



The Strategic Planning Model of Jesus (a) in the Holy Quran and Its Implications for the Present Era

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Abstract

Research Article

Jesus Christ (a) undertook strategic planning to guide his people by evaluating the environment through three key dimensions: understanding the current state, envisioning the desired state, and formulating strategies to achieve the desired state. The present article employs an interdisciplinary approach to analyze the strategic planning model of Jesus Christ (a). The research findings reveal that Jesus Christ (a) engaged in strategic planning centered around these three dimensions, implementing various strategies to attain the desired state. These strategies included explicitly declaring his mission and purpose, confronting the intellectual paradigms of his time through the use of contextually appropriate miracles, addressing societal issues and alleviating the burdens of rigid laws imposed on his people, organizing and training his followers, refining and reforming previous laws, appreciating the efforts of those around him, laying the groundwork for the continuation of a monotheistic vision in future generations, and contributing to civilization-building. Additionally, his strategic planning emphasized equitable rewards for all members, the avoidance of any form of injustice or oppression, anchoring strategic decisions to the leadership, integrating and institutionalizing spiritual values within the organization, and persistently pursuing the mission until its culmination in his ascension.

Keywords: The Holy Quran, Prophet Jesus (a), Strategic Planning Model, Current State, Desired State.

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Introduction

Strategic planning is a process employed by organizations to determine their future direction and achieve long-term objectives. This process involves analyzing the internal and external environment of the organization, formulating a vision and mission, selecting appropriate strategies, and evaluating performance.

In this study, the central research question is: “What is the monotheism-centered strategic planning model of Jesus Christ (a)?” The research seeks to address the following questions:

1. How did Jesus Christ (a) approach the identification of the current state, the envisioning of the desired state, and the formulation of strategies to achieve it?
2. What unique characteristics distinguish the strategic planning of Jesus Christ (a) from other planning approaches?
3. Given that the Unity of the Divine Lordship (*Tawhīd al-Rubūbiyyah*) was the core of Jesus Christ’s worldview and beliefs, this study examines the influence of this belief on his strategic planning model. In other words, we seek to answer the question: How did the belief in the Unity of Divine Lordship impact the various stages of strategic planning, including the assessment of the current state, the envisioning of the desired state, and the selection of strategies?

This research focuses on the three main stages of strategic planning: understanding the current state, envisioning the desired state, and formulating strategies to achieve the desired state- and analyzes the approach of Jesus Christ (a) in this context and its implications for the present era.

1. Research Methodology

The methodology of this research is based on thematic *tafsīr*, extra-Quranic analysis, meta-synthesis, and an interdisciplinary approach. The interdisciplinary nature of the study arises from its combination of thematic interpretation of the Quran with insights from strategic planning achievements. Specifically, the research examines the framework of Jesus Christ’s belief in the Unity of Divine Lordship (*Tawhīd al-Rubūbiyyah*) in



the context of strategic planning, drawing on Quranic verses and human accomplishments in strategic planning. The study employs a meta-synthesis approach, centered on the search, evaluation, synthesis, and interpretation of qualitative content.

2. Conceptual Framework

The key concepts in this article include organization, planning, strategic planning, model, the Unity of Divine Lordship (*Tawḥīd al-Rubūbiyyah*), and Jesus Christ (a).

2.1. Organization (*Sāzmān*)

An organization is defined as a specific social unit whose structure is deliberately and thoughtfully designed, and which is repeatedly reconstructed to achieve specific goals or objectives (Pisarān-i Qādir 2001, pp. 58-59).

In the Holy Quran, certain terms are used that are conceptually close to the modern understanding of an organization. These include words such as “*shu‘ab*” (branches), “*qabīlah*” (tribe), “*jam*” (group), “*ḥizb*” (party), “*ma‘shar*” (community), “*qawm*” (people), “*millat*” (nation), and “*ummat*” (ummah or community) (Chīnī Furūsh 2006, 50).

2.2. Planning

Planning serves as a bridge between where we are and where we want to be (Wehrich & Koontz 2006, 98). It involves setting goals, identifying and creating pathways to achieve those goals, designing a desired future state, and determining the means and tools necessary to reach that state (Rezaeian, 1991: 85). Planning is a goal-oriented process that addresses key questions such as (What), (Who), (How), and (When) (Tavakulī 2004, 70). In the task of planning, specific principles such as setting clear objectives, predicting solutions, considering a specific time frame, and decision-making are considered.

2.3. Strategic Planning

Strategic planning is a process designed for the entire organization, outlining its overall goals and determining its position within the environment (Stephen & Coulter 2013, 120). It seeks to answer fundamental questions such as: Who are we? What are our capabilities? What can we do? What challenges do we face? What do we want to create?

What critical issues must we address? Where should we allocate our resources? What should our priorities be? (Shapiro 2001, 3).

Strategic planning has four primary objectives: 1. Finding, attracting, and retaining customers; 2. Ensuring that the company meets the needs and desires of its customers; 3. Maintaining a competitive position; 4. Leveraging the company's strengths and fully exploiting the weaknesses of competitors (Alkhafajī 2003, 12).

Key Characteristics of Strategic Planning are as follows:

1. Reflection of Worldviews, Beliefs, and Traditions: Strategic planning reflects the worldviews, beliefs, and traditions of society, addressing the core questions and fundamental issues of organizations. It is formulated at the highest levels of the organization.

2. Consideration of Internal and External Factors: Strategic planning takes into account the internal capabilities and external constraints of the organization, making predictions and decisions based on these factors (Hasan-Beigī 2011, pp. 124-125).

3. Creating Coherence and Consistency: It ensures coherence and consistency in organizational operations and actions over extended periods of time.

4. Comprehensive and Directive: Strategic planning is comprehensive, covering operational planning and providing direction for the organization (Bryson 2002, 81).

5. Meaningful and Integrated Annual Plans and Budgets: It establishes meaningful and interconnected annual plans and budgets, enabling the measurement of progress and the realization of the organization's ideal future vision (Haines 2008, 37).

6. Sustainability and Adaptability: Strategic planning emphasizes sustainability, adaptability, and attention to current and future changes, ensuring the organization remains dynamic.

7. Focus on Speed, Precision, Innovation, and Change: It prioritizes speed, precision in execution, and the importance of innovation and change within the organization (Farahmand 2005, pp. 345-346).



8. High-Level and Long-Term Focus: Strategically, it involves only the top levels of management, is long-term in nature, and initially focuses on external factors (Schoderbek& Kefalas 2006, 563).

These characteristics highlight the comprehensive, forward-looking, and adaptive nature of strategic planning, making it a critical tool for organizations to navigate complex environments and achieve their long-term goals.

