دراسة تحليلية للنموذج المفاهيمي للقيادة الجهادية في التعاليم القرآنية - الحديثية

حميدرضا فاضلي
طالب دكتوراه في التفسير التطبيقي ، جامعة يزد ، إيران
مجتبى انصاري مقدم (الكاتب المسؤول)
طالب دكتوراه في علوم القرآن والحديث ، جامعة ميبد ، إيران
حسين عباسي نوذري
طالب دكتوراه في فرع السياسة والإدارة العامة ، جامعة الإمام الصادق(عليه السلام) ، إيران
عليرضا فاضلي
طالب دكتوراه في القرآن والحديث ، جامعة الدراسات الإسلامية ، قم ، إيران

An Analytical Study of the Conceptual Model of Jihadi Leadership in Quranic-Hadith Teachings

Hamidreza Fazeli
Ph.D. Student in Comparative Interpretation , Yazd University , Iran
hr.fazeli114@gmail.com
Mojtaba Ansari Moghaddam (Corresponding author)
PhD student in Quranic and Hadith Sciences , Meybod University , Iran
Mojtabaansari6767@gmail.com
Hossein Abbasi Nozari
Ph.D student of public administration & public policy , Imam Sadiq University , Iran
abbasinozari@gmail.com
Alireza Fazeli
Ph.D. student in Quran and Hadith , University of Islamic Sciences , Qom , Iran fazeli.alireza14@gmail.com

Abstract

The issue of leadership has been considered by communities for a very long time. All communities need a leader to prevent chaos through regular planning so people can go about their daily business without struggle. A leadership above all exists, called jihadi leadership uses scientific tools and technology in line with the divine's will to lead a community. The present study uses a descriptive-analytical method to analyze the conceptual model of jihadi leadership in Islamic propositions. Findings of the research show that the jihadi leadership model includes five components: principles, knowledge, value, model and symbols.

Key words : Leadership , Jihad , Jihadi leadership , Islamic propositions , Conceptual model of leadership .

المستخلص

تم النظر في مسألة القيادة من قبل المجتمعات لفترة طويلة جداً. تحتاج جميع المجتمعات إلى قائد لمنع الفوضى من خلال التخطيط المنتظم حتى يتمكن الناس من ممارسة أعمالهم اليومية دون معاناة. توجد قبل كل شيء قيادة تسمى القيادة الجهادية تستخدم الأدوات العلمية والتكنولوجيا بما يتماشى مع الإرادة الإلهية لقيادة المجتمع. تستخدم الدراسة الحالية المنهج الوصفي التحليلي لتحليل النموذج المفاهيمي للقيادة الجهادية في القضايا الإسلامية. تظهر نتائج البحث أن نموذج القيادة الجهادية يتضمن خمسة مكونات: المبادئ والمعرفة والقيمة والنموذج والرموز.

الكلمات المفتاحية : القيادة ، الجهاد ، القيادة الجهادية ، الطروحات الإسلامية ، النموذج المفاهيمي للقيادة .

1. Introduction

When speaking of existence, the mind seeks the foundations of identity and the cause of its differences and commonalities with and from others. According to logicians, what is the nature of existence? Jihadi leadership is not an exception, hence, the first thing to know about jihadi leadership is its difference with other types of management.

In Alawite culture and religious propositions, leadership is necessary for any organization and society because in its absence, the field of work breaks down and the head of affairs gets disintegrated. Therefore, the goal will not be determined to evaluate its extent of success. Imam Ali (AS) points to the necessity of having leaders at the macro level in a society:

«لابد من امير بر او فاجر»

"There is no choice but to have an Amir (leader), whether he is a benefactor or corrupt" (Nahj al-Balaghah, Sermon 40). The issue is well expressed in this hadith. The Prophet (PBUH) also states in this regard that:

«اذا كان ثلاثه في سفر، فليؤمروا أحدهم»

"When there are three people in travel, they should obey only one".
(Hindi al-Motaghi, 1409 AH, vol 6, p. 717).

Therefore, all groups and societies need a leader, and important issues require capable leaders whose importance and sensitivity of the work, do not discourage them, and multiplicity of work does not cause them anxiety and fatigue.

2. Concepts

2-1. The concept of leadership

Leadership is an Arabic word from the root "*dor*" meaning "movement and cycle" (Al-Munajjid Al-Arabi, 1984, p. 428). When put it in "*bab efaal*" it appears in the form of "*idare*", meaning turning, or in other words administrating. Therefore, administration means running an organization whose English equivalent is the word *leadership* or *management*. In the past the term *Administration* was used, and the term *leadership* in the West has changed over time. In the past, especially when executive management theory was the dominant view in leadership, the term administration was more common. Even Urik has mentioned in the second translation of the book, that Fayul used this term cautiously and "leadership" has other definitions that have no meaning in other contexts. For example, sometimes this term is used for a specific

purpose and often with an unpleasant meaning, or according to Oxford Dictionary, it is accompanied with "trickery". He continues that this concept also has other definitions, "leadership means to work with others". (French Derek & Saward Heather, 1996, p. 380).

