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وحدة الأئمة و فكرة ولاية الفقيه

د. خليل علي اوسط نوروزي^١؛ د. محمد احمد القياتي^٢

وحدة الأئمة، الولاية، الولاية الفقيه، الفقه السياسي

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مراجع: ٢٦

مراسلة: khnoruzi@ihu.ac.ir

الملخص

فإن وحدة الأمة الإسلامية من الأهمية بمكان؛ إذ عليها تتوقف بعد الله سبحانه وتعالى قوة المسلمين وعزيمتهم، ومن أجل ذلك جاءت الآيات القرآنية الكريمة والأحاديث النبوية الشريفة بالأمر بها، والحض عليها، فوحدة المسلمين مقصد شرعي حرصت عليه الشريعة الغراء حرصاً شديداً، وهذا البحث يحاول توضيح ذلك المقصد وتحليلته نظرياً وتطبيقياً. ولاية الفقيه مفهوم مشتق من منهج الإسلام السياسي، ولها مبدأ عقلائي. كما أن الأحاديث الأئمة الشيعية أمر بذلك. في هذا المقال، جرت محاولة لشرح موقف فكرة ولاية الفقيه كعنصر وحدة، في البلاد الإسلامية.

^١ - المؤلف المراسل: الأستاذ المساعد بجامعة الإمام الحسين عليه السلام ؛ khnoruzi@ihu.ac.ir

^٢ - الجامعة الأسمرية الإسلامية

١- مقدمة

لكى تزداد الصيغة المتقدمة وضوحاً نقدم فى البداية ايضاحاً حول مفردات «الاتحاد» و«الحكومة الفيدرالية». فمفردة «الفيدرالية» انما منشؤها كلمة Foedus التى تعنى «العقد» أو «المعاهدة». والاتحاد انما يتبلور حينما تتفق دولتان مستقلتان أو عدة دول مستقلة على تأسيس دولة جديدة واناطة الحكم بها، والحكومة الفيدرالية وليدة مثل هذا الاتحاد وهى تجمع نمطين من الحكومات هما: الحكومة المركزية والحكومات المحلية^١.

فان الاتحاد الاسلامى صيغة من الحكومة التى تتبلور من خلال مشاركة بلدان ذات حكومات شرعية وحقّة تتمخض عنها صيغة اتحادية ذات حكومة مركزية مقتدرة وحكومات محلية مستقلة؛ فتتولى الحكومة المركزية عملية اتخاذ القرار وتدير شؤون المسلمين وفقاً للقواعد الدينية فى اطار المجتمع الاسلامى ككل، وعبر تنظيمها للقوانين العامة تقوم بتوجيه الاتحاد باجمعه صوب التطلعات المادية والمعنوية.

ومن جانب آخر يقوم كلٌّ من البلدان المشتركة فى الاتحاد بسنّ القوانين الخاصة به وتدير شؤونه مراعيّاً بذلك مصالح شعبه مع أخذ الظروف الزمانية والمكانية بعين الاعتبار، بالاضافة الى مساهمته فى تطور المجتمع الاسلامى الاكبر وتحقيق اهدافه عبر التزامه بالقوانين العامة للاتحاد وتطبيقها.

وهكذا تتحقق حاكمية الاسلام سواء على المستوى الاشمل . أى المجتمع والاتحاد الاسلامى ككل . وعلى مستوى كلٍّ من البلدان المنضوية تحته، وتتحقق الاهداف الفردية منها والاجتماعية.

وربما يؤول استمرار هذا النهج . قيام حكومة فيدرالية . الى قيام حكومة عالمية موحدة على أساس النموذج الاسلامى الحقيقى التى من شأنها توفير المزيد من السعادة.

فى الحكومة الفيدرالية تتولى الحكومة المركزية اتخاذ القرار والمبادرة فيما يتعلق بالقضايا الرئيسة ذات الصلة بالمصالح العامة أو المشتركة من قبيل الامن، والاقتصاد، والسياسة الخارجية وسائر القضايا المهمة، فيما تتولى الدوائر المحلية أو التشكيلات الاتحادية القضايا ذات الاهمية على الصعيد المحلى .

وقد اخترت هذا الموضوع لأسباب ثلاثة:

الأول: الأهمية البالغة للوحدة فى حياة الأمة الإسلامية، فهى سبب القوة والعزة لها. والثاني: حثّ الأمة على ضرورة الأخذ بوسائل، وحثّها، تمهيداً لاستعادة مجدها. والثالث: حاجة الموضوع للبحث؛ إذ إنه لم يفرد فيما أعلم - يبحث يوضحه ويجليه من ناحيته النظرية والتطبيقية.