2.3.1. Characteristics and Definition of Strategic Planning

Strategic planning is defined as the process of making decisions to achieve organizational goals, involving continuous analysis of both the internal and external environments of the organization, along with competition among similar organizations. It is designed to address critical organizational issues and is developed with an outward-looking perspective, focusing on external factors. Strategic planning typically involves three key steps: formulation, implementation, and evaluation. Some definitions of strategic planning emphasize the process, incorporating its stages directly into the definition. Others are based on strategic planning models, which include understanding the current state, envisioning the desired state, and developing strategies and methods to achieve the desired state.

2.4. Model

The term model in its lexical sense carries meanings such as pattern, example, role model, ideal, paradigm, and archetype (Dihkhudā 1998, 44:39). It can also refer to a template or prototype, whether it be a physical object, a person, or any other entity that serves as a reference for an artist to paint or sculpt from (Mu'īn 1997, 3:3969). Additionally, it denotes a style or method of constructing something ('Amīd 1996, 3:3474).

In the social sciences, a model typically consists of symbols rather than physical objects and represents an abstracted version of reality. It serves to organize and simplify our understanding of reality, making complex phenomena more comprehensible (Frankford & Nachmias 2002, 65). Models reflect the systematic relationships between variables, factors, and

elements in the real world and the universe (Ḥāfīz Niyā 2005, 16). They provide a relatively comprehensive image of the fundamental structure of a significant phenomenon (Farhangī & Şafarzādih 2006, 69). A model is a conceptual framework that, through the explanation of propositions derived from related fields of knowledge and the relationships between them, enables the generation of knowledge and the answering of questions within an interdisciplinary domain in a logical and transparent manner (Nuqrikār 2010, 131).

2.5. Strategic Planning Model

Another term synonymous with model is paradigm. A paradigm refers to a pattern, example, or model that represents a set of scientific achievements recognized and accepted by a community or group. For a period of time, it serves as a framework for addressing and solving problems within the scientific community (Kuhn 1970, pp. 8 & 35).

A paradigm is a conceptual and mental framework that individuals use as a reference for their behavior and habits, guiding their actions accordingly. These frameworks, often referred to as epistemic frameworks, typically emerge through logical developments and are repeatedly reinforced within society until they become taken-for-granted assumptions. In contemporary usage, an epistemic framework refers to a worldview or a general theory about a particular domain of existence, which is then used to examine the details within that domain (Ābidī Ja'farī & Ma'şūmī Mihr 2013, 48). In this research, instead of using the term “paradigm,” the term “epistemic framework” will be employed.

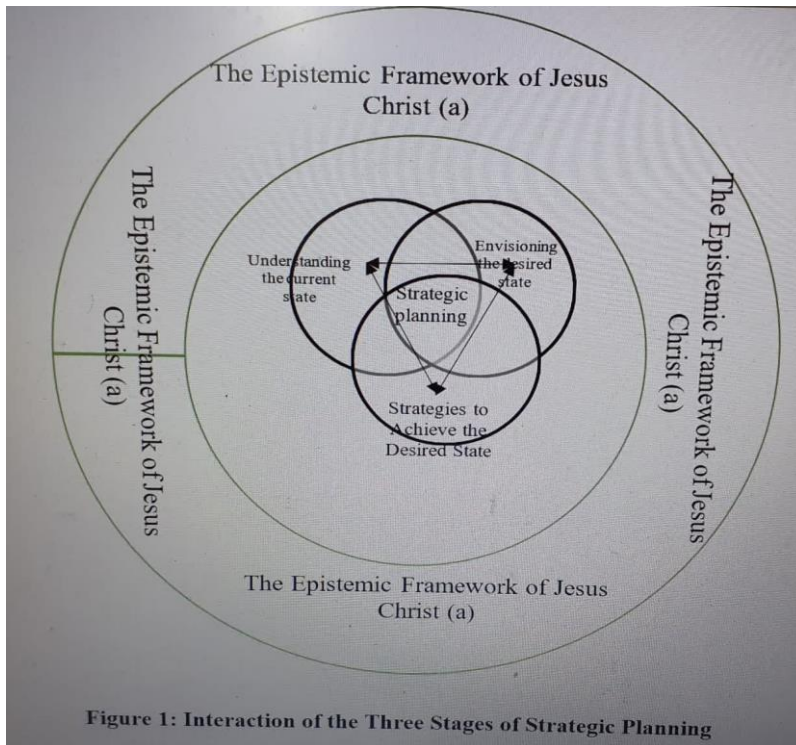
The monotheistic worldview constitutes the coherent epistemic framework (paradigm) central to the teachings and mission of Jesus Christ (a). In this article, the term epistemic framework refers to the cohesive intellectual structure of Jesus Christ (a), within which his mission, responsibilities, and duties were defined and communicated. All his efforts and activities were rooted in the principles of monotheism.

Based on the selected definition of strategic planning in this study, strategic planning involves three key steps of understanding the current state, envisioning the desired state, and identifying pathways to achieve the desired state. These steps are derived from the beliefs and teachings of



Jesus Christ (a) and are framed within his monotheistic epistemic framework. In other words, all his strategic planning efforts were conducted under the guidance of this framework, which is fundamentally centered on the Unity of Divine Lordship (*Tawhīd al-Rubūbiyyah*).

These three stages are interrelated and inseparable; the interaction of these three processes and stages is governed within a unified epistemological framework. The interaction of the three stages is as follows:



The selected model in this article is based on a three-stage process: understanding the current state, envisioning the desired state, and identifying pathways to achieve the desired state. In both understanding the current state and envisioning the desired state, all aspects of human needs for strategic planning are considered important. However, based on



the research design and subject matter, cultural-ideological and social-behavioral aspects hold the highest priority, with a particular focus on the belief in the Unity of Divine Lordship (*Tawḥīd al-Rubūbiyyah*). Although references to economic, political, scientific, and other dimensions are also made in the analysis.

2.6. Conceptual Model of the Research

What does the term model mean in this context, and how can the strategic planning of Jesus Christ (a) serve as a model for strategic planning? The strategic planning model of Jesus Christ (a) originates from an epistemic framework and serves as a precursor to the final model for subsequent prophets. The strategic planning model in this research is a conceptual model comprising a set of principles, characteristics, and strategies. These are examined and validated in three sections: understanding the current state, envisioning the desired state, and identifying strategies to achieve the desired state.

It is important to note that there is a distinction between the meanings of Model, Pattern, and Nominal. A model refers to a conceptual structure derived from strategic planning that can provide multiple patterns. In contrast, a pattern represents an objective structure of strategic planning, and an example is a fully concrete manifestation of a plan (Dībājī 2008, 18).