Today, the term *administration* is used in the realm of government and public services, and if management is used as a substitute, it means the administration of affairs, so it is better to use *administration* in government management (Ibid., P. 15). According to Gerald Cole, the term *administration* refers to only one dimension of management, such as an organization, while management also includes the concepts of planning, controlling and motivating employees (Babaei 2013, p. 25).

2-2. The concept of jihad

Jihad is an Arabic word from the root *"jihad"* meaning hardship, effort, hard work, accomplishment and ability (Ibn Athir, Al-Nahaya Fi Gharib Al-Hadith wa Al-Athar, published by Mahmoud Mohammad Tanahi & Taher Ahmad Zavi, Beirut, 1963, Qom offset printing 1985, ofset publications, Qom, 1986). The author of the Quranic dictionary has explained that jihad means hardship, and in most cases, it means effort along with suffering. In Majma 'al-Bayyan, verse 217 of Surah Al-Baqarah, it has been mentioned that (Jihad al-Adu), in war with the enemy, I eased the hardship on myself, and in verse 79, he repents and says: Jihad is hardship. Therefore, the meaning of "someone did jihad" is that he used his power, endured hardship, and tried very hard. This meaning is comprehensive of all definitions. Jihad means striving with suffering.

<div dir="rtl">

«من جاهد فانما يجاهد لنفسه ان الله لغني عن العالمين»

</div>

"Whomever fights and strives, only does for himself, God is needless of all." (Surat al-Ankabut, verse 6). The infinitive of the word jihad means war (aghrab al-mavared) and war is called jihad because it is a struggle with suffering (Qurashi Ali Akbar, Quran Dictionary, Islamic Library, Qom, 1988, vol. 2, pp. 76-78). In the first edition of the dictionary, it has been noted that extensive effort and ability to spread and defend the Islamic ideology has been mentioned more than jihad (Adel Mahmoud, Dictionary of the Holy Qur'an, Islamic Culture Publishing Office, 1994, vol 1, p. 563). *Mojahida* and *Jihad* means diligence and using the utmost force to repel the enemy. Allameh Tabatabai says: "The word "*jihad*" means to make effort to repel the enemy and is more referred to defense actions in war, but sometimes it is

developed in such a way that it includes repelling anything that may harm a person; such as the devil and the narcissistic soul who mislead humans. As a result, jihad includes opposition to the devil in his temptations and opposition to one's selfish desires, which the Holy Prophet (PBUH) called this type of jihad "the Great Jihad". What he meant by jihad is pure jihad. That is, it should be only jihad (not both jihad and business or tourism or anything else) and pure for God and no other than God should have a part in it; *mojahida* means using the last extent and power to repel the enemy. Jihad is of three types: jihad against the enemy, jihad against the devil, and jihad against the nafs. (Al-Mizan translation, vol 15, p. 315).

War has also been discussed in the Holy Quran, such as the verse on the necessity of fighting polytheists: «كُتِبَ عَلَيْكُمُ الْقِتال» (Al-Baqarah, 216), and sometimes the issue of jihad is raised :

«وَ جاهِدُوا فِى اللَّهِ حَقَّ جِهادِهِ»

(Haj, 78)

The word "*ghital*" only means military confrontation and conflict with the enemy (Quranic dictionary), but the word "*jihad*" means any effort in God's path and striving for good deeds; also, fighting is a branch of jihad (Tafsir Nemune, Vol 14, P. 181).

Jihadi leadership is a category used by the Supreme Leader of the Islamic Revolution and therefore it should be interpreted in the approach that governs him. He is a comprehensive jurist and *mujtahid* in the Shiite school and is the intellectual and spiritual leader of the Shiite world. The correct interpretation of jihadi leadership should be based on the teachings and resources of the Shiite world, which we call the *Alawite culture*, that is, a culture whose values and ideas are derived from the Quran and Sunnah and whose foundations are obtained through the Book of God, Sunnah, the Prophet (PBUH) and the Ahl al-Bayt (AS) with the help of reason and consensus among Islamic thinkers and jurists. In Alawite culture, following non-divine schools leads humans to damnation (Qaraati 2011, Volume 5, p. 38).

Considering that the Supreme Leader has pointed to the issue of jihadi leadership, we decided to use his intellectual system to provide some explanations. In a meeting with the Basij, he said: "The ground of Basij is much wider than the military. I repeat that the Basij should not be considered a military entity and I have repeated this many times; and this is the truth. Basij is an arena of jihad, not war. War is a part of jihad.