٢- المبحث الأول: وحدة الأمة مقصد شرعي

وفيه ثلاثة مطالب:

- الأول: وحدة الأمة فى القرآن الكريم.
- والثاني: وحدة الأمة فى السنة المطهرة.
- والثالث: وحدة الأمة مقصد شرعي.

١.٢. المطلب الأول: وحدة الأمة فى القرآن الكريم

وفيه فرعان: الأول آيات تأمر بالوحدة والثاني آيات تنهى عن الفرقة:

^١ راجع كتاب «قواعد علم السياسة»: ٣٤٢، ٣٣٨ لعبد الرحمن عالم.

١.١.٢. الفرع الأول: آيات تأمر بالوحدة

في هذا الفرع أعرض بعض الآيات القرآنية الكريمة التي تأمر بالوحدة وتحض عليها:

١. قال الله تعالى: «إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ» [الأنبياء: ٩٢]. وجاء في تفسيره: أمة واحدة أي دين واحد وهو الإسلام غير مختلف فيه فأبطل ما سوى الإسلام من الأديان، وأصل الأمة الجماعة التي هي على مقصد واحد، فجعلت الشريعة أمة لاجتماع أهلها على مقصد واحد^١. وقال في (أضواء البيان): قوله تعالى: «وَأَنَا رَبُّكُمْ فَاعْبُدُونِ» أي وحدي، والمعنى دينكم واحد وربكم واحد فلم تختلفون^٢!

٢. قال تعالى: «وَأَنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ» [المؤمنون: ٥٢]. جاء في تفسيره ثلاثة أوجه: أحدها: دينكم دين واحد؛ الثاني: جماعتكم جماعة واحدة و الثالث: خلقكم خلق واحد^٣.

٣. قوله تعالى: «وَأَعِصُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ» [آل عمران: ١٠٣]. وتعلقوا

بأسباب الله جميعاً، يريد بذلك تعالى ذكره: وتمسكوا بدين الله الذي أمركم به وعهده الذي عهد إليكم في كتابه إليكم من الألفة والاجتماع على كلمة الحق والتسليم لأمر الله^٤.

٢.١.٢. الفرع الثاني: آيات تنهى عن الفرقة

في هذا الفرع أذكر الآيات التي تنهى عن الفرقة وتدمها وتنفر منها، ولا يخفى أن النهي عن الفرقة أمر بضدها (الوحدة):

١. قوله تعالى: «وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَتَافَكُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ» [الأنفال: ٤٦]. جاء في تفسير الطبري لهذه الآية: يقول تعالى ذكره للمؤمنين به أطيعوا أيها المؤمنون ربكم ورسوله فيما أمركم به ونهاكم عنه، ولا تخالفوها في شيء. «وَلَا تَتَزَعُّوا فَتَفْشَلُوا» يقول: ولا تختلفوا فتفرقوا وتختلف قلوبكم فتفشلوا فتضعفوا وتجنوا، «وَتَذْهَبَ رِيحُكُمْ» وتذهب قوتكم وبأسكم فتضعفوا أو يدخلكم الوهن والخلل. وَاَصْبِرُوا يقول: اصبروا مع نبي الله صلى الله عليه وسلم عند لقاء عدوكم ولا تنهزموا عنه كوتركوه، إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (يقول : اصبروا فياني معكم^٥.

٢. قوله تعالى: «وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّ مَا تَوَلَّى وَنُصْلِهِ

١ اللباب في علوم الكتاب ١٣/٥٩٠، وانظر معالم التنزيل، للبخاري ٥/٣٥٣.

٢ أضواء البيان للشنقيطي، ١٤/٢٤٦.

٤ تفسير الطبري ٧/٧٠.

٥ تفسير الطبري ١٣/٥٧٦-٥٧٥.

جَهَنَّمَ وَسَاءَتْ مَصِيرًا» [النساء: ١١٥]. قيل في تفسيره: «وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى» أي ومن سلك غير طريق الشريعة التي جاء بها الرسول فصار في شق والشرع في شق، وذلك عن عمد، من بعد ما ظهر له الحق وتبين له واتضح له. وقوله: «وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ» هذا ملازم للصفة الأولى، ولكن قد تكون المخالفة لنص الشارع، وقد تكون لما أجمعت عليه الأمة المحمدية، فيما علم اتفاقهم عليه تحقيقاً، فإنه قد ضمنت لهم العصمة في اجتماعهم من الخطأ؛ تشريفاً لهم وتعظيماً لنبيهم^١.

٣. قوله تعالى: «وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ هُمْ عَذَابٌ عَظِيمٌ» [آل عمران: ١٠٥]. قيل في تفسيره: ينهى الله هذه الأمة أن تكون كالأمة الماضية في تفرقهم واختلافهم، وتركهم الأمر بالمعروف والنهي عن المنكر مع قيام الحجة عليهم^٢.

