the bestowal of success from God. It goes through recognition.

٤. Most of man's cognitions have a verse crystallization in a way. By mastering the laws of cognition, one can analyze, find the roots, and recognize their causes and become aware of the grounds for their occurrence.

٥ - The higher a person is equipped with knowledge, the lower the error rate in his cognition and the possibility of adaptation of Perception increases with the perceived, and with the journey to the higher worlds and finally the

world of revelation and the attainment of the knowledge of the presence by the Almighty, the possibility of error is eliminated. This is due to the infallibility of pure knowledge of the presence or infallibility bestowed by God.

٦- Man cannot achieve certainty (١٠٠% knowledge in accordance with reality) by relying on sensory knowledge (empirical science), but the way to achieve certainty is only possible in connection with intellect and revelation.

٧. The difference in the characteristics of the existential structure of the human form, the quality of education, and the mastery of the material and spiritual Powers of human beings and the different perception of the environment, lead to the difference in the understanding and cognition of individuals. Therefore, to the extent of using the laws of cognition and codified value principles and foundations, common understanding and social knowledge are developed.

D. Methodology

١. The methodology is the means and ways to achieve knowledge of the Creator of the universe and the worlds, example, Nature, divinity, the unseen, and the knowledge of man, society, and organization. Its product is empirical sciences, art, philosophy, mathematics, ethics, divine rulings, and teachings, which are the basis of man's actions and enable him to perfection and empowerment in the levels and worlds of existence.

٢. The most famous known hybrid method is the experimental method, which has emerged from the combination of sensory methods and rational methods, and is used in the world of nature and experimental sciences.

٣. The common feature of all methods of cognition is that they are selective and abstract, and each of them considers a part of reality or truth. These methods have a higher degree of evolution in proportion to the deliberate composition they find, and in a symbolic system and with their own language, they make possible a more complete manifestation of cognition.

٤. The custom of any methodology is to ignore some variables and select and main others. Accordingly, it is not possible to be sure that what has been described is perfect. In other words, any method is correct in what it expresses and incomplete in what it does not address, and the degree of error and understanding of reality stems from this.

٥. Theories, and knowledge that are formed on the basis of methods can be based on well-known methods of induction, analogy, or a combination of them, and new methods in the form of creative leaps or on the basis of knowledge engineering (an inventive, deliberate combination of propositions and concepts that have been developed separately and present a new theory in the form of a new meaningful and coherent formulaion).

٦. The methods and theories on which they are formed are evaluated in the intertwined networks of concepts with each other, and they are governed by the criteria of coherence, comprehensiveness, and empirical expressiveness.

٧. Considering the existence of the five different methods belonging to each of the relevant worlds and the combined methods emanating from them, the definitions, concepts, and specific language of each of the methods, and the understanding of the concepts, assumptions, theories, paradigms, and the like in each system or world require special and new standard meanings. And by moving towards the development of consciousness in each of these realms and worlds, the production of words and concepts, awareness and cognition gradually expands.

Knowledge Foundations of theory

The knowledge foundations of theory are presented in two parts: managerial metaphors and intuition cognition in sociological knowledge. In sociology, intuitions are abstract because they are a network of values and norms, while formal organizations are the means of realizing the activities and goals of a given intuition.

The metaphor of the machine expresses the type of bureaucratic structure, and the metaphor of the living being expresses a dynamic and flexible organization. In the theory of esoteric structure, we intend

to draw a combination of the merits of both types of structures in the institutional organization of the IRGC.

The metaphor that governs the bureaucratic organization is the metaphor of the organization as a machine. However, in order to explain the esoteric structure, the two metaphors of the living being and the organization as culture are appropriate. The metaphor of the machine Organizations as management tools Just as you may build a machine to perform specific tasks such as making a hole in wood or installing a shield on a car, you can also create organizations to fulfill Create specific goals. This type of thinking refers to the machine's metaphor for organization theory. The machine metaphor emerged during the 1800s, when many machines were invented as part of the Industrial Revolution, was the dominant literature and art of the 19th and 20th centuries. And it forced classical management theory to focus on structure and efficiency in its framework. The machine metaphor sparked debates about how to better design an organizational machine as a means of fulfilling specific tasks (usually production). It portrayed managers as organizational engineers whose job is to design and direct the operations of an efficient and effective organization. Even today, to some extent, all organizations are expected to operate in some way possible. They must make efficient operations uniform, predictable, and continue to operate as sustainably as possible. These demands resonate in the metaphor of the computer, which the organization theorist Marin Kilduff identified as the metaphor of the updated machine.