Adab Al-Kufa Journal
No. 54 / P2
First Jumadaa 1444 /Dec., 2022

ISSN Print 1994 – 8999
ISSN Online 2664-469X

مجلة آداب الكوفة
العدد :٥٤ رج٢
جمادى الأولى ١٤٤٤ هـ / كانون الاول ٢٠٢٢م

Jihad means struggle, effort, purpose and faith; This is jihad. So, «جاهدوا بأموالكم و أنفسكم فى سبيل اللّه; Jihad with the soul, jihad with property. What is the relation between jihad and soul? Is it only to go to the battlefield with our lives at stake; no. Another type of jihad with the soul is that you spend the night doing research and do not realize time passing. Jihad with the soul is to sacrifice your time, to sacrifice your physical comfort, to do lucrative work, to make money, as the foreigners say, to spend time in the scientific and research environment to gain a scientific living truth and give to your community; This is jihad with the soul. "A small part is jihad with property." (Supreme Leader's website). He continues: "Jihad is not the sword and the battlefield. It is what exists today in the word. That person is a fighter. This person is not a fighter. Fighting writer, non-fighting writer. Fighting scientist, non-fighting scientist. Fighting student and non-fighting student. A fighting society and a non-fighting society. So, jihad means to struggle. Two things are definitely necessary in jihad: 1. To be diligent and active. One cannot fight in bed or near his house, there must be diligence. 2. The existence of a hostile. Fighting where there is no enemy does not make any sense. Therefore, jihad is based on these two pillars. If someone fights a friend, it is not jihad, but sedition and disorder. If someone fights against the right government and the right system, this is sedition and *moharebeh*, not jihad. However, whether in the form of writing, speaking, books or night letters, spreading rumors, nagging and negative weaving, all of it is sedition and seduction and some of its forms are moharebeh. If all this is against the enemy of God and the enemy of the Prophet, it will be jihad for the sake of God. The Prophet (PBUH) calls for such jihad. Therefore, indolence, unemployment and carelessness are not respected in the nation of the Prophet. "*Continuous Jihad*" (Leader of the Revolution 11/Sep/1994).

In another statement, he says: "Jihad means struggle. In Persian, war does not mean struggle. You say I am fighting: I am fighting scientifically, I am fighting socially, I am fighting politically, I am fighting armed, all of this is struggle and makes sense. Fighting means a strong effort against an obstacle or an enemy. If there is no obstacle, there is no struggle. A person travels with a tank full of gasoline with no stop on the road. This is not called a fight. Struggle is where man encounters an obstacle like an enemy or a natural obstacle. If one gets involved with these obstacles and tries to eliminate them, that will be a struggle. In Arabic, Jihad has the exact same meaning as struggle. Jihad

in the Quran and Hadith has the same meaning. It does not refer to armed war in all contexts. Of course, it adapts to armed war and unarmed war at the same time "(Leader of the Revolution 7/July/2004). "Jihad would not be meaningful without any obstacles. Jihad means effort and endeavor and challenges with obstacles" (Leader of the Revolution 3/May/2008).

2-3. The concept of jihadi leadership

Behavioral style arising from Quranic teachings and the Sunnah of the Prophet and the Ahl al-Bayt (PBUH), especially Imam Ali (AS), has been updated according to the time and place and has the property of progression. In other words, jihadi leadership, uses science and technology in line with God's will.

3.Describing the conceptual model of jihadi leadership based on Islamic propositions

Behavior includes components such as knowledge, value, content and behavior, model, symbols and principles, which are the combination and discourse of value and knowledge components.

To form behaviors, the idea that lays the paradigmatic and intellectual foundations of behaviors and values, determine the frameworks. There is also a need for two other factors since they are still in the mental and theoretical stage; they are necessary for spiritual strengthening and accomplishments for human perfection. Therefore, humans must worship God; how to worship and with what words and symbols can be achieved. In other words, there is a need for an executive model and a symbol of perseverance and stability, both on the basis of thought and content. Decadence of knowledge and value of the principles governing the behaviors of leaders occurs and the foundations of their promotion, correction and even development are laid so that by remaining the principles, changes in subordination to the appropriate time and conditions be accepted.

3-1. Components of Jihadi Leadership

In Alawite culture, in order for thoughts and ideas as well as values to be operational, a model is determined by God Almighty. That is, it must be a divine model in the same way that thought is monotheistic and values are divine, because only teachings can explain how it is formed; for example, prayer and worship are teachable, but it can be implemented in different ways, so the one who commanded worship must specify how to implement it as well. Leaders' behavior is also based on principles that determine the other side of leadership in Alawite culture. These

Adab Al-Kufa Journal
No. 54 / P2
First Jumadaa 1444 /Dec, 2022

ISSN Print 1994 – 8999
ISSN Online 2664-469X

مجلة آداب الكوفة
العدد : ٥٤ /ج٢
جمادى الأولى ١٤٤٤ هـ / كانون الاول ٢٠٢٢م

principles are identified and formed as a result of the integration of knowledge and value, which are selected as the components of the principles of God-centeredness, humanism, perfection, realism, right-centeredness and guardianship.