٤. قوله تعالى: «وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ، ذَلِكَمِ وَضْعَكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ» [الأنعام: ١٥٣]. قال ابن عباس: أمر الله المؤمنين بالجماعة ونهاهم عن الاختلاف والفرقة، وأخبرهم أنه إنما هلك من كان قبلهم بالمرء والخصومات في دين الله تعالى^٣.

٥. قوله تعالى: «إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يَنْتَهُمُ بِمَا كَانُوا يَفْعَلُونَ» [الأنعام: ١٥٩]. قيل في تفسيره: الآية عامة في كل من فارق دين الله، وكان مخالفاً له، فإن الله بعث رسوله بالهدى ودين الحق ليظهره على الدين كله وشرعه واحد لا اختلاف فيه ولا افتراق فمن اختلف فيه وَكَانُوا شِيَعًا أي فرقا كأهل الملل والنحل -وهي الأهواء والضلالات فالله قد برأ رسوله مما هم فيه^٤.

٦. قال تعالى على لسان هارون «قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحَيَّتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي» [طه: ٩٤]. وجاء في تفسيره: إني خشيت أن أتبعك فأخبرك بهذا فتقول لي: لم تركتهم وحدهم وفرقت بينهم ولم تراع ما أمرتك به حيث استخلفتك فيهم^٥. وهذه الآية وإن كانت في بني إسرائيل إلا أنها تدل على قبح الفرقة ودمها.

٧. قال تعالى: «وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ (٢) مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ» [الروم: ٣١-٣٢] فالله تعالى يأمرنا أن لا نكون من المشركين الذين بدلوا دينهم وخالفوه ففارقوه، وكانوا شيعاً أي أحزاباً وفرقاً كاليهود والنصارى^٦.

^١ تفسير ابن كثير ١٢/٤٢.

^٢ تفسير ابن كثير ٩١/٢.

^٣ المصدر نفسه ٣/٣٦٥.

^٤ المصدر نفسه ٣/٣٧٧.

^٥ المصدر نفسه ٥/٣١٢.

^٦ جامع البيان ٢٠/١٠٠.

١.٢.٢. الفرع الأول: الأمة كرجل واحد

في هذا الفرع أذكر بعض الأحاديث الشريفة التي توضح أن الأمة الإسلامية كجسد واحد أو كرجل واحد في تعاضدها واتحادها وترابطها:

عن النعمان بن بشير له قال: قال رسول الله ص: «مثل المؤمنين في توادهم وتراحمهم وتعاطفهم مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى»^٣.

عن أبي موسى الأشعري له قال: قال رسول الله صلى الله عليه وسلم: «المؤمن للمؤمن كالبنیان يشد بعضه بعضاً»^٤.

عن النعمان بن بشير قال: قال رسول الله ص: «المؤمنون كرجل واحد إن اشتكى رأسه تداعى له سائر الجسد بالحمى والسهر»^٥.

عن النعمان بن بشير قال: قال رسول الله ص: «المسلمون كرجل واحد إن اشتكى عينه اشتكى كله وإن اشتكى رأسه اشتكى كله»^٦.

قال النووي في شرحه على صحيح مسلم: قوله: «المؤمن للمؤمن كالبنیان يشد بعضه بعضاً»، وفي الحديث الآخر: «مثل المؤمنين في توادهم وتراحمهم... إلخ» هذه الأحاديث صريحة في تعظيم حقوق المسلمين بعضهم على بعض، وحثهم على التراحم والملاطفة والتعاقد في غير إثم ولا مكروه»^٧.

٨. قال تعالى: شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَضَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا نَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ (الشورى: ١٣). قال ابن عباس في هذه الآية ونحوها من القرآن-: أمر الله المؤمنين بالجماعة ونهاهم عن الاختلاف والفرقة، وأخبرهم أنه إنما هلك من كان قبلهم بالمرء والخصومات في دين الله تعالى^١.

٩. قوله تعالى: «وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعَثًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِّي بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكُتُبَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ» [الشورى: ١٤]. يقول تعالى ذكره: وما تفرق المشركون بالله في أديانهم فصاروا أحزاباً إلا من بعد ما جاءهم العلم بأن الذي أمرهم الله به، وبعث به نوحاً، هو إقامة الدين الحق، وأن لا تتفرقوا فيه^٢.

٢.٢. المطلب الثاني: وحدة الأمة في السنة المطهرة

وفيه فرعان: الفرع الأول: الأمة كرجل واحد. والفرع الثاني: وجوب لزوم الجماعة.

^٤ أخرجه مسلم في صحيحه في الموضوع السابق.

^١ المصدر نفسه ٤٣٨/١١.

^٥ أخرجه مسلم في صحيحه في الموضوع السابق.