The Three-Stage Process: Current State, Desired State, and Strategies to Achieve the Desired State

Based on the selected definition of strategic planning in this research, which includes the three stages of understanding the current state, envisioning the desired state, and identifying strategies to achieve the desired state, a discussion of these stages is provided. This discussion aims to further explore these stages in the strategic planning of Jesus Christ (a) within the findings of the research.

Understanding the current state has been applied in strategies such as the cash cow or stability strategies (Aḥmadī et al. 2003, 57) and combined strategies (Furūzandih Dihkurdī 2013, 81). Additionally, the analysis of the current state has been addressed in the strategic planning models/processes of scholars such as Mintzberg, David, Hill and Jones,



Keller, and Peterson. Similarly, envisioning the desired state has been examined in the models/processes of strategic planning by figures such as David, Goshtein et al, Hill and Jones, Bryson, and Peterson (Farāzī et al. 2016, pp. 63-65).

In analyzing the current state, sufficient attention must be paid to details to emphasize the need for change or a change strategy. Understanding the organization's current state before implementing changes is essential to determine what changes are necessary to achieve the desired future state and how the impact of those changes can be measured. The analysis of the current state may include the following aspects: context and background, encompassing an overview of the organization, its capabilities, resources, performance, culture, dependencies, infrastructure, external influences, and the critical relationships between these elements (Nūriyān 2022, 87).

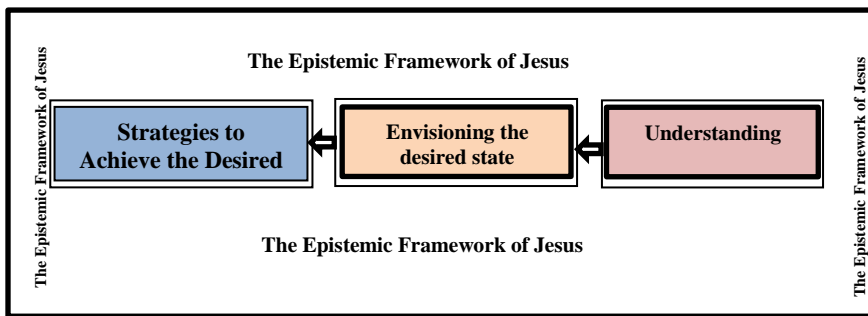
What should be given greater attention in understanding the current state is internal weaknesses. As will be discussed in the analysis of the state of the people during the time of Jesus Christ (a), he was primarily concerned with the weaknesses of his community and suffered from their reprehensible traits, which reflected the existing conditions.

What is central to envisioning and illustrating the desired state is the formulation of the organization's vision and mission. Within the framework of a specific mission, an organization may pursue different visions and pathways. The selection of a vision (the desired future state) must be based on the organization's unique characteristics, including its strengths, weaknesses, and core competencies, as well as the prevailing conditions of its external environment, including opportunities and threats. For this reason, if properly designed, the vision will be unique.

The desired future image essentially outlines the ideal organizational dimensions that we aspire to create or move toward. The presence of a vision within an organization fosters coordination among various activities across different sectors. It also ensures the coherence of organizational activities over time and across different periods. Achieving these two

critical objectives is only possible when key individuals and groups within the organization agree on the envisioned vision (Farāzī et al. 2016, 59).

The design and application of a suitable conceptual theoretical model for strategic planning, influenced by the beliefs of Jesus Christ (a), leads to a better analysis and interpretation of his scientific strategic planning phenomena. Accordingly, the theoretical framework of the present research model is as follows:



Model 1: The Selected Strategic Research Planning Model

According to the framework and model of this research, the strategic planning of Jesus (a) falls within the realm of the Unity of Divine Lordship (*Tawḥīd-i Rubūbī*). The epistemological framework of his teachings is shaped by the Unity of Divine Lordship, based on which he assesses the current state of his organization and envisions the desired state. The strategies he proposes to achieve this desired state, which he himself implements as a guiding pioneer ahead of others, are recommended to others.

2.7. Unity of Divine Lordship (*Tawḥīd-i Rubūbī*)

Based on the monotheistic reflection, God is both the Creator of the universe and its Sustainer, Nurturer, and Guide. The authority over all realms of existence lies in His power.

The Lordship of the Almighty God encompasses the vastness of existence and the needs of all beings, both in creation and legislation. In addition to guiding all creatures—inanimate objects, plants, animals, and humans—toward their desired perfection and providing them with the



necessary means, God also fulfills their daily material and spiritual needs (Heydarī-Far 2008, 330; see Mohammadi 2024, 13).

2.7.1. Generative and Legislative Lordship

Generative Lordship (*Rubūbiyyat-i Takwīnī*) refers to the direct management of the creatures of the world, including humans, which is termed generative Lordship and management. This management is present in all beings (Ṭabāṭabā'ī 2011, 18:25). Legislative Lordship (*Rubūbiyyat-i Tashrī'ī*) refers to the indirect management through which God outlines the paths for individual, social, material, and spiritual movement by sending divine law (Sharia). Humans, by consciously choosing and adhering to this law, enter the realm of divine management (Ḍiyā'ī-Far 2003, 328). Legislative lordship is specific to conscious beings and includes matters such as sending prophets, revealing heavenly scriptures, defining duties and responsibilities, and establishing laws and regulations (Miṣbāḥ Yazdī 2005, 84). Lordship, in all its dimensions—both generative and legislative—belongs solely to God (Javādī Āmulī 1999, 2:428).

2.8. Prophet Jesus (a)

The name of this great prophet (*ulu al- 'aẓm*) is mentioned in the Holy Quran 25 times as “*Īsā*” (Jesus) and 13 times as “*Masīḥ*” (Messiah), totaling 38 times (see Biriya, 2024, pp. 149-150). Before his birth, angels from God gave his mother, Mary, the glad tidings of his coming (Quran 3:45). The Quran highlights three of his miracles: healing incurable diseases, raising the dead, and informing of the unseen (Quran 3:49).