3-1-1. Theism and God-centeredness

According to science and knowledge, the world requires a wise and capable God, in whose power everything is created and survives. The only thing humans can possibly do to be eternal is to approach God; (صبغه الله و من احسن من الله صبغه) (surah Baghara, verse 138). Accordingly, heartfelt belief in God in its absolute and undisputed sovereignty, and that nothing will come into being and affect unless God allows it, is one of the most important principles of leadership in jihadi culture. Therefore, any adherence to the path of objectifying divine commands creates a light to guide human beings step by step. All these steps have been mentioned in the *Shari'a* of Islam in order to help reach ultimate divine pleasure: (جعل الله فيه منتهي رضوانه و ذروه دعائمه و سنام طاعته) Nahj al-Balaghah, Sermon 198). Therefore, one must seek God because He keeps his words and has no limitations (Nahj al-Balaghah, Sermon 83) and without any deviation, he leads the way and is the only being who has offered all levels of human perfection to humanity in the form of heavenly laws. (Nahj al-Balaghah, Sermon 220).

Being said, the only duty for leaders and commanders is to adhere to the things that have been communicated by the Lord of the universe (انه ليس علي الامام الي ما حمل من امر ربي) (Nahj al-Balaghah, sermon 105) and make effort to achieve the ultimate goal in faith and consider it as the highest level of Islam. (Nahj al-Balaghah, sermons 198 and 110). Therefore, success is for those with no wrong doing, and ones who pay attention to the hereafter by adopting a method based on the divine verses (Tahffwa Talhaqwa) (Nahj al-Balaghah, Sermon 21) and ones who always hold a vision in guidance and instructions (Nahj al-Balaghah, sermon 147). They do not consider anything other than divine consent and the Sunnah of the Prophet (PBUH) as their guidance. (Nahj al-Balaghah, sermon 149) God's divinity and pleasure can replace anything, but nothing can replace it. (Letter 28).

3-1-2. Humanism

Human beings have been created in evolution with certain characteristics and in pursuit of a certain goal. It is only through these conditions that it is possible to achieve the ideal human being, and

Adab Al-Kufa Journal
No. 54 / P2
First Jumadaa 1444 /Dec، 2022

ISSN Print 1994 – 8999
ISSN Online 2664-469X

مجلة آداب الكوفة
العدد :٥٤ ج٢
جمادى الأولى ١٤٤٤ هـ / كانون الاول ٢٠٢٢م

perfection can be met when all existential levels in the system of evolution are studied.

In the Alawite culture, a creature entered the arena after the evolutionary stages of the world, and all the universe sought to provide the required conditions for this creature to be realized, as if all existence would be incomplete without them (Nahj al-Balaghah, Sermon 1). He is created for survival, not for annihilation, he is immortal, not mortal, (Nahj al-Balaghah, letter 31), all attributes of the Hereafter are consistent with his nature, not materialistic characteristics. Phenomena in the direction of worldly characteristics is a departure from the main principle and purpose of creation (Nahj al-Balaghah, letter 31).

A perfect human being is one whose all personal and social activities are in line with the Quran and the Sunnah policies and guidelines (Nahj al-Balaghah, letter 31). He will always have a special insight, and vision and will look at events and developments of the past and present as instrumental visions in order to analyze and rationally combine them with conditions of the future to choose the best approach (Nahj al-Balaghah, Sermon 153).

God has created everything for humans and he should not act against it and always think about his choices' consequences (Nahj al-Balaghah, letters 31 & 53 and sermons 4 & 132). It should be the ultimate goal of human creation to bring him closer to God at all times (Nahj al-Balaghah, sermons 52 & 114). An eminent person is one who is cautious about his behaviors and listens to wise words and accepts their guidance and always seeks the guidance of those who are familiar with the right path and inform about life challenges. This includes all stages and levels of life and all scopes of human existence.

3-1-3. Integrity and perfection

As previously mentioned, human beings are the only creatures whom the law of creation has given the power to draw his own wishes, and the mental organs, which are interpreted as moral qualities and properties, is produced on a large scale after birth (Motahari Morteza, humans in the Quran, 1995, p. 35). Human truth is completed with faith and science alongside physical capabilities, and through faith, science is removed from the form of an improper tool as the *ego* and turns into a beneficial tool for intellect. Piety and righteousness and striving in God's way rises from faith. (Motahari, Humans in the Quran, 1995, pp. 14 & 34)

Therefore, in the Alawite culture, human evolution occurs when behaviors and deeds are the result of faith and are considered as examples of righteous deeds, and human capacity appear and develop in the determined path;

«ان الذين امنوا و عملوا صالحات يهديهم ربهم بايمانهم»

(Sura Yunes, verse 9).

