

An Analysis of jihadi culture characteristics in Islamic teachings

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تحليل خصائص الثقافة الجهادية في التعاليم الإسلامية

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Abstract:

Culture has consistently been an interesting topic for research for quite a long time. All societies have a unique culture on how they act and perform. Being said, Jihadi culture is beyond all cultures. The present study uses a descriptive-analytical method to study and analyze the characteristics of jihadi culture in Quranic-hadith documents. The results show that jihadi management is of great importance in jihadi culture, and holds certain characteristics, including: "Cognitive and insightful reserves related to existence, including human beings and the value system of Islam; Job and technical knowledge in the field of leadership and management; Security in peace of mind; lack of obstacles, problems or personal family crises". In conclusion, a jihadi culture based on Quranic-hadith documents has certain characteristics such as: unity, faith and belief, sincerity, service, doubled work, doubled effort, humility, flexibility, working with passion and love, responsibility, courage and boldness, dynamicity and maturity etc.

ملخص:

لطالما كانت الثقافة موضوعًا مثيرًا للاهتمام للبحث لفترة طويلة. تتمتع جميع المجتمعات بثقافة فريدة حول كيفية تصرفها وأدائها. يقال، الثقافة الجهادية تتجاوز كل الثقافات. تستخدم الدراسة الحالية المنهج الوصفي التحليلي لدراسة وتحليل خصائص الثقافة الجهادية في وثائق الحديث القرآني. تظهر النتائج أن الإدارة الجهادية لها أهمية كبيرة في الثقافة الجهادية، ولها خصائص معينة، منها: "الاحتياجات المعرفية والثاقبة المتعلقة بالوجود، بما في ذلك البشر ونظام القيم في الإسلام؛ المعرفة الوظيفية والتقنية في مجال القيادة والإدارة؛ الأمن في راحة البال. عدم وجود عقبات أو مشاكل أو أزمات عائلية شخصية". وخلاصة القول إن الثقافة الجهادية القائمة على وثائق الحديث القرآني لها خصائص معينة مثل: الوحدة، والإيمان والعقيدة، والإخلاص، والخدمة، والعمل المضاعف، والجهد المضاعف، والتواضع، والمرونة، والعمل بالعاطفة والمحبة، والمسؤولية، والشجاعة والجرأة، الديناميكية والنضج وما إلى ذلك.

الكلمات المفتاحية: الثقافة، الجهادية، ثقافة الجهادية، السمات، تعاليم الإسلامية..

Key words: Culture, Jihadi, Jihadi culture, Attributes, Islamic Teachings.

Introduction

In order to understand jihadi culture and its developments, one must have knowledge about culture leadership and management based on the Holy Quran and Hadiths. Also, in order to correct and change the personality and expectations of leaders, their intellectual and value bases should be changed in accordance to the Quran and Hadith culture. With these changes, the nature, structure and content of human behavior can change or orient in a specific direction. Today, in the Islamic Republic, if one desires to ensure the prosperity of Iran and people with abilities that God Almighty gifted to this nation to achieve legitimate desires and aspirations, one must follow the same Quranic, hadith and religion path. The Islamic Republic should approach the model introduced in the Quran and Hadith and examples shown in Amir al-Momenin's (AS) fifty years of ruling.

1. Indicators of jihadi management to create a jihadi culture

A summary of the total information and knowledge of jihadi management are as follows:

1. Technical and skill information in the specialized field of leadership
2. Awareness of insights and values

Such knowledge is a part of a leader's training. Jihadi leadership requires the right context and necessary conditions for its work and initiative. Some techniques of training efficient leaders include delegating the decision of leadership style in an organization to the leader, encouraging them to use the initiatives, and not limiting them to a narrow framework of directives and imitating methods.