^٢ المصدر نفسه ٥١٤/٢١.

^٦ أخرجه مسلم في صحيحه في الموضوع السابق.

^٣ أخرجه مسلم في صحيحه: كتاب البر والصلة والآداب، باب تراحم المؤمنين وتعاطفهم وتعاضدهم.

^٧ شرح النووي على مسلم ١٣٩/١٦.

٢.٢.٢. الفرع الثاني: وجوب لزوم الجماعة

في هذا الفرع أعرض الأحاديث التي توجب لزوم الجماعة، وتبين إثم من يفارقها وعقوبته:

١.٢.٢.٢. وجوب لزوم الجماعة

١. عن أبي الدرداء ه قال: سمعت رسول الله صلى الله عليه وسلم يقول: «ما من ثلاثة في قرية ولا بدو لا تقام فيهم الصلاة إلا استحوذ عليهم الشيطان فعليك بالجماعة فإنما يأكل الذئب القاصية»^١. نقول: فسرت الجماعة هنا بصلاة الجماعة^٢، واللفظ أعم وأشمل من ذلك، والحديث يدل على وجوب لزوم الجماعة وفوائده، وينفر من البعد عنها، ومن الوقوع في الفرقة.
٢. عن عبد الله بن مسعود قال: قال رسول الله صلى الله عليه وسلم: « لا يحل دم امرئ مسلم يشهد أن لا إله إلا الله وأني رسول الله إلا بإحدى ثلاث: الثيب الزاني والنفس بالنفس، والتارك لدينه المفارق للجماعة»^٣. والحديث وإن كان يتناول المرتد إلا أن فيه دليلاً على ضرورة ملازمة الجماعة المسلمة.

٢.٢.٢.٢. عقوبة من فارق الجماعة

١. قال رسول الله صلى الله عليه وسلم: «من خرج من الطاعة وفارق الجماعة فمات مات ميتة جاهلية،

ومن قاتل تحت راية عمية يغضب لعصبة أو يدعو إلى عصبة أو ينصر عصبة فقتل فقتله جاهلية، ومن خرج على أمي يضرب برها وفاجرها ولا يتحاشى من مؤمنها ولا يفي لذي عهد عهده فليس مني ولست منه»^٤. لا يتحاشى لا يفزع ولا يكثرث ولا ينفر منه.

٢. قال رسول الله ص: «من خلع بدأ من طاعة لقي الله يوم القيامة لا حجة له ومن مات وليس في عنقه بيعة مات ميتة جاهلية»^٥.

٣. قال رسول الله ص: «إنه ستكون هنأت وهنأت فمن أراد أن يفرق أمر هذه الأمة وهي جميع فاضربوه بالسيف كائناً من كان»^٦. تأمل هذا حكم شديد حازم! وقد جاء كذلك حسماً للفرقة وحرصاً على الوحدة.

^١ أخرجه ابن حبان في صحيحه: كتاب الصلاة، باب فرض الجماعة والأعذار التي تبيح تركها، قال شعيب الأرنؤوط: إسناده حسن.

^٢ صحيح ابن حبان ٤٥٧/٥.

^٣ أخرجه البخاري في صحيحه: كتاب الديات، باب قول الله تعالى: أَلَّا تَتَّقُوا النَّفْسَ الَّتِي نَفَسَ بِالنَّفْسِ [المائدة: ٤٥]، ورواه مسلم في

صحيحه كتاب القسامة، باب ما يباح به دم المسلم، واللفظ له.

^٤ أخرجه مسلم في صحيحه كتاب الإمامة، باب وجوب ملازمة جماعة المسلمين عند ظهور الفتن وفي كل حال.

^٥ أخرجه مسلم في الموضع السابق.

^٦ أخرجه مسلم في كتاب الإمامة، باب حكم من فرق أمر المسلمين وهو مجتمع.

٤. قال رسول الله صلى الله عليه وسلم: «من أتاكم وأمركم جميع على رجل واحد، يريد أن يشق عصاكم أو يفرق جماعتكم فاقتلوه»^١.

وقد حكم النبي صلى الله عليه وآله وسلم بقتل الأخير منهما لكي تجتمع الأمة على رجل واحد، ولا تتفرق إلى فرقتين!!