Meaning, evolution is in existential behaviors to guide humans forward and perfect them; Imam Ali (AS) refers to *Shari'a as* the path of human evolution, which leads to its final destination; This is the only righteous path; because humanity has no more than one true meaning;

«الا وان شرايع الدين واحده و سبله قاصده من اخذ بها لحق و غنم و من وقف عنها ضل و ندم»

"Be aware that the laws of religion are one and lead the same path to eternal destination and one who follows this path reaches his destination and one who does not will go astray and face great regret (Nahj al-Balaghah, Sermon 120). According to this logic, great jihadi leaders and commanders are those who, in proportion to their maturity and development, find themselves equal to the Commanders of the Faithful (PBUH), like Imam Ali (AS), and struggle with hunger, nudity, oppression, deprivation, illness and poverty, to the extent that they do not sleep and do not consume enough food because of worrying about their forces and workers (Nahj al-Balaghah, letter 45).

3-1-4. Realism

The most important indicator and characteristic of the Alwati culture is cognition and true knowledge «اول الدين معرفته». Knowledge that lights up with the soul and causes faces to be recognized «كمال معرفته التصديق به», knowledge that brings unity of thought, action, behavior and worship, perfection «كمال التصديق به توحيده» (Nahj al-Balaghah, Sermon 1). Amir Al-Muminin's basis in all behaviors was his attention to the truth and facts. One day he seeks people and companions for leadership and the next, he reluctantly accepts the caliphate position despite people's insistence. (Nahj al-Balaghah, Sermon 3). According to these principles, he considered someone wise who could achieve these truths and regulate his behavior accordingly. He was outraged with ones who talked of no truth and found respect among the foolish, because according to Ali (AS), knowledge is not what others have accepted and what benefits them, but it is the truth of existence and conformity with Quranic truths (Nahj al-Balaghah, Sermons 17, 18 & 19). Therefore, a realistic leader and

Adab Al-Kufa Journal
No. 54 / P2
First Jumadaa 1444 /Dec. 2022

ISSN Print 1994 – 8999
ISSN Online 2664-469X

مجلة آداب الكوفة
العدد :٥٤ ج٢
جمادى الأولى ١٤٤٤ هـ / كانون الاول ٢٠٢٢م

commander is someone who is a futurist and sees all levels and layers with a comprehensive view, and even though he is not aware of tomorrow's events, determines the progress of affairs by continuous evaluation (ما تدري نفس ماذا تكسب غدا) (Surah Luqman, verse 34). By analyzing and comparing his behaviors with behavioral patterns,

(لقد كان لكم في رسول الله اسوه حسنه لمن كان يرجوا الله و اليوم الاخر)

(Surah Ahzab, verse 21)

-he can determine the situation, predict the results and correct the deviations.

«ليس منا من لم يحاسب نفسه في كل يوم فان عمل حسنا استزاد الله و ان عمل سيئا استغفر الله منه و تاب اليه»

(Al-Kafi, vol 2, p. 453).

3-1-5. Right centeredness

In Alawite culture, the basis of decision making is information arising from facts in the organizational environment that creates the organization's strengths and weaknesses, not reports indicating organizational issues, but reports that reflect and represent real issues. The principle of right-centeredness indicates that leaders focus on factual reports without being influenced by the status or characteristics of the reporters. In other words, the basis of accepting information is external events, not depiction. As a result, before paying attention to the speaker, they pay attention to the speech and its conformity with the facts. They consider "right" as the criterion of judgement.

«ان دين الله لا يعرف بالرجال بل بآيه الحق واعرف الحق تعرف اهله»

(Babai Talatepeh, p. 186-187)

3-1-6. Vilayat-centeredness

The mentioned principles and the components of knowledge, value, pattern and symbol are identified within and represented through the Vilayat. As seen, the main basis of leadership and command components in the Alawite culture is knowledge and its components, which are placed in the hearts like a light by God.

«العلم نور يقذفه الله في قلب من يشاء»

It is a perfect example of the Holy Prophet's and Ahl al-Bayt's (PBUT) light and city of knowledge.

«نحن نورلمن تبعنا و نور لمن اقتدي بنا من رغب عنا ليس منا و من لم يكن منا (معنا) فليس من الا سلام في شي بنا فتح الله و بنا يختمه»

(Babaei Talatepeh, p. 186)

And the gate to the city is Amir Al-muminin (AS);

«انا مدينه العلم و علي بابها- فمن اراد العلم فليات الباب»

3-2. Jihadi leadership components of knowledge

The component of thought indicates that knowledge in leadership, expresses the view and approach of leaders to God, self, others and the world. These leaders have prominences that distinguish them from others. The nature of theology in Alawite culture considers the world to have a wise and capable God, whom everything was created by His providence in an organized and purposeful system. He guides them through His grace so they may attain the goal of creation.