As a result, the basic requirements of training a jihadi leader are:

A : Cognitive and insightful reserves related to existence, including human beings and the value system of Islam

B : Job and technical knowledge in the field of leadership

A : Security in peace of mind

D : Lack of obstacles, problems and personal family crises

First article: Manifestation of divine insight in the field of jihadi leadership

Divine insight, including ontological and anthropological beliefs, as well as a value system; requires some features for leadership. These features are summarized as follows:

a. Spiritual contemplation and approach to God

Islam's value system teaches organizing voluntary behaviors to humans in such a way that as a result, a person approaches God Almighty and attains the spiritual perfection of the divine values. leadership performances will also be subject to the same rule. Therefore, divine humans consider people as "Ayal Allah" and serving them as "worship". Unlike non-divine human beings, deprived of spiritual perfections, who consider other human beings as annoying and rivalry creatures, feeling no love towards them in their hearts, and expressing intimacy and compassion are his only tools for materialistic goals, otherwise in the vision of materialistic human beings, intimacy and honesty have no deep meaning.

b. Efforts to establish a value system and religion

The Holy Qur'an mentions such feature in *Surah Al-Hajj*:

«الَّذِينَ أَنْ مَكَنَاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ»
(Surat al-Hajj, verse 40).

According to this verse, those who achieved victory with the help of God and enjoyed the facilities of the government, will not indulge in luxuries like dictators and tyrants, rather, they will use their victories and successes as a tool for building a society and improving themselves. Their relationship with God and God's creation is strong; because they perform prayer; a symbol of connection with the Creator, and pay zakat, which is the secret path to connect with God's creation, and enjoin the good and forbid the wrong, which is one of the foundations of building a healthy society. (Interpretation of verses 39 & 40 Surah Hajj).

In the light of these four characteristics for the establishment of a value system and religion, other acts of worship and righteous deeds and characteristics of a faithful and advanced society are also provided.

c. Leaders 'Unity with the patrons of religion

If we accept that religion is the best form and way of life (Al-Mizan, vol. 18, verse 13 Surah Shura), all aspects of human life, both individual and social, material and spiritual are its subpart. In this case, there will be no boundary between religion and politics, but the question is whether there is any evidence for the separation between the founders of religion and leaders.

The answer to this question is definitely no, because the existential philosophy behind forming a government is an establishment of a religion. Then how can those responsible for establishing a religion be different from those who are in charge of leadership? On the other hand, there is a belief of “secularism” in the field of leadership and politics, which is the segregation of religion from politics. Therefore, if the purpose of forming a government is to establish a religion, so, its founders should be more familiar and committed to its goals and laws compared to others.

d. Correct implementation of leadership

A manager with divine insights and motivations takes advantage of all his abilities to execute the subject of leadership correctly. These leaders know why he does what he does and has enough motivation to achieve their goals. To clarify, assume we compare a leader's work to an employer who hires workers and builds houses for himself. An employer who builds a house for himself will feel no tiresome because he knows his goal, and will use all of his potential and facilities to achieve in this way. But the hired worker does not see the construction of a building in line with his goals, nor does he have the motivation to do so, unless he has other spiritual motives. He will always avoid work because his only desire is the pay at the end of the working hours. “Management” or “leadership” along with a divine vision means that the leader is aware of the purpose of leadership performances as well as gaining the motivation for it. Therefore, he will not experience fatigue.

e. Benefiting from people on the path to an ideal goal, not just personal interests

A leader's goal with a divine vision is to benefit from a group of people in the path of his ideal goals. Although, they might gain personal interests

through proper implementations as well, but the ultimate goal is to meet the society's the material and spiritual needs.

f. Compassion and respect for people

One of the characteristics of such leadership is compassion and respect for other people. Leadership is applied in either two ways: honoring people and the subordinates, and disparaging and belittling people.

The Quran considers "disparagement" or "contempt" as a Pharaonic method and rejects it:

«فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ أَنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ»

(Surah Zokhrof verse 54)

Pharaohs belittled their people and yet people obeyed them. Therefore, a leader who is blessed with a divine vision cannot turn away from respect for other people and will definitely not turn to "contempt".

g. Denial of social dependence on others

The divine leadership approach is based on the negation of social dependence on other societies. In this regard, the Quran states,

«لَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا»

(Sural Al-Imran verse 141)

Therefore, considering factors which are in line with the interests of the people today, will lead to dependence on others in the long run. It is important to take consideration of next generation as part of leadership performances. A significant model is used to explain the characteristics of jihadi leadership. In this model, three well-known perceptual domains that affect each other in order of priority and ultimately shape the individual's behavior are introduced:

- a. The field of inclinations and tendencies: faith and belief in the Hereafter, piety, justice, altruism, futurism, evolutionism, desire for science and research, belief in participation, belief in *Velayat-e-Faqih*, tendency to order and law.
- b. The field of thoughts and mindsets: high intelligence, comprehensiveness and systemic attitude, intellectual system, deepening of affairs, presentation of thoughts, like-mindedness and consultation.