٣.٢.٢.٢ التحذير من أسباب الفرقة

لم يكتف سيدنا رسول الله صلى الله عليه وآله وسلم بالأمر بالجماعة والحض عليها، وبيان ما يؤدي إليها وإثم من يفارقها، بل حذرنا تحذيراً شديداً من أسباب الفرقة، وإليك حديثين من هذا التحذير:

١. عن جابر بن عبد الله قال: كنا مع رسول الله صلى الله عليه وآله وسلم في غزاة فكسع^٢ رجل من المهاجرين رجلاً من الأنصار فقال الأنصاري: يا للأنصار، وقال المهاجري: يا للمهاجرين، فقال رسول الله ص: «ما بال دعوى الجاهلية» قالوا: يا رسول الله كسع رجل من المهاجرين رجلاً من الأنصار، فقال: «دعوها فإنها منتنة»^٣

فالدعوى للعصبية القومية وغيرها من العصبيات حرام في الإسلام؛ لأنها تؤدي إلى شرذمة الأمة وضياع وحدتها وتآلف قلوبها على كلمة لا إله إلا الله محمد رسول الله ص، وانظر كيف

نفر رسول الله ص من العصبية فقد صورها بأنها ذات رائحة كريهة مؤذية؛ حتى لا يقترب منها؛ لأن الرائحة الكريهة تؤدي بالقرب منها، فالواجب هو البعد التام عنها.

٢. عن النبي ص: «لينتهين أقوام يفتخرون بأبائهم الذين ماتوا إنما هم فحم جهنم أو ليكونن أهون على الله من الجعل يدهده^٤ الخراء بأنفه إن الله قد أذهب عنكم عبية^٥ الجاهلية إنما هو مؤمن تقي وفاجر شقي الناس كلهم بنو آدم وآدم خلق من تراب»^٦

وكما حذر النبي صلى الله عليه وآله وسلم من العصبية القومية يحذر أيضاً من الفخر بالآباء والكبر للذين يؤديان إلى الخلاف والفرقة.

٣.٢ المطلب الثالث: وحدة الأمة مقصد شرعي

لعله قد تبين مما سبق من آيات وأحاديث أن وحدة الأمة مقصد من أهم مقاصد الشريعة الإسلامية الغراء. يقول العلامة ابن عاشور: «مقصد الشريعة من نظام الأمة أن تكون قوية مرهوبة الجانب مطمئنة البال».

لم يبق للشك مجال يخالج به نفس الناظر في أن أهم مقصد للشريعة من التشريع انتظام أمر الأمة وجلب الصالح إليها ودفع الضرر والفساد عنها.

^٤ يدهد يدحرج لسان العرب مادة (دهده).

^٥ العيبة الكبر والفخر لسان العرب (عب).

^٦ أخرجه الترمذى في سننه: كتاب المناقب، باب فضل الشام واليمن. وقال: هذا حديث حسن غريب.

^١ أخرجه مسلم في الموضع السابق.

^٢ كسع: أي ضرب بيده أو برجله دبر إنسان أو شيء. لسان العرب (كسع).

^٣ أخرجه مسلم في صحيحه كتاب البر والصلة والآداب، باب نصر الأخ ظالماً أو مظلوماً.

تسد! ولم يهدأ لهم بال إلا بعد أن أسقطوا الخلافة الإسلامية (الولاية للفقهاء) وانفكت عرى الرابطة الإسلامية، وأصبحت كل دولة من دول الإسلام تعيش بعيدة عن الدولة الأخرى، بعد أن كانت كل هذه الدول ترتبط معاً برباط قوي تحت ظل ولاية الفقيه! وفي حين يفرقنا أعداؤنا نجدهم يؤمنون بضرورة الوحدة فيما بينهم فيتحدون سياسياً واقتصادياً وعسكرياً، وهامهم ينشئون كياناً سياسياً واحداً، وسوفاً مشتركة، وتحالفاً عسكرياً قوياً!

ورغم هذه الفرقة التي وقعت بين المسلمين إلا أن الأمل قائم - بلا ريب- في عودتهم إلى وحدتهم كي تتحقق قوتهم وعزتهم، وأملنا قوي في تحقق ذلك؛ لأن الذي بشر به هو النبي حيث قال: «ثم تكون خلافة على منهاج النبوة»^٢ فالوحدة آتية لا محالة، لكن لا بد من الأخذ بأسبابها والعمل من أجل تحقيقها، فإذا صدقت النوايا وأخذنا بما نستطيع من أسبابها حقق الله تعالى لنا بفضل ما نريد فهو سبحانه يعطي من التوفيق والسداد على قدر المهمة والمراد.