«قال ربنا الذي اعطي كل شيء خلقه ثم هدي»

(Surah Taha, verse 50)

In this regard, the following indicators were selected for the component of knowledge: monotheism, heresy, up-to-datedness, realism, self-awareness, situationism.

3-3. Jihadi leadership components of value

The value component is the reproduction of knowledge, that is, each knowledge component produces the requirements so leaders can correct, evaluate, and assess behaviors accordingly. In a study using the Quran and Nahj al-Balaghah and other Islamic sources, the researcher collected value resources in the word "direction of justice". Direction of justice refers to (1) the Godly identity, (2) the component of mobility, (3) the component of sanctification, (4) the component of responsibility, (5) overtaking, (6) helping and substituting, (7) sympathy with others, (8) piety in thought and action, (9) seeking justice, (10) self and other-defense, and (11) merit.

These types of components are neutral and devoid any positive or negative charges; therefore, they need attraction and polarization in order to make sense. In Alawite culture, the only things that explain and make words meaningful are the Quran, *sunnah*, and the Holy Prophet (PBUH) whose manifestation was seen in Amir al-Muminin (AS) and other Imams and *Valis'* governance during the time of absence (the final *Vali*, Imam Mahdi's *Ghibat Kobra,* or long absence) based on reasons and requirements presented by the *Vali al-Faqih* of the time (Babaei Talatepeh, p. 172).

The component of value includes: orientation, Godly identity, mobility, sanctification, responsibility, overtaking, helping and substituting, kindness, piety in thought and action, seeking justice, defending oneself and others, and merit.

3-4. Jihadi Leadership components of Model

For the capability of leadership, leaders need five basic components of knowledge, insight, pattern, symbol and principles that govern leaders' behaviors and discourses and determine their direction and movement. Components of knowledge and value were explained previously. These components have a knowledge and a value aspect that determine the general policy, however, in order to implement these components, we need answers to the questions "what to do" and "how to do it"; what oversees the content and how does it oversee the external presentation of what is being done. Both are products of knowledge and value, and in order to achieve the, one must pay attention to the path of the excel humans and how they reached their destination. These are important issues in the model and symbol components that all leaders and human beings need.

Today, in the time of absence, and no direct access to the original model, we should refer to the narrators of the hadiths, such as the Supreme Leader of the time;

(و اما الحوادث الواقعه فارجعوا فيها الي رواه احاديثنا فانهم حجتي عليكم و انا حجه الله)

(Babaei Talatpeh, p. 175)

On the other hand, Islam contains aspects of beliefs, ethics, rules and sciences. A Muslim is defined as one who has religious beliefs and Islamic ethics and are actors of Islamic rules and Islamic sciences. Science and knowledge are blessings from God;

«ولا يحيطون بشي من علمه الا بما شاء»

(Surah Baghara, verse 255)

The component of model consists of: behavior, speech, thought, decision-making, and action.

3-5. Jihadi leadership symbolic components

The symbol of external discourse is thought, value and behavior. For example, when it is said that believers should worship and prayer, «اقيموا الصلوه», it is an order from God that requires a special framework; Would it suffice to go to the synagogue and stand by the wall and pray to God, or should we go to church on Sundays and recite *zikr* in rhythm? God, who has initially given this command, says that this purpose is provided with a format which I have shared with my beloved messenger; worship me like he did. These symbols represent the behavioral, intellectual and discourse framework in which meanings are expressed and induced. In other words, it is the dominant symbol or a set of movements or behaviors and formalities through which meanings are

Adab Al-Kufa Journal
No. 54 / P2
First Jumadaa 1444 /Dec, 2022

ISSN Print 1994 – 8999
ISSN Online 2664-469X

مجلة آداب الكوفة
العدد :٥٤ /ج٢
جمادى الأولى ١٤٤٤ هـ / كانون الاول ٢٠٢٢م

transmitted. Since symbols carry meanings, they should not be subject to content changes in time; Hence, the following features should be noted:

3-5-1. Coordination of container and contents

Since symbols remain in the form of a container that conveys meaning, it is necessary to use a symbol that has the potential of being a content which does not interfere with alterations.

3-5-2. Stability through change

Meanings and contents are generally temporal and change based on temporal and spatial requirements, and maintain their meaning and reliability accordingly. Symbols are not to change in identity, rather must maintain their dynamic content and keep pace with alterations.

3-5-3. Dynamism

Symbols should be designed with a scientific basis so that with the advancement of science, their affirmations increase and their dynamicity gets represented on the scientific timeline.