- c. The field of behavior and objectivity: balance in humility, self-confidence, speed of action, faultlessness, adherence to the rules instead of relationships, fulfilling one's promises, foresight, order in work, creativity and initiative, simple and explicit communication, kindness, dignity and sobriety, pioneer in self-knowledge, ability to manage organizational affairs.

Jihadi leadership includes characteristics and features that can play a key role in the success of all organizations. They are present in the heart of the instructions, recommendations, opinions and methods used by religious leaders. In order to use them at the organizational level, it requires pioneering work away from the fear and self-doubt of experts and leadership scholars, as well as continuous research.

For example, the broad organizational structure of jihad and its wide range of activities and programs have led to the creation of a special management style known as "jihadi leadership". This institution holds special capabilities in scientific criteria of management as well as religious characteristics and values:

1. Participatory decision making by people related to the subject of the decision.
2. Leadership is mainly guided and delegated, not grammatical and authoritative.
3. Appropriate organizational flexibility to constantly change the structure and workers in accordance with new tasks and missions.
4. Benefitting from committed, specialized and motivated human resources that are always in process of scientific and experimental growth and promotion.
5. Organizational open space for expressing opinions, views and votes has provided the ground for the emergence of creativity and initiatives in jihad. (Bidkhori, 2007 p. 78)

The culture and leadership of jihad is the culture, religion and school of Islam. It is the culture of theists and monotheists. It is the culture of *Vilayah* and *Imamat* and the culture of Muhammad, Ali and their generation. One should not separate the culture of Muhammad (PBUH) from jihadi culture in studies and analysis. According to all jihadists, the real secret to their

success in services and deprivation, as well as fighting the enemies and the presence of Islamic warriors, are only spiritual factors and dependence on inner beliefs. Humanity has never been safe from deviations and harms throughout history, and has always struggled and suffered greatly from their consequences, hence, they have always sought liberating causes and factors.

3. Analysis of jihadi culture in Quranic-Hadith documents

Jihadi culture is the actions and methods of performance, communication methods, type of leadership and mindsets that are different from other cultures more common to most people. Jihadi is considered a humanizing culture. Here we refer to 12 characteristics of jihadi culture:

3-1. Unity

The word “unity” in jihadi culture means that all people work hard to achieve common goals. It is also stated in the Holy Quran that:

«تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ»

And cooperate in righteousness and piety, but do not cooperate in sin and aggression.

(Maidah, verse 2)

The Prophet (PBUH) says:

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا أَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ»

(Thzib Al-Ahkam, vol 6, p. 181).

People will always be in good until they enjoin the good and forbid the evil and help each other in goodness and piety. Imam Ali (AS) says:

طَلَبُ النَّعَاوُنِ عَلَى إِقَامَةِ الْحَقِّ دِيَانَةٌ وَأَمَانَةٌ

(oyun Al-Hokm va Al-mavaiz, p. 5563)

He seeks the companions to follow on the position of truth, religion and trust. Imam Ali (AS) also says:

مِنْ وَاجِبِ حُقُوقِ اللَّهِ عَلَى الْعِبَادِ النَّصِيحَةُ بِمَبْلَغِ جُهِدِهِمْ وَالتَّعَاوُنُ عَلَى إِقَامَةِ الْحَقِّ بَيْنَهُمْ.

(Nahj al-Balagha, Sermon 216)

Among the obligatory duties upon servants, benevolence and helping each other to establish right among people. To emphasize the importance of this issue, he says:

أَلَا إِنَّ الدُّلَّ فِي طَعْنَةِ اللَّهِ تَقَرُّبُ إِلَى عِزِّ مَنْ النَّعَاوُنِ بِمَصِيبَةِ اللَّهِ.

(Tohf Al-ogul, p. 217)

“Be aware that contempt in God’s way is more like grace than accompanying one another against God”.