In contrast to the metaphor of the machine in this theory, the metaphor of living beings and culture is suitable for explaining institutional organization. Organization as a living being: From a biological

point of view, the organization is viewed as a living being. Human beings play the most fundamental role in organizations and they are the ones who contribute to the organization. They give a humane guidance. The analogy of the organization to a living entity made concepts such as organizational compatibility and adaptability, organizational health and improvement, and organizational life periods common in the management and organization literature and considered human needs in the organization. In this view, organization design is considered as a human issue and is a local organization in which the individual considers his needs to be satisfied. The scholars of the school of human relations can be considered as one of the founders of the organization's view as a living being. Systems theory in management and contingency theory of organization and management are rooted in biological perspectives. Because in these theories, the organization, like a living being, is in a relationship with its environment and its survival depends on compatibility with the environment. Just as man, as a living and wise being, becomes accustomed to the environment throughout his life and changes himself according to its conditions, In contingency theory, the organization establishes a relationship with the environment and adapts itself to the existing situations and thus its success in achieving its goals is ensured (Al-Wani, ١٤٠٢).

In organization as Culture, the organization is considered as a cultural phenomenon and the properties and characteristics of culture are sought in it. If we assume culture as a model of values, beliefs, customs, traditions, knowledge, language, worldview, perceptions, attitudes, and the way people live in any society, then the organization will also be a subculture or a part of culture. Every organization has a special culture that although it originates from the culture of the society, the characteristics of the organization have also influenced it and created a special culture. The culture of each organization, it is a miniature of the culture of the society, but it is not exactly the culture of the society. Within the organization,

just like in a society, certain norms of behavior prevail. There are special values and standards, and certain beliefs and perceptions about things are going on. Organizational culture has

been described in different ways but almost the same concept. In one of the definitions, organizational culture is considered to be the general pattern of beliefs, common and collective perceptions, values, and behaviors in which most of the members of the organization share and share. The culture of the organization can be seen in the behavior, language, thoughts, and goals of the members of the organization, and its crystallization can be felt in the methods, laws, and procedures of the organization. In another definition, organizational culture is expressed as a series of common concepts, common beliefs, symbols, and customs that have been formed over time and cause group cohesion and solidarity in the organization. Although a particular organizational culture is dominant in any organization, there may be other subcultures in that culture, so that certain groups and classes in the organization may have distinct cultures from each other. For example, the working class has a culture that is distinct from the class of engineers, or informal groups show a different culture from the official groups. As mentioned in the definition of organizational culture, the culture of any organization can be observed in the performance of its employees and the group and collective life of the organization. The culture of the organization is crystallized in its structure, laws, policies, goals, job descriptions, and the way it performs its missions, but it is human beings who give it life and actually create it.

Organizational culture is a tool that facilitates our approach to organizational issues and shapes the way we interpret and interpret the events around us, culture becomes so entangled with our spirit and thought that every behavior, speech, and thought takes color and direction from it. In short, everything we do, or think, and say has a ring of culture in it. Thus, in order to understand the organization and the behaviors and performance of employees, knowing culture is a fundamental

and fundamental step. In order to take any action in the organization, it is necessary to pay attention to the culture, because by leveraging the culture, it is easy to facilitate changes and stabilize new directions in the organization, even in some definitions to express the planned changes, the change in the culture and organizational behavior has been mentioned. In addition to the role of culture in creating change, in order to overcome the worries, anxieties, and occupational and professional pressures in the organization, the factor of culture can also be resorted to and by recognizing and surrounding it, this loss can be alleviated. In order to know the culture and understand it, one must live in the organization and feel the organizational culture. But one should not be so immersed in organizational culture that we are unable to properly understand it. In other words, in perceiving organizational culture, we must be so close to the organization that we can understand the cultural nuances correctly and be so far away from it that we can feel and perceive all aspects of it as an external observer. Organizations can be recognized through their cultures and their internal characteristics and characteristics can be clearly understood.

The metaphor of the organization, like culture, identifies the cultural and value roots of organizational behaviors and shows the concepts and ideas shared in organizational sets. This metaphor gives us the possibility of interpretation, deep analysis of organizational functions and draws the relationship between the organization and society in terms of culture and values in a clear and clear way. Therefore, this metaphor, like other metaphors, expresses a level of different levels of the organization and has an effective role in the complete description and definition of the organization. (Al-Wani, ١٤٠٢)

Primary Institutions Laying the Groundwork for the Formation of Organizations

- Social institutions are primary institutions that cover the basic needs of human beings. - The primary social institutions are the institution of the

family, government, religion, the market, and education.