3-5-4. Achieving goals

Symbols must serve the ultimate goal and not contradict the spirit of order.

3-5-5. Coordination to personality

Symbols are chosen by individuals and meanings vary according to individuals and subcultures, and a symbol cannot be asserted everywhere by force unless the obstacles are removed and the context is ready. For the component of symbol, the following characteristics were selected: speech, behavior, look, decision making and coverage.

Conceptual model of jihadi leadership
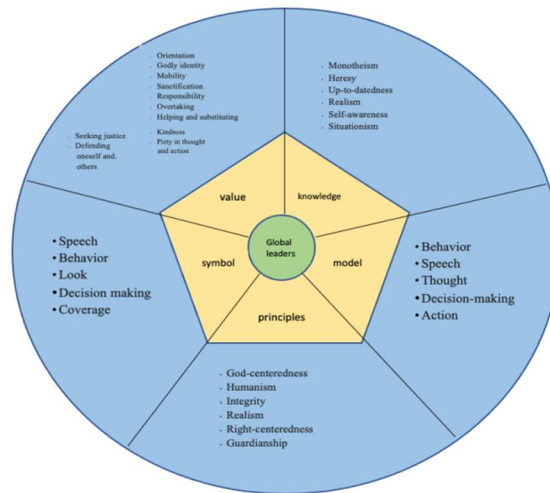
Conclusion

According to the presented model in this study, jihadi leaders are required to hold the mentioned criteria. The highest and lowest criterion of commitment of jihadi leaders are defined this way. If we model Islamic teachings, then results should be studies with more insight, because we have not provided details in some areas.

Since some items and components have not been explained thoroughly, and since some of these behaviors and methods have been more verbal rather than practical in our commanders and leaders, it is necessary to hold courses and ethical training workshops; a behavior that was mentioned in the Islamic leadership model in which we acted sparingly in providing the details and components.

References

The Holy Quran.

Nahj al-Balaghe.

Sahife Sajjadiye

1. Adel Mahmoud, (1995), Dictionary of the Holy Quran, Islamic Culture Publishing Office.
2. Ahmadkhani, Massoud (2000), Modeling the behavior of managers according to the letters of Hazrat Amir (AS) in Nahj al-Balagheh, Master's thesis, Islamic studies and management, Tehran: Imam Sadegh (AS) University.
3. Amadi Abdul Wahed, Gharr al-Hakam and Darr al-Kalam,
4. Aliabadi, Alireza, (Bi Ta), Managers of Islamic Society, Bi Ja.
5. Ali Ibn Abi Talib (AS), (2003), Nahj al-Balaghah, translated by Mohammad Dashti, Qom: Amir al-Mo'menin (AS) Research Institute.
6. Al-Muqari Al-Qayyumi Ali, (1405 AH), Al-Misbah Al-Munir, Dar Al-Hijra.
7. Aminzadeh, Mohammad Reza, (Bita), Ethics of leaders, Bija.
8. Article "Providing a model for the upbringing and training of jihadi leaders with emphasis on designing the structure of the educational system."
9. Authors, (2012), Characteristics of Jihadi culture and management and its pests, Center of Jihadists of Jihad Sazandegi.
10. Babaei Mohammad Baqer, (2013), Management Engineering in Alavi Culture, Imam Hossein University.