3-2. Faith and belief

A prominent aspect of jihadi culture is faith and adherence to religious values. Jihadi culture is not only about material efforts, but also the generalization and expansion of religious values, practical adherence to Islamic ethics and sharia standards as well as expansion of the Islamic Revolution’s achievements. One of the most important Islamic teachings is the interaction between human beliefs and behaviors. Consequently, if a person holds the right faith and beliefs, his actions and behavior will form in accordance, and reciprocally, every right and good behavior is effective in the growth and flourishing of correct beliefs and faith. On the other hand, weak faith or deviation results in inappropriate behaviors, and in return, inappropriate and sinful behaviors result in weak faith that can result in destructive behaviors. Each of the mentioned hypotheses is indicated by a group of verses from the Quran and hadiths. In addition, rational, spiritual, and psychological studies also emphasize on their validity.

The importance of this issue in relation to religiosity and faith and its effect on the human soul has been stated In Islamic hadiths. For example, in a hadith from Imam Jafar al-Sadiq (AS), he states:

«ما من عبدٍ إلَّا و في قلبه نكتة بيضاء فإذا أذنب خرج في النكتة نكتة سوداء فإذا تاب ذهب ذلك السواد و ان تمالى في الذنوب زاد ذلك السواد حتَّى يُغطى البياض، فإذا غُطى البياض لم يرجع صاحبه إلى خير أبداً»

God Almighty says:

«كلّا بل رانَ على قلوبهم ما كانوا يكسبون»

“One is not a servant of God unless there is a white spot in his heart, and when a sin befalls him, a black dot appears on the white spot. If he repents, that black dot will disappear, and if he insists on the sin, that black dot will expand and eventually cover the white spot, and when the black dot covers it all, his heart will never return to goodness. This is what God has mentioned in his book:

«بل رانَ على قلوبهم ما كانوا يكسبون»

(Al-Bahrani, Hashem, Al-Burhan in the interpretation of the Quran, vol. 5, p. 612, Qom, moasesa Al-besah, first edition, 1417 H).

3-3. Sincerity

Sincerity in performing duties is one of the most influential values in jihadi culture. Sincerity is a heartily action meaning purifying one's intentions from polytheism and presidency. An honest action is an action that is done only with the intention of approaching God. Any other intention is not considered pure and specific to God. In jihadi culture, all efforts must be intended to approach God. Imam Ali (AS) says:

«الإخلاصُ غايةُ الدِّينِ»

(Gharar al-Hakam, 1961).

He also says: “Sincerity is the end and goal of religion”:

«أصل الإخلاص أليأس مما في أيدي الناس»

(Gharar al-Hakam, AH 398)

3-4. Servitude

Serving deprived people is one of the important ideals of jihadi culture. This act is one of the great blessings of God and one will not only never get tired of it but also enjoy serving and realize its blessing. Imam al-Kadhim (AS) says:

«إِنَّ خَوَاتِيمَ أَعْمَالِكُمْ قَضَاءُ حَوَائِجِ إِخْوَانِكُمْ وَالْإِحْسَانِ إِلَيْهِمْ مَا قَدَرْتُمْ وَ الْآ لَمْ يُقْبَلْ مِنْكُمْ عَمَلٌ»

“Your deeds will be judged by serving your brothers needs and being good to them, otherwise, your other actions will not be accepted from you.

(Bihar Al-Anwar, vol. 75, p. 379).

Imam al-Sadiq (AS) says:

«الْخَلْقُ عِيَالِي فَأَحْبِبُّهُمْ إِلَى الطُّفْهِمْ بِهِمْ وَ أَشْعَاهُمْ فِي حَوَائِجِهِمْ»

(Al-Kafi, vol. 2, p. 199).

Imam Sadegh (AS) also mentions: “God Almighty says: People are my family, so the most beloved to me are those who are kinder to people and more diligent in meeting their needs”.

Imam Ali (AS) said (to Malik Ashtar): “One of your duties is to serve the needs of people when they reach out to you, services that your deputies are incapable of accomplishing (Nahj al-Balaghah, Hikmat 101).

3-5. Doubled work

One of the differences between jihadi culture and other organizational cultures is its level of effort and seriousness. Effort, seriousness and self-sacrifice is the center of jihadi culture. The term “jihad” is associated with effort and seriousness. If one works with seriousness and effort, it is considered a jihadist effort. A characteristic of jihadi action is tirelessness and seriousness in pursuing goals. The Holy Prophet (PBUH) says:

«طَلَبُ الْحَلَالِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ»

“Seeking *halal* business is obligatory upon all Muslims”

(Jame al-Akbar, p. 389, hadith 1079).