Prophet Jesus's attributes in the Quran are servant of God and prophet (Quran 19:30), Pure son (Quran 19:19), Messenger, son of Mary, Spirit of God, and Word (Quran 4:171) (see Bihishtī 1996, 12). Healer of the sick with kindness and compassion (Quran 3:49), possessor of the Gospel (Quran 5:46), leader (Imam) (Quran 33:7), witness over deeds (Quran 4:159; 5:117), bearer of glad tidings about the coming of the Prophet of Islam (a) (Quran 61:6), honored in this world and the hereafter, and among those brought near to God (Quran 3:45), chosen (Quran 3:33), among the righteous (Quran 6:85-87). Wherever he was, he was a blessing, pure and

purified, a sign for people, and a mercy from God, and he was kind to his mother, free from all defects, and protected from harm (Quran 19:19-33), God taught him the Book and wisdom (Quran 3:48) (see Muḥammadī Rey-Shahrī 2013, pp. 14-16). Prophet to the Children of Israel (Quran 3:49). One of the five great prophets (*ulu al-‘aẓm*) who brought a divine law and the Book of the Gospel (Quran 33:7; 42:13; 5:46), and God named him the Messiah, Jesus (Quran 3:45) (see Ṭabāṭabā’ī 2011, 3:282).

He possessed unique miracles that distinguished him from other prophets (Quran 3:49; 5:110). This has been emphasized in the Quran more than once (Ḥakīm 1995, pp. 286-287). Among the distinctive characteristics of Prophet Jesus (a) is that God raised him to Himself after his death and purified him from the hands of the disbelievers (Quran 3:55) (ibid, pp. 288-289).

3. Analysis and Research Findings

The strategic planning model of Prophet Jesus (a) is influenced by the concept of Unity of Divine Lordship (*Tawḥīd-i Rubūbī*) and is the focus of this section of the research. The impact of his beliefs on strategic planning is examined through three key dimensions: the current state, the desired state, and the strategies to achieve the desired state. Finally, by presenting the strategic planning model, the advantages and distinctive features of this planning approach compared to conventional strategic planning are highlighted.

3.1. The Epistemological Framework of Prophet Jesus (a)

Prophet Jesus (a) is one of the Quranic figures who believed in the Unity of Divine Lordship. The content and implications of his beliefs in the Unity of Divine Lordship and their influence on strategic planning are presented here.

Prophet Jesus (a) is among the great prophets (*Ulu al-‘Aẓm*), and the Quranic verses clearly indicate his belief in both legislative and generative Lordship, which are dimensions of the Divine Unity. To substantiate this and elaborate on the dimensions of Prophet Jesus’s belief in the Unity of



Divine Lordship, we will examine the content and implications of several Quranic verses.

Among the dimensions of God's legislative Lordship that Prophet Jesus (a) believed in and adhered to are: Revelation and the sending of messengers (Quran 3:50), the sending of heavenly scriptures (Shahātah 2000, 2:572), guidance and leadership, the sending of laws and obedience to God.

Among the dimensions of God's generative Lordship that Prophet Jesus (a) believed in are: the Provider of sustenance (Quran 5:114), the support of the believers, and the management of existence (Marāghī 1952, 7:59; Kāshānī 1984, 2:27; 3:351). Prophet Jesus (a) firmly believed in all these aspects of the Divine Lordship.

Based on the selected methodology of the article, three main topics will be examined: understanding the current state, envisioning the desired state, and strategies to achieve the desired state. In the conclusion, by comparing and highlighting the advantages of the strategic planning of Prophet Jesus (a), a strategic planning model derived from his belief in the Unity of Divine Lordship will be presented.

3.2. Current State

Prophet Jesus (a) is one of the five prophets "*ulu al- 'azm*," whose mission is universal. He was the last prophet sent to guide the Children of Israel (Balāqī 2002, 2:152). As stated in the Quran: "*And [he will be] a messenger to the Children of Israel...*"² (Quran 3:49). Also, the Quran says: "*And when Jesus son of Mary said, 'O Children of Israel, indeed I am the messenger of Allah to you...'*"³ (Quran 61:6). "*...But the Messiah had said, 'O Children of Israel! Worship Allah, my Lord and your Lord...'*"⁴ (Quran 5:72). Even if his call was not exclusively for the

1. ﴿ وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ... ﴾ (آل عمران/ ٤٩)

2. ﴿ وَ إِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ... ﴾ (الصف/ ٦)

3. ﴿ ... وَ قَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَ رَبَّكُمْ ... ﴾ (المائدة/ ٧٢)



Children of Israel, the community among whom he lived was indeed the Children of Israel (Ḥakīm 1995, 272). Therefore, his people were the same as those to whom Prophet Moses (a) had been sent. However, given the significant time gap between these two prophets, the characteristics of the Children of Israel may have changed over time.

The condition of the people of Prophet Jesus (a) can be understood and analyzed from intellectual-doctrinal, moral-behavioral, and socio-political perspectives. Many of the characteristics of the people of Prophet Jesus (a) are shared with those of Prophet Moses (a). According to the Quranic accounts, his people were characterized by numerous moral vices, some of which are mentioned below.

3.2.1. Intellectual and Ideological Dimension

One of the negative characteristics of this community in the intellectual and ideological dimension is that they turned to disbelief and transgression, incurring the curse of Prophet Jesus (a) (Quran 5:78-79). Another reason for their disbelief was their accusation that the clear proofs and miracles of Prophet Jesus (a) were nothing but sorcery: “...and when I held off [the evil of] the Children of Israel from you when you brought them manifest proofs, whereat the faithless among them said, ‘This is nothing but plain magic’”⁵ (Quran 5:110). They also attributed a son to God, claiming that Prophet Jesus (peace be upon him) was the son of God: “The Jews say, ‘Ezra is the son of Allah,’ and the Christians say, ‘Christ is the son of Allah.’ That is an opinion that they mouth, imitating the opinions of the faithless of former times. May Allah assail them, where do they stray”⁶ (Quran 9:30).

That community had severe disagreements regarding the interpretation of the Torah, to the extent that it led them to disbelief in divine verses. One

⁵ . «...وَ إِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ»
(المائدة/ ١١٠)

⁶ . «وَ قَالَتِ الْيَهُودُ عِزَّىرُ ابْنُ اللَّهِ وَ قَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ» (التوبة/ ٣٠)



of the objectives of the mission of Prophet Jesus (a) was to resolve their disputes in this regard: “When Jesus brought the manifest proofs, he said, ‘I have certainly brought you wisdom, and [I have come] to make clear to you some of the things that you differ about. So be wary of Allah and obey me’”⁷ (Quran 43:63). The people of Prophet Jesus (peace be upon him) disagreed over the interpretation of the Torah, and their prophets would interpret it for them. However, if the interpretation did not align with their desires, they would kill the prophets. This is repeatedly mentioned in the Quran, both generally regarding the Children of Israel and specifically regarding the people of Prophet Jesus (peace be upon him): “Is it not that whenever an apostle brought you that which was not to your liking, you would act arrogantly; so you would impugn a part [of them], and slay [another] part?”⁸ (Quran 2:87). “...Yet when he brought them manifest proofs, they said, ‘This is plain magic’”⁹ (Quran 61:6). “...That, because they would defy the signs of Allah and kill the prophets unjustly. That, because they would disobey and used to commit transgression”¹⁰ (Quran 2:61; see also Quran 3:21,181; 4:155-157).