Adab Al-Kufa Journal
No. 54 / P2
First Jumadaa 1444 /Dec 2022

ISSN Print 1994 – 8999
ISSN Online 2664-469X

مجلة آداب الكوفة
العدد : ٥٤ /ج٢
جمادى الأولى ١٤٤٤ هـ / كانون الاول ٢٠٢٢م

11. Babaei, Mohammad Baqer, (2005), "Strategic cultural foundations from the perspective of Imam Ali (AS)", Tehran, Publishers Complex.
12. Babaei, Mohammad Baqer, (2015), "Fundamentals of Jihadi leadership and How to Evaluate Jihadi leaders", Tehran, Nabavi Publishing Institute
13. Babaei, Mohammad Baqer, (2016), "Command style in Alavi culture", Tehran, Imam Hossein University Publishing House
14. Babaei, Mohammad Baqer, (2011), "Management Engineering in Alavi Culture", Tehran, Printing and Publishing Institute of Imam Hossein University (AS)
15. Delshad Tehrani, Mostafa (1998), Dolat Aftab, Political Thought and Government of Ali (AS), Tehran: Khane andishe javan.
16. Deputy of Nemsa Training, General Management Knowledge, Tehran, Deputy of Training of Basij Resistance Forces.
17. Explaining the characteristics of managers from the perspective of Imam Ali (as) in Nahj al-Balaghah, Author: Fakhr al-Sadat Nasiri, Faculty member of Bu Ali Sina University
18. Faculty and Research Institute of Command, Staff and Defense Sciences, "Quarterly Journal of Defense and Security Studies" No. 50, 51 and 53, Tehran, Imam Hossein University Publishing Institute, 2008
19. Fathullah, Kashani, (1966), Tafsir Manhaja Al-Sadiqin Fi Alzam Al-Makhlafin, Tehran, Islamic Publications.
20. Fiqhizadeh, Abdolhadi, Lezgi, Alinaghi, "Components of military management in Nahj al-Balagheh", Scientific-Extension Quarterly of Islamic Insight and Training, No. 27, Volume 10, 2013
21. French Derek and Savard Heather, (1996), Management Culture, Mohammad Saebi, Public Management Training Center.
22. Flight to Infinity, Author: Political Ideology of the Army of the Islamic Republic of Iran, Publications of the Army of the Islamic Republic
23. Ghorashi Ali Akbar, (1988), Quran Dictionary, Islamic Library, Qom.
24. Hindi Al-Muttaqi, (1409 AH), Kanzala al-Amal fi Sunan al-Amal wa al-Fa'l, Al-Risalah Institute, Beirut.
25. Ibn Athir, (1985), Alnahaya fi Gharib va al-Asar, published by Mahmoud Mohammad Tanahi and Tahir Ahmad Zawi, Beirut.

Adab Al-Kufa Journal
No. 54 / P2
First Jumadaa 1444 /Dec, 2022

ISSN Print 1994 – 8999
ISSN Online 2664-469X

مجلة آداب الكوفة
العدد : ٥٤/ ج٢
جمادى الأولى ١٤٤٤ هـ / كانون الاول ٢٠٢٢م

26. Islamic Revolutionary Guard Corps, Transformation and Excellence Camp, "Office of Self-Assessment of Guard Competencies" Tehran, Baqer al-Uloom Center (AS), 2013

27. Islamic Revolution Documentation Center, Memoirs of Martyr Sayad Shirazi (2008), Tehran, Islamic Revolution Documentation Center.

28. Jihadi leadership and how to evaluate jihadi leaders, Author: Mohammad Baqer Babaei Tala Tappeh.

29. Khanifar, Hossein, (1998), Management Booklet (Master of Science) Public Management Center, Qom.

30. Klini, Mohammad Ibn Ya'qub, (Bita), "Sufficient Principles", translated by Mostafavi, Seyyed Javad, Tehran: Islamic Theological Bookstore.

31. Majlisi, Muhammad Baqir bin Muhammad Taqi, (1403 AH), "Baharalanwar", Beirut, Dar Al-Ihyaa Al-Tarath Al-Arabi.

32. Makarem Shirazi, Nasser, (unpublished), "Sample Interpretation", Qom, Islamic Library.

33. Modeling the behavior of leaders according to the letters of Hazrat Amir (AS) in Nahj al-Balagheh, Author: Arash Ghouchani

34. Mohammad Alizadeh, Akbar, "Transformation and Excellence of the IRGC, (Perspectives of the Commander-in-Chief of the IRGC)" Tehran, Baqer al-Uloom Center (AS), 2013

35. Mohammad Hassan Ibn Baqir Najafi, (1981), Jawahar al-Kalam fi Sharh Sharia al-Islam, Beirut.

36. Mohsen Gheraati, (2011), Tafsir Noor, Cultural Center of Lessons from the Quran.

37. Motahari, Morteza, (1995), Man in the Qur'an, Qom, Sadra.

38. Nineteen-carat book, Evaluation Office of Commanders and Managers of the IRGC Deputy for Inspection and Excellence, First Turn, Spring 2016

39. Pathology and Evaluation of Jihadi Culture and Management, Author: Mohammad Baqer Liaghati Reference: Proceedings of the Jihadi Culture and Management Conference

40. Quchani, Mahmoud (1995), Government Decree on Management, Description of the Covenant of the Commanders of the Faithful Ali ibn Abi Talib (AS) to Malik Ashtar, Tehran: Public Management Training Center.

41. Salami, Hossein, "Military Command and Leadership (with an Islamic-revolutionary approach)" Tehran, Baqer al-Uloom Center (AS), 2013
42. Sidi Hassan, (2003), leadership and administrative system from the perspective of Imam Ali (AS).
43. Shirvani, Ali (2007), leadership and Tolerance in the Word of Hazrat Ali (AS), Qom, Dar al-Fikr Publications.
44. The paradigm of Islamic leadership and its study in the letters and sermons of Imam Ali (as) in Nahj al-Balaghah, Author: Kamani, Azam Sadat, Published: 2008
45. Theory of effective leadership from the perspective of Imam Ali (AS); Textual Theory Strategy of the Textual Foundation, Authors: Dr. Hassan Danaeifard and Mona Momeni, Subject: Islamic Management.