- The institution of the family is the central institution and the core of society that other institutions interact with it and interact with each other to maintain and promote. Family in its broad sense also includes the family of faith. The believers are brothers, so make peace between your brothers, and fear Allah, so that you may have mercy (Hujrat, ١٠).

- The difference between Islamic culture and Western culture is that Western culture, based on extreme individualism, seeks to weaken and destroy the institution of the family, while the Islamic viewpoint, based on Quranic teachings, seeks to strengthen the institution of the family.

- Primary institutions have different functions. For example, the institution of government has the function of security in various dimensions of border security, economic, social and cultural security, and the function of health in physical and mental dimensions.

- In addition to meeting the basic needs of human beings, social institutions determine their behavior based on organized and relatively stable social patterns and regulate the activities of individuals in society. Institutions through Creating a relatively stable structure for human interaction reduces uncertainty in their lives.

- Institutional organizations and society have mutual influence.

- The concept of conformity of the institutional organization with the society, acceptance of the prevailing values and norms, and adjustment of the mission, goals, and strategies of the organization in such a way that they are in harmony with the values and beliefs of the society in order to provide the reasons for the support and legitimacy of the organization.

- Institutions that work in the field of preserving popular values have more legitimacy

and are expected to have more social resources in the environment.

- Common values and norms are the basis for a sustainable social order at the level of society and organization. Therefore, institutionalization is related to moral commitment and beliefs rather than external stimuli and means.

- In order to become an institutional organization, organizations are influenced by environmental factors such as laws, social and cultural expectations, which impose a variety of institutional pressures on the organization such as (compulsory, normative, and imitative).

- Institutions are abstract because they are a network of values and norms, while formal organizations are the means of realizing the activities and goals of a given institution.

The process of forming the theory of esoteric structure. Paying attention to the philosophical theories of linguistics and the structure of language, then paying attention to the theory of naturalism as philosophical foundations, and then paying attention to the subject of institutionalism in the social sciences and the metaphors of the organization in the literature of management science, paved the way for the design of the esoteric structure of the IRGC's institutional organization, which according to the textual research in the statements of Imam Khamenei. Regarding the spiritual structure of the IRGC, its examples were extracted and categorized.

2. Methodology

The content analysis of the statements of the Commander-in-Chief of the Armed Forces, Imam Khamenei (God protect him), is the basis for extracting the concepts of the esoteric structure. The analyses and synthesis of concepts have been done based on the researcher's lived experience. In thematic analysis, the basic themes are extracted first. In the next step, the basic themes with semantic commonality are aggregated in the form of organizing themes. In the final stage, by

putting together the organizing themes, the overarching themes are extracted.

Evaluation (audit) and proof of theory (Verification)

Glaser and Strauss (۱۹۹۴) have provided guidelines for evaluating a "theory" that can be summarized as follows:

A) Adaptation: Does the theory correspond to the real arena in which it will be used?

B) Comprehensibility: Will non-professionals understand the theory?

C) Generalizability: Is the theory applicable to a wide range of situations in the real world?