3.2.2. Social and Behavioral Dimension

Among the other negative characteristics of the Children of Israel are their social and behavioral traits, which hold significant importance for analysis after their intellectual and ideological aspects. This is because all their troubles are connected to this dimension of their lives. One of their moral issues was the hardness of their hearts: “And they say, ‘Our hearts are uncircumcised.’ Rather Allah has cursed them for their unfaith, so few of them have faith”¹¹ (Quran 2:88). Numerous verses highlight this matter,

7. ﴿وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَ لَأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَ أَطِيعُوا﴾ (الزخرف/٤٣)

8. ﴿... أَ فَكَلَّمَا جَاءَ كُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَ فَرِيقًا تَقْتُلُونَ﴾ (البقره/٨٧)

9. ﴿... فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ﴾ (الصف/٦)

10. ﴿... ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ﴾ (البقره/٤١)

11. ﴿وَ قَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ﴾ (البقره/٨٨)

and the hardness of their hearts led them to disbelieve in divine signs, kill prophets, and associate partners with God (see Quran 5:70-72).

Another negative social and behavioral trait of theirs was their tendency to break covenants and agreements, which led to the hardening of their hearts, the sealing of their hearts, and the killing of prophets. Their covenant-breaking is mentioned in verses (155-157) of *Sūrat al-Nisā'* and verses (13-14) of *Sūrat al-Mā'idah*.

Among their negative moral traits was their denial and hostility toward the signs and miracles of Prophet Jesus (a): "... Yet when he brought them manifest proofs, they said, 'This is plain magic'"¹² (Quran 61:6). Additionally, one of their negative behavioral traits was their plotting and scheming to kill Prophet Jesus (a): "Then they plotted [against Jesus], and Allah also devised, and Allah is the best of devisers. When Allah said, 'O Jesus, I shall take you [r soul], and I shall raise you up toward Myself, and I shall clear you of [the calumnies of] the faithless..."¹³ (Quran 3:54-55).

Another aspect of their negative moral behavior was their tendency toward falsehood, slander, and speaking without knowledge. They slandered Lady Mary (a) and, without any certainty or evidence, spread rumors about the killing of Prophet Jesus (a). They also attributed to Allah things about which they had no knowledge: "There is indeed a group of them who twist their tongues to mimic the Book, that you may suppose that it is from the Book, though it is not from the Book, and they say, 'It is from Allah,' though it is not from Allah, and they attribute lies to Allah, and they know [it]"¹⁴ (Quran 3:78; see also 4:156-157).

One of the negative traits of the Children of Israel was their arrogance and sense of superiority. They considered themselves above others,

¹². ﴿... فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ﴾ (الصف/ ٦)

¹³. ﴿وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ* إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ قُمْ فَاذْبَحْ وَارْفَعْكَ إِلَيَّ وَجُتِّفِكَ مِنَ الَّذِينَ كَفَرُوا...﴾ (آل عمران/ ٥٤-٥٥)

¹⁴. ﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذْبَ وَهُمْ يَعْلَمُونَ﴾ (آل عمران/ ٧٨)



claiming to be the friends and chosen ones of God (Quran 62:6) and believed that the Hereafter was exclusively for them (Quran 2:94). They regarded themselves as the children of God (Quran 5:18) and thought that the fire of Hell would only touch them for a few days (Quran 2:80). Their pride and audacity reached such an extent that they considered themselves self-sufficient and deemed God to be poor: “Allah has certainly heard the remark of those who said, ‘Allah is poor and we are rich.’ We will record what they have said, and their killing of the prophets unjustly, and We shall say, ‘Taste the punishment of the burning’”¹⁵ (Quran 3:181). All these negative moral traits led them to consider the wealth and property of others as permissible for themselves and to deny any rights to others: “And among the People of the Book is he who if you entrust him with a quintal will repay it to you, and among them is he who, if you entrust him with a dinar will not repay it to you unless you stand persistently over him. That is because they say, ‘We have no obligation to the non-Jews.’ But they attribute lies to Allah, and they know [it]”¹⁶ (Quran 3:75).

Their negative moral behaviors led to persistent disagreements among them regarding Prophet Jesus (a) until the Day of Judgment: “But the factions differed among themselves. So woe to the wrongdoers for the punishment of a painful day”¹⁷ (Quran 43:65). Furthermore, extremists emerged among them who attributed divine status to Prophet Jesus (a), considering him one of three gods (see Quran 4:171; 5:116).

From a social perspective, the Children of Israel were in the worst condition due to their love for the worldly life and its adornments (Quran 2:96). Among their societal issues were internal conflicts, enmity,

¹⁵. ﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلُهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ﴾ (آل عمران/ ١٨١)

¹⁶. ﴿وَ مِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدُّهُ إِلَيْكَ وَ مِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدُّهُ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَ يَقُولُونَ عَلَى اللَّهِ الْكُذْبَ وَ هُمْ يَعْلَمُونَ﴾ (آل عمران/ ٧٥)

¹⁷. ﴿فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ إِلَيْهِمْ﴾ (الزخرف/ ٦٥)

abandonment of the laws of the Torah, affinity toward disbelievers, and turning away from the believers (Quran 2:84-87), and so on. For these reasons, they were cursed by Prophet David and Prophet Jesus (a) (Quran 5:78-80) and were afflicted with humiliation, disgrace, and the wrath of Allah (Quran 2:61; 3:112).

The Children of Israel, due to their abandonment of the teachings of the Torah and the Gospel and their distortion of these scriptures, had fallen into a state of social disarray. They had handed over all their social and political affairs to their priests and monks to such an extent that, as stated in the Quran, they took them as lords besides Allah, obeying them completely and submitting to their authority. In doing so, they effectively made themselves servants of the priests and monks (Ḥakīm 1995, pp. 271-272). The Quran states: *“They have taken their scribes and their monks as lords besides Allah, and also Christ, Mary’s son; though they were commanded to worship only the One God, there is no god except Him; He is far too immaculate to have any partners that they ascribe [to Him]!”*¹⁸ (Quran 9:31).