Imam Ali (AS) mentions:

«الْعَمَلُ الْعَمَلُ، ثُمَّ النَّهْيَةُ النَّهْيَةُ، وَالِاسْتِقَامَةُ الْإِسْتِقَامَةُ، ثُمَّ الصَّبْرُ الصَّبْرُ، وَالْوَرَعُ، إِنَّ لَكُمْ نَهْيَةً فَانْتَهُوا إِلَى نَهْيَاتِكُمْ»

“Work and work to its finish it and be consistent; Then be patient and pious. Indeed, it will come to an end; So, reach that end (Paradise).

3-6. Doubled effort

Double effort is the bedrock from which other successes are achieved. One of the effective factors in the success of jihadi organizations (presented as a model), is the great efforts of jihadists. Doubled effort leads to self-confidence. Organizations and individuals with no self-confidence will not be respected and believed by others. Self-confidence is nothing but reliance on great effort. Imam Ali (AS) says:

«الشَّرَفُ بِالْهَمِّ الْعَالِيهِ لَا بِالرَّمَمِ الْبَالِيهِ»

“Honor is for great ambitions, not for worn out bones. (Nahj al-Balaghah, Sermon 65).

3-7. Humility

Humility and modesty are without a doubt among the most important and superior traits and characteristics of jihadi culture. Humility is a well-respected value in jihad, which leads to intimacy and friendship in a community. There are many hadiths about humility in Shiite and Sunni sources, some of which include the importance of humility and some about the sign and effects of humility and its limits and customs. In a hadith from the Holy Prophet (PBUH) it is stated that:

«مَالِي لَا أَرَى عَلَيْكُمْ حُلَاوَةَ الْعِبَادَةِ! قَالُوا وَ مَا حُلَاوَةُ الْعِبَادَةِ؟ قَالَ التَّوَاضُّعُ!»

(Tanbih al-khavater (quoted from Mizan al-Hikma, vol. 4, hadith 21825); Mahja al-Beyza, vol. 6, p.222).

Pure worship is one with humility. He who finds the grace of humility and humility before God is also humble before God's creation. In another hadith by Amir al-Momenin it is stated that:

«عليك بالتواضع فإنه من أعظم العباداة»

“May humility be with you, the highest acts of worship.”

(Baharalanvar, Volume 72, Page 119, Hadith 5).

Clearly, order in society cannot be achieved except through cooperation and empathy, and that is possible if the leader does not have the will to impose himself or consider himself superior to others and be modest and loving at the same time.

3-8. Flexibility

One of the differences between jihadi and other organizations is flexibility. Jihadi organizations can adapt to the needs of society and structural changes. They do not have a fragile structure but are flexible and are capable of acting out different roles when required.

The value of goodness lies in the flexibility of following rules. God Almighty has asked His people to better themselves and to evolve; But this must be translated correctly and accurately in order not to repeat the devil's mistake. Part of the healing process involves the implementation of routine programs and written rules and regulations. Rules that lead us to a series of good and growing commands. But that is not all. This is not just the essence, rather the main premise that we must follow. The main point of perfection in the holy system of the Islamic Republic is flexibility towards the *Velayat*, not the literal sense of the word; and this, of course, distresses many people.

3-9. Working with love and passion

In jihadi culture, people volunteer to serve. One of the characteristics of voluntary activities is love and affection for work. To work with love means to work purely with the heart. Accomplishing work is the most important motivation for jihadists and feeling happy with the result. In addition to the responsibility of leadership and services that the Ahl al-Bayt (AS) conveyed to Islamic leaders, their true personality is also

imbued with kindness, compassion, benevolence and serving people in such a way that in no situation does he withhold any great or small service.

10. Responsibility

Responsibility is of high value in jihadi culture, because the philosophy of bringing valuable forces into jihadi organizations is due to a sense of responsibility. Defending the country and removing deprivation from villages and overworking all show the high value of responsibility in jihadists. Human beings are the noblest creatures in the universe and the representatives of God on earth, but achieving this principle is not easy, and requires a lot of effort and practice. Responsibility is so important that in many interpretations of divine verses, the same commitment of responsibility is mentioned. The reason that this great responsibility was entrusted to man was that he has the ability to accomplish the divine guardianship; That is, to walk towards the eternal God on the path of servitude and perfection (Nasser, Makarem Shirazi et al, *ibid.*, Vol. 17, p. 409). It was the sense of responsibility that led to the acceptance of caliphate. "If the completion of the argument were not for my sake because of the existence of a helper, and if it were not for the covenant that God made from the scholars that they would not remain silent in the face of hunger and of any oppressed, I would end the caliphate, then you will see that the value of your world to me is less than a goat's mucus (Sayyid Razi, *Nahj al-Balaghah*, translated by Hossein Ansarian, Tehran, Payam Azadi publications, seventh edition, 2000, 3, p. 61). Imam Ali says (AS): I have ordered followers to be pious for the responsibilities they have assumed and even considered them responsible for the land and animals:

«اتَّقُوا اللَّهَ فِي عِبَادِهِ وَ بِلَادِهِ فَإِنَّكُمْ مَسْئُولُونَ حَتَّى عَنِ الْبِقَاعِ وَ الْبَهَائِمِ وَ أَطِيعُوا اللَّهَ وَ لَا تَعْصُوهُ»
(Sayyid Razi, *Nahj al-Balaghah*, p. 166, p. 382).

"Fear God for His servants and cities because you are responsible even to the lands and animals and obey God and avoid disobedience". The greatest responsibility of man is towards the blessings of guidance and guardianship. Without the legislation of religion and the guidance of man, all paths to perfection and happiness would be shut. Imam Reza (AS) says:
«سَنَ أَوَّلَ مَا يُسْأَلُ عَنْهُ الْعَبْدُ يَوْمَ الْقِيَامَةِ الشَّهَادَةُ وَ النَّبُوَّةُ وَ مُوَالَاتِ عَلِيٍّ بْنِ أَبِيطَالِبٍ عَلَيْهِ السَّلَامُ»
(Sayyid Razi, *Nahj al-Balaghah*, p. 166, p. 382).

3-11. Courage

Courage is embodied in jihadi culture; perhaps because of the lack of conservatism in its leadership system. Courage was attributed by the Imam in his last message after ten years of jihad activity: "The courage of our brave jihadist men and women against blasphemy and tyranny is well-known". Courage is honor, and fear is humiliation (Gharar al-Hakam, vol. 1, p. 152, hadith 572).

3-12. Dynamicity and maturity

What distinguishes a jihadi culture from others is dynamism, improvement and maturity. Stagnation, adherence to and satisfaction with the status quo in jihadi culture is reprehensible. The process of change in jihadi culture always includes change, maturity and improvement. Innovation roots in perception, and is a result of perceiving objects and phenomena from new angles. Sometimes it is the product of creativity in human beings; therefore, it has a deep and close connection with creativity. Innovation is a description of an individual or a society that has new ideas. Blossoming is also about emerging, appearing and revealing. Prosperity is another form of creativity. Innovation is like "knowledge" and prosperity is like "technology"; That is, flourishing is the application of innovation and bringing to life. Irrespective of these definitions in various sciences, especially leadership and management, many verses of the Qur'an and the narrations of the Ahl al-Bayt (AS) have pointed to its characteristics and features, roots and factors, effects and results, necessities and requirements and examples.

Similar to the verses of the Quran, narrations provide detailed explanations about innovation, creativity and prosperity, affecting factors, its characteristics, requirements and do's and don'ts. Imam Ali (AS) states: "Intellect is an instinct that grows with knowledge and experience", and "Intellect is a mirror without rust. (Al-Hayat J / 48).

In recent centuries, in the fields of research and exploration, identifying weaknesses has been noticed by researchers and scholars, and educational and scientific centers and fields of pathology have become part of the basic teachings in universities and institutes. In this innovative field, many books, pamphlets and articles are published and scientific findings are now

available to researchers. Relative research has shown that jihadi culture and leadership have suffered, especially in recent years. Representing some of these struggles seems extremely important.

Conclusion

In order to achieve Islamic leadership, one must be aware of technical information and skills in the specialized field of management along with its insights and values. We found that the basic requirements in the process of disciplining a jihadi leader include: cognitive and insightful reserves related to existence, including man and the value system of Islam; jobs and technical knowledge in the field of leadership; security in peace of mind; and lack of obstacles, problems and personal family crises. In this study, the characteristics of a jihadi culture were investigated: unity, faith and belief, sincerity, service, doubled work, doubled effort, humility, flexibility, working with love and passion, responsibility, courage and boldness, dynamism and maturity, etc.

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