٣- وحدة الأمة في الفكر السياسي الإسلامي

في ضوء النظام العقائدى فى الاسلام تكون الحاكمية لله. وهو تعالى لا يتدخل بشكل مباشر فى ادارة الشؤون الاجتماعية للبشر وانما خول أمر الحكم للانباء والائمة المعصومين، فما العمل يا ترى فى حالة عدم حاكمية المعصوم المنصوب من قبل الله على شؤون المجتمع؟ أيمكن القول بان نتخلى عن الحكومة

وقد استشعر الفقهاء في الدين كلهم هذا المعنى في خصوص صلاح الأفراد ولم يتطرقوا إلى بيانه وإثباته في صلاح المجموع العام، ولكنهم لا ينكر أحد منهم أنه إذا كان صلاح حال الأفراد وانتظام أمورهم مقصد الشريعة، فإن صلاح أحوال المجموع وانتظام أمر الجماعة أسمى وأعظم، وهل يقصد إصلاح البعض إلا لأجل إصلاح الكل؟ بل وهل يتركب من الأجزاء الصالحة إلا مركب صالح؟ وهل ينبت الخطي إلا وشيجة^١؟ وبذلك فلو فرض أن الصلاح الفردي قد يحصل منه عند الاجتماع فساد، فإن ذلك الصلاح يذهب أدراجاً، ويكون كما لو هبت الريح فأطفأت سراجاً^٢.

قلنا: إذا كان مقصد الشريعة من نظام الأمة هو أن تكون قوية مرهوبة الجانب مطمئنة البال، وأن يجلب الصالح إليها ويدفع الضرر والفساد عنها، إذا كان هذا مقصود الشرع في الأمة فإنه لا يتحقق إلا بوحدة الأمة وترابطها كالرجل الواحد أو كالجسد الواحد الذي إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى.

هذا، وإلى جانب النصوص الشرعية التي سبق ذكرها في المطلبين السابقين - نجد من بديهيات العقل أن الاتحاد قوة والتفرق ضعف، فإذا كان صحيح الشرع قد أوجب الوحدة وحث عليها، فإن صريح العقل يتفق معه في ذلك.

وقد أدرك أعداؤنا -وما زالوا يدركون- خطر وحدة المسلمين فأخذوا يفرقونها ويشردموها، وبالتالي يسودونها، من باب: فرق

^٢ رواه الإمام أحمد في المسند، ٣٥٥/٣٠. قال الحافظ العراقي: هذا حديث صحيح. محجة القرب إلى محبة العرب ١٧/٢، نقلاً عن الصحيحة للألباني ٨/١.

^١ الحَطَّي: الرُّمَح، وهو نسبة جرت مجرى العلم، ونسبته إلى الخط خط البحرين، وهو مرفأ السفن بها. والوشيج، شجر الرماح. لسان العرب (خطط) و(وشج).

^٢ مقاصد الشريعة الإسلامية ص ٤٠٥.

فى مثل هذه الحالة؟! مثل هذا الكلام ليس مقبولا فلقد ثبت فى محلّه ضرورة اصل الحكومة فى كل مجتمع، ومن هنا نرى ضرورة ولاية الفقيه استناداً لاصل «التنزل التدريجى» لان الفقيه الحائز على الشروط هو الذى يحل محل الامام المعصوم (عليه السلام) ويليه فى المرتبة، وبطبيعة الحال شتان ما بين المعصوم والفقيه العادل لكنه اقرب الناس وأشبههم به على صعيد الحكومة الظاهرية على الناس.

والنتيجة هى ان الله تعالى هو الحاكم بالدرجة الاولى ويليه رسول الله (صلى الله عليه وآله) ومن ثم الائمة المعصومون (عليهم السلام) حكاماً شرعيين، فهل هنالك مرتبة رابعة فى الحكم؟

ينبغى القول: فى ضوء ما يؤمن به الشيعة، يكون الولي الفقيه هو الذى يتبوء المرتبة الرابعة من الحكم فى زمان غيبة الامام المعصوم وذلك لأن الفقيه الجامع للشروط هو الاقرب للامام المعصوم. ذلك لان الحاكم الاسلامى يتعين عليه احراز مواصفات من قبيل الاحاطة بالقوانين والاحكام الاسلامية، والامام بالمصالح الاجتماعية، والمؤهلات الاخلاقية التى تكفل الامانة ومراعاة المصلحة العامة، وهذه الشروط باكملها متوفرة لدى المعصوم، لانه لا يرتكب أى مخالفة للقانون وذلك لعصمته، وهو العارف تماماً بالقوانين الشرعية ومصالح المجتمع لما يتمتع به من علم غيبى، وعلى الفقيه الجامع للشرائط التوفر على هذه المواصفات بدرجة أدنى كى تكتسب حكومته الشرعية، أى يجب ان يتمتع بملكة الفقاها والاجتهاد ليميز على الآخرين بمعرفة احكام الاسلام لاسيما فى مجال القضايا السياسية والاجتماعية، ويجب ان يتحلى كذلك بملكة التقوى والعدالة لئلا يضحى بمصالح المجتمع من اجل المصلحة الشخصية والفئوية، وكذلك يجب ان يكون محيطاً بالاوزاع السياسية والاجتماعية والدولية لئلا يُفلح الشياطين فى خداعه وحرفه عن جادة العدل والقسط.