The negative traits and characteristics of the people of Prophet Jesus (a) have been examined in intellectual-doctrinal and social-behavioral dimensions. A summary of these findings is reflected in the table below:

Current State of the People of Prophet Jesus (a)	
Social-Behavioral	Cultural-Ideological
Love for worldly life and its adornments (Quran 2:96)	Disbelief in the signs of Allah (Quran 5:78)
Internal conflicts, enmity, abandonment of the laws of the Torah, affinity toward disbelievers,	Accusing Prophet Jesus (a) of sorcery regarding his miracles (Quran 5:110).

¹⁸ «اتَّخَذُوا أَحْبَابَهُمْ وَرُهَيْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَ مَا أُمُّرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ» (التوبة/31)



and turning away from believers (Quran 2:84-87)	
Being cursed by Prophet Jesus (a) (Quran 5:78)	Claiming Prophet Jesus (a) as the son of God (Quran 9:30)
Afflicted with humiliation, disgrace, and the wrath of Allah (Quran 2:61; 3:112).	Disputes over the interpretation of the Torah (Quran 43:63)
Complete obedience to priests and monks (Quran 9:31)	Interpreting the Torah according to their own desires (Quran 2:87).
Considering the wealth of others as permissible for themselves and denying others' rights (Quran 3:75)	Extremism regarding Prophet Jesus (a), elevating him to divinity (Quran 4:171; 5:116).
Considering themselves self- sufficient and deeming Allah to be poor (Quran 3:181)	Believing the Hereafter was exclusively for them (Quran 2:96)
Arrogance and self-superiority, considering themselves the chosen ones of God (Quran 62:6)	Claiming to be the children of God (Quran 5:18)
Plotting and scheming to kill Prophet Jesus (a) (Quran 3:54-55)	Believing the fire of Hell would only touch them for a few days (Quran 2:80)
Breaking covenants and agreements (Quran 4:155-157; 5:13-14)	Disagreements regarding Prophet Jesus (a) (Quran 43:65)
Killing prophets (Quran 5:70)	Falsehood, slander, and speaking without knowledge (Quran 3:78; 4:156-157)
Hardness of hearts (Quran 2:88)	Denial and hostility toward the signs and miracles of Prophet Jesus (a) (Quran 61:6)

Table 1: The Current State of the People of Jesus (a)

3.3. Depicting the Desired State

Prophet Jesus (a), with a precise understanding of the unfavorable conditions of his people in both cultural-doctrinal and social-behavioral

domains, guided and directed his community out of his prophetic duty. He believed that the management and nurturing of existence were in the hands of God. Based on this belief, he depicted such a desired state for his people.

Prophet Jesus (a), based on the vision of divine monotheism, heralded a bright future with a long-term perspective for his people. Recognizing the existing condition of his community, who had fallen into atheism, while another group had exaggerated his status to the point of deifying him, he called his people to monotheism and invalidated the worship of polytheists. Given his long-term outlook, he warned of the eternal punishment of the unjust in the fires of Hell: "...the Messiah had said, 'O Children of Israel! Worship Allah, my Lord and your Lord. Indeed whoever ascribes partners to Allah, Allah shall forbid him [entry into] paradise'"¹⁹ (Quran 5:72). Worship God, who is the sustainer of both me and you. Through this statement, he made it clear to his people that he himself was a servant of God, meaning that God was his sustainer and nurturer. With this explanation, he articulated the nature of opposition and adversaries to the goals of the divine mission, as well as the manner in which violators would be punished.

Prophet Jesus (a) reminded his people that the desired state was to observe God wariness (Quran 5:112, 43:63). By encouraging his community, he attracted them to become helpers of God (Quran 3:52, 61:14). He described the desired state as fearing God and obeying and following him: "... so be wary of Allah and obey me"²⁰ (Quran 3:50, 43:63). To depict the desired state for his people, he told them: "When Jesus brought the manifest proofs, he said, I have certainly brought you wisdom, and [I have come] to make clear to you some of the things that you differ about..."²¹ (Quran 43:63). The term "manifest proofs" refers to evident miracles, while "wisdom" refers to divine knowledge, such as true beliefs and virtuous ethics; that is, I will explain to you the ruling behind

¹⁹. ﴿وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ﴾ (المائدة/٧٢)

²⁰. ﴿فَاتَّقُوا اللَّهَ وَأَطِيعُوا﴾ (آل عمران/٥٠، الزخرف/٦٣)

²¹. ﴿وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَ لِأَبِين لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ﴾ (الزخرف/٦٣)



the events and actions about which you dispute (Ṭabāṭabā'ī 1970, 18:118). Through this statement, he conveyed that he had not come solely to reform their spiritual and otherworldly matters but also to rectify their worldly affairs.

Prophet Jesus (a) strived and emphasized advising his people to worship God, affirming that Almighty God alone is his Lord and the Lord of all of them. Through this statement, he presented a conclusive argument against those who claimed his divinity, asserting that the only straight path was this very truth: *“Indeed Allah is my Lord and your Lord; so worship Him. This is a straight path”*²² (Quran 3:51; see also 19:36, 43:64). By showing the right path to the members of his community, he considered them aligned with his mission. In this clear statement, he articulated the transparency of his organizational policy. His emphasis on presenting the straight and upright path, while observing God wariness and following his guidance, provided a realistic depiction of the desired future for his people in both their intellectual-doctrinal and ethical-behavioral dimensions. The core issue among his people was their failure to adhere to the religion, which had led to the prohibition of certain permissible things for them. He focused on easing their lives by making some of the forbidden things permissible, while stressing the importance of following his path.

Prophet Jesus (a) stated that God had made him a source of benefit for society (Quran 19:31), and he considered this to be the desired state for others as well. Additionally, he exemplified virtuous social behaviors bestowed upon him by God, such as kindness to his mother and refraining from arrogance or harshness toward her (Quran 19:32). Through these actions, he encouraged others to treat their parents with kindness and goodness.

Therefore, the depiction of his desired state consisted of establishing monotheism, invalidating the path of polytheism, God wariness (*taqwā*), following Jesus (a), and avoiding and abandoning internal conflicts. The

²². «إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ» (آل عمران/ ٥١)

table below illustrates the depiction of the desired state for the people of Prophet Jesus (a).

Desired State of the People of Jesus (a)	
Social-Behavioral	Cultural-Doctrinal
Avoiding Internal Disputes (Quran 43:63)	Invalidation of Polytheism (Quran 5:72)
Following Jesus (Quran 43:64)	Establishment of Monotheism (Quran 5:72)
Being Beneficial to Society (Quran 19:31)	Worship of God (Quran 3:51, 5:72, 19:36, 43:64)
Kindness to Parents and not being self-willed or wretched (Quran 19:32)	Being Helpers of God (Quran 3:52, 61:14)
	God wariness (Quran 5:112, 43:63)

Table 2: Desired State of the People of Jesus (a)

3.4. Strategies for Achieving the Desired State

Prophet Jesus (a), in line with a monotheistic vision, identified and delineated the condition of his people, outlining the desired state. To achieve this desired state, he pursued accessible strategies. Prophet Jesus (a) undertook the following actions and strategies to attain the desired condition.