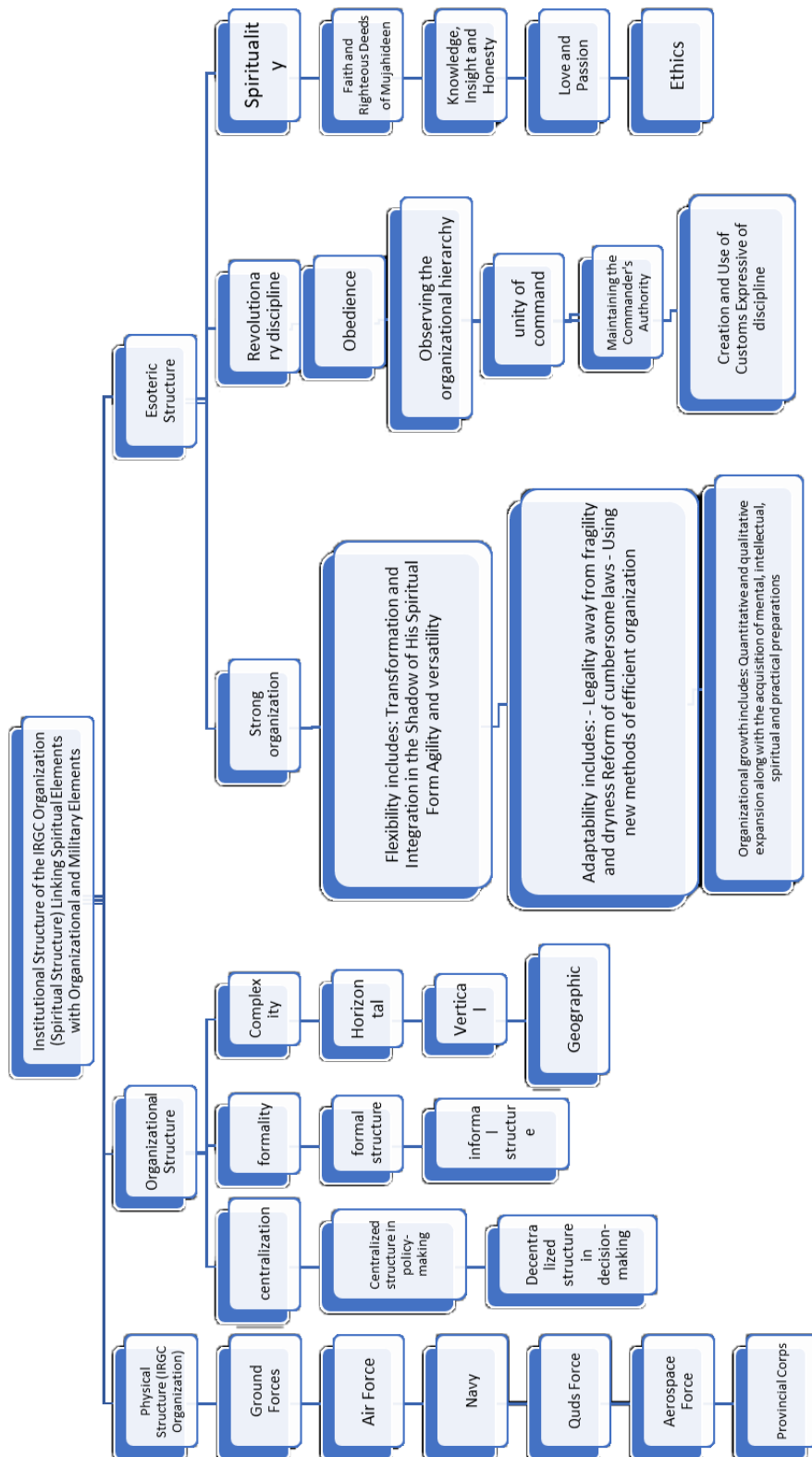
D) Control: Does the theory allow the user to have some control over "the structure and process of everyday situations, as they change over time"?

The audit of the theory has been done by the focus group in the IRGC Research Deputy and the Chair of Theorizing and has been approved.

Explanation of the Theory

The researcher must remove the superficial and Appearance distinctions between organizations in order to achieve that single and constant element of peer organizations. Institutional organizations such as the IRGC, Jihad, Basij, and the like, have the same internal structure which if adhered to, they are called institutional organizations. This is the common element of their esoteric structure.

The internal structure of the IRGC is the infrastructure of the institutional structure of the IRGC organization, which has the characteristics of stability and immutability, while the organizational structure is the semi-hidden level of the structure, and the organizational chart is its external level. The elements of the esoteric structure that are the essence of the IRGC's institutional structure, without which the IRGC can no longer be called the IRGC, are its spirituality, revolutionary discipline, and solid organization.



The Basic Proposition of the Institutional Organization of the IRGC

- Bureaucratic organizations bring socially approved laws and regulations into the organization and turn them into accepted norms.

Institutional organizations bring social norms into the organization and turn them into accepted rules.

Explanation of the theory Propositions of the Theory of the Internal Structure of the IRGC as the Infrastructure of the Institutional Structure of the IRGC

- Structure is the fixed relations between the constituent parts of the organization.
- The institutional structure of the IRGC organization (spiritual structure) is the connection of spiritual elements with organizational and military elements.
- The structure is divided into the external structure (Organizational Chart), the organizational structure, and the esoteric structure.
- An institutional organization has a fixed structure that is its esoteric structure.
- The esoteric structure forms the hard core of the institutional organization, which is protected by the protective belt of the organizational structure and the apparent structure.
- In addition to its logical basis, religious faith is compatible with human nature. The IRGC can be considered as a naturalistic institutional organization.
- Religious faith has many good effects in terms of producing happiness and expansion, reducing and removing the internal problems of human beings, and improving social relations. The IRGC, as an ideological organization, must be active and dynamic in maintaining and strengthening the religious faith of its members.
- Institutional organizations reduce uncertainty by creating a relatively stable structure for human interaction.