لقد اقتبس من الماوردي عن واجبات السلطة السياسية (الخلافة) فحصرها فى عشر مسائل، ولكنه لم يفرق بين الواجبات ذات الطبيعة الدينية، عن الواجبات غير الدينية .. وذلك تبعاً للمفهوم الإسلامى فى عدم التمييز بين الأمور الدينية والدينية .. فى الرعاية والتدبير .. وسنحاول هنا تلخيص هذه الواجبات مميزين بين الواجبات الدينية وغير الدينية بقصد التوضيح فقط.

أ - الواجبات الدينية لولى الفقيه باعتباره صاحب السلطة السياسية.

١ - حفظ الدين بنشر العلم، ومحاربة البدع.

٢ - الجهاد فى سبيل الله.

٣ - جباية الفىء والصدقات.

٤ - القيام على شعائر الدين كالصلاة والصيام والحج.

ب - الواجبات السياسية لولى الفقيه باعتباره صاحب السلطة السياسية.

١ - الإشراف على إقامة العدل بين الناس، وذلك بتنفيذ

الأحكام بين المتنازعين، وإقامة الحدود.

٢ - المحافظة على الأمن والنظام العام فى الدولة.

٣ - الدفاع عن الدولة فى مواجهة الأعداء الخارجيين.

٤ - الإدارة المالية للدولة.

٥ - تعيين الموظفين من ذوي القوة والكفاية والأمانة.

٦ - إشراف الخليفة بنفسه على الأمور العامة، ولا يعول

على التفويض (تشاغلاً بلذة أو عبادة، فقد يخون

الأمين، ويغش الناصح)

٤- النسبة بين فكرة ولاية الفقيه و الوحدة الاسلامى

وأما ثورة إيران المعاصرة، فهي إحياء لفكرة ولاية الفقيه التي يقول بها بعض علماء الشيعة وتعني هذه الفكرة أنه في زمن غيبة الإمام المنتظر (ع) فإن الذي يلي شئون الناس هو أعلمهم، وقد جاء في وصفه «أنه فاضل، عالم بالأحكام والقوانين، وعادل في إنفاذها، لا تأخذه في الله لومة لائم، ويجب على الناس أن يسمعوا له، ويطيعوا، والولاية تعني: حكومة الناس وإدارة الدولة، وتنفيذ أحكام الشرع...»

إن من أعظم الحجج البالغة على المجتمعات العربية والإسلامية ما نشهده هذه الأيام، ذكرى انتصار الثورة الإسلامية بقيادة سماحة الإمام الخميني الذي قوض أعمدة بنیان طواغيت الأرض، وأسقط الخيلاء العالمي وما يحمله من استكبار واستئثار ونشر الدمار والخراب بلا حدود ولا رقيب ولا رادع.

لقد أعاد الإمام الخميني الاعتبار لنظرية الإسلام الروحية والسياسية في قيادة الدولة والمجتمع بعد أن كان قد أعلن الفكر العالمي الأرضي نهاية التاريخ وعقم كافة الأيديولوجيات غير الديمقراطية الصرفة بمبانيها وأرضياتها الخاصة وخلفياتها الثقافية ومبادئها المقررة بعيداً عن الدين ومبادئه وقيمه الإلهية وقواعده وقوانينه وأخلاقه، إعلان كان بمثابة الشطب والإلغاء لكل ما عداها من مرجعيات ونصوص وهويات. لقد قال الإمام الخميني كلمة أخرى، وأعاد الاعتبار للإسلام واستراتيجياته وخطابه العالمي ومن موقع الدولة النموذج، دولة معاصرة يقودها الدين وتخرسها العقيدة.

إن الجمهورية الإسلامية اليوم بقيادة سماحة الإمام الخميني أهم شخصية معاصرة، وبما حققته من إنجازات كبرى على صعيد تجديد الفكر الإسلامي والفقه الإسلامي على قاعدتي الأصالة والمعاصرة، وعلى صعيد العلم والمعرفة والتكنولوجيا والإدارة

والاقتصاد والسيادة والاقتدار ورفع الشأن واحترام موقع الجمهورية وحضورها وهبتها في العالم- بالرغم من مرارات الحصار الدولي وظلمه وازدواجية معايير وفصامه وانشطاره بين مبادئه المعلنة عالمياً في موثيق حقوق الإنسان والمجتمعات والدول وبين قراراته وسلوكه الاستبدادي التوحشي- تمثل الجمهورية الإسلامية نموذجاً حياً للمجتمعات والدول العربية والإسلامية لقيادة نفسها وسيادتها على أرضها وإنسانها ومقدراتها بعيداً عن الانزياحات ومنظومات التبعية.