3.4.1. Declaration of Mission and Vision

Prophet Jesus (a), in pursuit of the desired state, first addressed his mission, introducing himself as the messenger of God to his people. He declared that his mission was connected to those before him and after him: *“And when Jesus son of Mary said, ‘O Children of Israel! Indeed I am the apostle of Allah to you, to confirm what is before me of the Torah, and to*



give the good news of an apostle who will come after me, whose name is Ahmad...’’²³ (Quran 61:6).

In implementing his strategy to guide his people, he referenced the abilities and miracles performed by the will of God, both to engage with the intellectual level of his time (Riḍā‘ī Iṣfahānī 2008, 1:77) and to demonstrate the power of God in existence to his people: “and [he will be] a messenger to the Children of Israel, [and he will declare,] ‘I have certainly brought you a sign from your Lord: I will create for you out of clay the form of a bird, then I will breathe into it, and it will become a bird by Allah’s leave. And I heal the blind and the leper and I revive the dead by Allah’s leave. And I will tell you what you have eaten and what you have stored in your houses. There is indeed a sign in that for you, should you be faithful’’²⁴ (Quran 3:49).

Based on the aforementioned verse, prophet Jesus (a) emphasizes the necessity for a leader to possess exceptional abilities beyond others. One of his strategies was to highlight that specialized and diverse expertise is essential in management and related affairs. He carried out tasks with decisive and clear evidence. By attributing strategic matters to the head of the organization, he demonstrated the leader’s obedience to higher authority and affirmed the necessity of the senior leader’s approval at the conclusion of all strategic matters. Additionally, he employed various strategic approaches to persuade members of the organization.

He responded to his people’s request for the descent of a heavenly table and prayed to God for it, and God answered his prayer: “Said Jesus son of Mary, ‘O Allah! Our Lord! Send down to us a table from the sky, to be a festival for us, for the first ones and the last ones among us and as a sign

²³ ﴿وَ إِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾ (الصف/٦)

²⁴ ﴿وَ رَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلَقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَانْفُخْ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَ أُبْرِي الْأَكْمَهَ وَ الْأَبْرَصَ وَ أَخِي الْمَوْتَى بِإِذْنِ اللَّهِ وَ أَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَ مَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (آل عمران/٤٩)



from You, and provide for us; for You are the best of providers’”²⁵ (Quran 5:114).

The instructive strategies of Prophet Jesus (a) in this request are as follows: observing etiquette by demonstrating humility and using appropriate expressions when making a request to the senior leader. Considering rewards for all, rather than for a specific group.

In his first address to the Children of Israel, delivered while in the cradle, Prophet Jesus (a) articulated strategies based on a monotheistic vision: “He has made me blessed, wherever I may be, and He has enjoined me to [maintain] the prayer and to [pay] the zakāt as long as I live, and to be good to my mother, and He has not made me self-willed and wretched. Peace is to me the day I was born, and the day I die, and the day I am raised alive’”²⁶ (Quran 19:31-33). The strategies derived from his speech are as follows:

1. Proper utilization of internal strengths and transforming threats into opportunities.
2. Emphasis on the effective execution of the strategic planning process.
3. The necessity of sufficient knowledge and skills for top-level managers in formulating and implementing programs.
4. The need for the leader to dispel doubts about himself.
5. The importance of introducing and showcasing one’s talents to others.
6. The significance of utilizing and institutionalizing spiritual factors in resolving organizational crises.
7. Encouragement and appreciation of employees, emphasizing the importance of motivation and fostering a positive work environment.

²⁵. « قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأُولَانَا وَآخِرِنَا وَآيَةً مِنْكَ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ » (المائدة/١١٤)

²⁶. « قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَ أَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا وَ بَرًّا بِوَالِدَتِي وَ لَمْ يَجْعَلْ لِي جَبَارًا شَقِيًّا وَ السَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أُمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا » (مريم/٣١-٣٣)



8. Avoidance of all forms of oppression and injustice.

9. The necessity of foresight and connecting the past with the distant future.

10. Pursuing and fulfilling missions until the moment of death.

Innovation and creativity in change management. Prophet Jesus (a) used miracles as a tool to bring about change and evoke wonder among his audience, demonstrating that he employed innovative methods to convey his message. The mission of Jesus (a) was characterized by clarity in expressing goals and vision, aiming to establish a monotheistic and just society.

3.4.2. Problem-Solving and Simplification

The ability of Jesus (a) to resolve complex issues and simplify rigid laws represents an effective managerial approach to enhancing organizational efficiency. Among the strategies employed by Prophet Jesus (a) to achieve the desired state was alleviating the burden of harsh and stringent laws that had previously been imposed on the Children of Israel: *“And [I have come] confirming what was before me of the Torah and to make lawful for you some of what had been forbidden to you. And I have come to you with a sign from your Lord, so fear God and obey me”*²⁷ (Quran 19:50). This action of his aimed to ease the implementation of religious laws and provide a more comfortable life for his people.

From the strategies of Prophet Jesus (a), we can derive the following lessons:

1. The necessity of aligning with the organization’s previous strategic programs and communicating them effectively.

2. Reforming arduous tasks that negatively impact human capital, if such tasks exist.

3. Proposing and implementing plans based on the requirements of the time.

²⁷. ﴿وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ وَ لِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَ أَطِيعُونِ﴾ (آل عمران/ 50)



4. Adopting a facilitative approach in matters and avoiding unnecessary rigidity, as this has been one of the objectives of the prophets' missions.

3.4.3. Structuring and Human Resource Development

Prophet Jesus (a) worked to organize and build a strong team to achieve the organization's goals. One of the key strategic principles of Prophet Jesus (a) was planning, organizing, and developing human resources. He faced challenges due to the dispersion and disarray among his followers, which led him to strategize and form a structured team, both operational and administrative, known as the "*Hawāriyyūn*" (The Disciples). Through this, he distinguished between steadfast supporters and those who were wavering in their faith: *"And when Jesus sensed their faithlessness, he said, 'Who will be my helpers toward Allah?' The Disciples said, 'We will be helpers of Allah. We have faith in Allah, and bear witness that we are Muslims'"*²⁸ (Quran 3:52).