- The Islamic Revolutionary Guard Corps (IRGC) uses all three regulatory, normative, and cognitive approaches to regulate behavior inside and outside the organization, with the priority of the cognitive, normative approach. These three approaches, while complementing each other, can be used with different significance according to the conditions and characteristics of different individuals and units.

- The internal structure of the IRGC consists of spirituality in addition to revolutionary discipline and strong and solid organization.

- Spirituality in the IRGC includes faith and righteous deeds, knowledge, insight and honesty, love and enthusiasm.

- Revolutionary discipline consists of obedience, observance of organizational hierarchy, unity of command, preservation of the authority of the commander, and the creation and use of customs and traditions that express discipline.

- Strong organization is flexibility, adaptability, and organizational growth.

- Organizational flexibility means changing and integrating day by day in the shadow of its spiritual structure.

- Flexibility requires agility and multi-purpose.

- Agility means that while being extensive, it is not captive to the common administrative commitments and leaves aside administrative tasks.

- Multi-purpose means having a broad, versatile and prominent apparatus to be present in various political, military and other arenas in order to preserve the revolution, the country and the system of the Islamic Republic of Iran.

- Adaptability includes: legality away from fragility and dryness, modification of cumbersome laws, and the use of new methods of efficient organization.

- Organizational Progress includes: quantitative and qualitative expansion along with the acquisition of mental, intellectual, spiritual and practical preparations.

- Qualitative expansion of the IRGC means the creation of an organized, powerful organization with the necessary strength and ability to carry out its mission.

- Quantitative expansion of the Corps means the growth of one to three Corps in the necessary time, the transformation of a company into a battalion, a battalion into a brigade, brigade by division and division by corp, which indicates the authority of organization.

The requirement for organizational progress is to have mental, intellectual, and spiritual preparations and practical sacrifices.

- The internal structure of the IRGC forms the infrastructure of the institutional structure of the IRGC.

3. Conclusion

The IRGC is a Naturalistic Institutional Organization has an esoteric structure, an organizational structure, and an external structure.

- The IRGC is a popular and institutional organization that has been boiled out of society and is composed of the faithful and revolutionary children of Islamic republic of Iran. Social support for the IRGC depends on adherence to Islamic values. Subjective values must be objectified in the behaviors of individuals, groups, and organizations. In this case, it becomes a state of continuity and stability. On the other hand, the IRGC needs to maintain its social image in order to increase its social acceptance.

- Institutional organizations do not disappear by achieving the initial set goals, but in line with the values of the organization's people, they choose other goals and continue to survive over time.

These organizations have value and do not pursue predetermined formal goals.

- The IRGC is also a value-based institution that in order to achieve its goals with continuous growth and dynamism, it sets new goals at any time in accordance with the environmental change and strives to realize the values of the Islamic Revolution.

- The IRGC, because it originated from the Muslim and God-seeking nation of Iran and was formed with the mission of safeguarding the achievements of the Islamic Revolution, is intertwined with the religious beliefs and moral values of the society. Its members are in full harmony with the values and beliefs of the society and they have. Therefore, the IRGC achieves this goal by using its cognitive and normative aspects rather than having an official organizational aspect to control and direct the behaviors of the members inside the organization and the audiences outside the organization through its legal aspect.

- Considering that the Islamic Revolutionary Guard Corps (IRGC) as an institutional organization tends to communicate effectively with its environment, it is necessary to pay special attention to two basic issues: First, it should attract members who believe and value based on Islamic beliefs and values into the organization. Second, in the next stage, the members of the organization should be sensitive to social realities and in continuous interaction with each other, interpret and interpret social realities and react appropriately to them.

- Institutions change according to the changing needs of human beings, but they are not considered as modelless, transient, and variable relationships (the esoteric structure of the institution is stable and its organizational structure is flexible and dynamic).

- Because of their permanence and stability throughout history, institutions link the past of societies to the present and the future.

- In order to strengthen its institutional aspect and permanence, it is necessary for the

IRGC to maintain its religious and revolutionary content for

To realize its ideals and mission, it should have a dynamic and flexible structure and a solid infrastructure to respond to its environmental needs in accordance with environmental changes. This ensures the stability and permanence of the organization and provides the possibility of transmitting revolutionary values from one generation to the next.

- One of the main characteristics of any institution is having established objective and subjective patterns of behavior, promoting values and ideals that most members of society accept and observe (whether they participate in their creation or not). It is also necessary for the IRGC to be sensitive to its evaluation in terms of having institutional characteristics and to continuously evaluate the characteristics of: flexibility, indissolubility, obligation and compulsion, meeting social needs, crystallization of values, having a stable structure, interdependence of institutions, having social approval.

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