"Hawāriyyūn" (The Disciples) consisted of 12 core members who formed the primary structure of his mission. They were his loyal and devoted companions who were among the first to believe in him (Zamakhsharī 1987, 4:528). Inspired by divine revelation, Prophet Jesus (a) organized and structured his religious forces under the title of "*Hawāriyyūn*," which sustained the monotheistic movement. The formation of this group encouraged people to embrace the faith, expanded his newly established religious organization, and led to the triumph of truth over falsehood. This action of his became a model for the believers of the Islamic Ummah, to the extent that God commands the believers to follow their path: *"O you who have faith! Be Allah's helpers, just as Jesus son of Mary said to the disciples, 'Who will be my helpers for Allah's sake?' The Disciples said, 'We will be Allah's helpers!'..."*²⁹ (Quran 61:14).

²⁸. ﴿فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَ أَشْهَدُ بِأَنَّا مُسْلِمُونَ﴾ (آل عمران/ ٥٢)

²⁹. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لَلْخَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ...﴾ (الصف/ ١٤)



3.4.4. Reviewing and Improving Systems and Laws

Prophet Jesus (a) emphasized the importance of reviewing and improving past systems, laws, and regulations, as well as aligning the organization with environmental changes. By establishing a strong and enduring organizational culture, he laid the foundation for a program that could be sustained over time.

One of the key strategies of Prophet Jesus (a) to achieve the desired state within the framework of his strategic planning was to complete and reform the Torah and lay the groundwork for the continuity of the monotheistic vision in future generations. The Quran says: *“And when Jesus son of Mary said, ‘O Children of Israel! Indeed I am the apostle of Allah to you, to confirm what is before me of the Torah, and to give the good news of an apostle who will come after me, whose name is Ahmad.’ Yet when he brought them manifest proofs, they said, ‘This is plain magic’”*³⁰ (Quran 61:6). He did not consider his religious mission to be separate from the previous divine missions, and his confirmation of the subsequent prophet indicates the continuity of the vision within the strategic corridor of monotheism, which holds significance for believers across different eras and historical periods (Shafī‘ī 2017, pp. 65-66). This continuity of missions reflects his attention to the important principle of establishing the groundwork for the enduring monotheistic vision.

3.4.5. The Civilizational Leadership of Prophet Jesus (a)

Prophet Jesus (a) was not only a religious leader but also a civilizational builder. He was the last prophet sent to guide the Children of Israel, calling people to his mission and striving to free the Jewish community from the deviations that had arisen among them. He established the civilization of his time on several foundational principles:

- Combating polytheism and the deification of prophets (Quran 5:72).
- Opposing self-serving clergy (Quran 62:5).
- Fighting against tyranny and colonialism.

³⁰. ﴿وَ إِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ﴾ (الصف/ ٤)



d) Resisting materialism and extravagance.

Through his teachings, he sought to revolutionize the criteria for evaluating individuals, as during his time, materialism, outward appearance, grandeur, and status were the measures of a person's worth (Heydarī 2013, pp. 121-123).

Based on this, Prophet Jesus (a) adopted various strategies to achieve the desired state, which are outlined in the table below:

References	Strategies of Prophet Jesus (a) to Achieve the Desired State
Quran 61:6	Declaration of Mission and Vision
Quran 3:49	Countering the Scientific Level of His Time Through Miracles
Quran 3:50	Problem-Solving and Simplification of Processes
Quran 3:52	Structuring and Development of Human Resources
Quran 61:6	Review and Improvement of Systems and Laws
Quran 19:31-33	Encouragement and Appreciation of Followers
Quran 61:6	Establishing a Sustainable Organizational Culture
Quran 5:72, 62:5	Leadership and Civilization-Building

Table 3: Strategies of Prophet Jesus (a) to Achieve the Desired State

3.5. The Strategic Planning Model of Prophet Jesus (a)

The primary vision of Prophet Jesus (a) was centered on monotheism and servitude to God. In his journey to realize this monotheistic vision, he formulated strategies based on his divine mission, core values, and ideals. These strategies were developed by understanding the current state, envisioning the desired state, and determining the methods to achieve it, all while conducting environmental analysis, creating opportunities, and mitigating threats. Based on the insights derived from the verses, the strategic planning model inspired by the logic and principles of Prophet Jesus's guidance and leadership is as follows:

3.6. Advantages and Distinctions

Based on the three axes mentioned above, the alignment of Prophet Jesus's (a) planning with strategic planning in management science lies in the fact



that his strategic planning encompasses comprehensive strategic planning and possesses distinct advantages. The epistemological framework of Prophet Jesus (a) is rooted in the Unity of Divine Lordship (*Tawhīd-i Rubūbī*), and his strategic planning holds unique merits and distinctions compared to conventional management planning, as outlined in the table below:

References	Advantages and Distinctions of the Strategic Planning of Prophet Jesus (a)
Quran 61:6	Declaration of Mission and Vision
Quran 3:50	Alignment with Previous Organizational Plans and Their Communication
Quran 3:49	Countering the Scientific Level of His Time Through Miracles
Quran 5:114	Rewards Considered for All Members
Quran 19:32	Avoidance of Any Form of Injustice or Oppression
Quran 3:50	Problem-Solving and Simplification of Processes
Quran 3:50	Implementation of Plans Based on the Requirements of the time
Quran 3:49	Referring strategic Matters to the Leadership
Quran 19:31-33	Utilization and Institutionalization of Spiritual Factors in the Organization
Quran 19:33	Pursuit of the Mission Until Ascension
Quran 3:52	Structuring and Development of Human Resources
Quran 61:6	Review and Improvement of Systems and Laws
Quran 61:6	Laying the Groundwork for the Continuation of the Monotheistic Vision in Future Generations

Table 4: Advantages and Distinctions of the Strategic Planning of Prophet Jesus (a)

Conclusion

The primary vision of Prophet Jesus (a) was centered on monotheism and servitude to God. In his pursuit of realizing this monotheistic vision, he formulated strategies based on an understanding of the current state,

envisioning the desired state, and determining the methods to achieve it. The development of these strategies involved environmental analysis, creating opportunities, and mitigating threats.

Prophet Jesus (a) employed the strategic planning cycle in formulating his strategies. In his mission to propagate monotheism, he established the group of disciples (*Ḥawāriyyūn*) and utilized opportunities to educate them in strategic leadership. In this journey, he adopted a service-oriented leadership approach as the foundation of his monotheistic movement, emphasizing humility and service.

Some of his most significant strategies included:

1. Declaring his mission and utilizing miracles.
2. Resolving problems and alleviating burdensome laws.
3. Organizing and developing human resources.
4. Confirming the Torah and heralding the mission of the subsequent prophet.

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