لقد خاطب الإمام الخميني الأمة كلها منذ انتصار ثورته الى لحظة رحيله مراعيّاً خصوصياتها المذهبية والعرقية والطائفية والثقافية وعمل جاهداً ومجاهداً على إيقاظها من سباتها وإعادتها الى ذاتها وسبق الجميع الى حمل قضايا المسلمين المركزية، وكذلك الإمام الخميني خاطبها وما زال يخاطبها ويمد يده لإخراجها من أسر التبعية والضياع والتشرذم والموات ويذكرها بتاريخها وهويتها ومبادئها.

٥- خاتمة البحث والاستنتاج

من أهم المفردات التي تميز بها الإمام الخميني وأخذت حيزاً مهماً من تفكيره وأسلوب عمله هي مسألة "وحدة الأمة الإسلامية" التي كان طرحها من جانبه كجزء لا يتجزأ من "شمولية الطرح الإسلامي" الذي يتنافى مع التمزق والتفتيت الذي تعيشه الأمة في واقعها.

ولا شك أن وحدة الأمة هي الأصل الثابت الذي لا محيص عنه. وقد قال تعالى في كتابه: ﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾ (الأنبياء: ٩٢). وقال تعالى: ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ (آل عمران: ١٠٣).

وفي هذا المجال يقول الإمام الخميني "بحكم الإسلام يجب أن يكون المسلمون يداً واحدة" وكذلك "التكليف الآن هو أن

يكون لجميع المسلمين وحدة كلمة". ومن الواضح أنَّ هذا الطرح الواحدوي للأمة كان شعاراً كما كان هدفاً مباشراً لجهاد الإمام وكفاحه الطويل ويقول في هذا المجال: "إنَّ هدفنا هو الإسلام ووحدة كلمة المسلمين في كل أرجاء العالم، والاتحاد مع الدول الإسلامية كلها".

ومن هنا، لم يكن الاختلاف المتحقق بين المسلمين سبباً لتشتيت عزيمة الإمام {بل عمل على تجاوز واقع التجزئة الذي تعيشه الأمة وحاربه بكل ما أوتي من قوة من أجل تصحيح مسيرة هذه الأمة العظيمة وإعادة الوحدة الكلمة إليها تحت راية التوحيد لله التي تقتضي وحدة المسلمين جميعاً}.

ولهذا نجد أنَّ الإمام الخميني عليه يعلن عن الاستعداد التام للعمل مع جميع المخلصين على قاعدة "وحدة الأمة" ويقول: "إنَّني أمدُّ يد الأخوة إلى جميع المسلمين الملتزمين في العالم، وأطلب منهم أن ينظروا إلى الشيعة باعتبارهم أخوة أعزَّاء لهم، وبذلك نشترك جميعاً في إحباط هذه المخططات المشؤومة".

كما يعتبر الإمام الخميني أنَّ قيام الدولة الإسلامية في إيران هو وسيلة من وسائل توحيد الأمة نظراً للإمكانات التي تتوفر لها ويقول: "نحن لا نملك الوسيلة إلى توحيد الأمة الإسلامية وتحرير أراضيها من يد المستعمرين، وإسقاط الحكومات العميلة لهم، إلا أن نسعى إلى إقامة حكومتنا الإسلامية، وهذه بدورها سوف تتكامل أعمالها بالنجاح".

ويرى الإمام الخميني أنَّ وحدة الأمة هي الطريق لتحرير وإعادة العزة والكرامة والحرية والاستقلال وقطع أيدي المستعمرين والأعداء، ويقول في هذا المجال: "إذا كان المليار مسلم منسجمين مع بعضهم البعض فمن يستطيع أن يكسرهم؟"

ويقول: "إنَّكم المسلمين، وما تملكون من الثروات المادية التي لا تُقدَّر، وأهم منها الثروة الإلهية والمعنوية التي هي الإسلام تستطيعون أن تكونوا قوة لا تستطيع القوى الكبرى معها أن تتسلط عليكم، ولن تكونوا معرَّضين من اليمين واليسار لهجومهم وسرقة كل ما تملكون"، ويقول أيضاً: "إذا تعامل المسلمون وفق الأوامر الإسلامية وحافظوا على وحدة الكلمة، وتركوا الاختلاف والتنازع الذي هو أساس هزيمتهم، فإنَّهم تحت راية لا إله إلا الله سوف يصانون من اعتداءات أعداء الإسلام وناهبي العالم، وسوف يقطعون أيدي الشرق والغرب عن بلاد المسلمين"^١.

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فهم جوهر مدرسة الشهيد سليمان

محسن محمد مفتاح^١؛ هادي شكراله رنجبار^٢

قائد الثورة الاسلاميه ، قادة المقاومة ، جبهة المقاومة ، مدرسة الشهيد سليمان ، فيلق القدس ، الاستشهاد ، محور المقاومة

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مراجع: ٤١

مراسلة: khnoruzi@ihu.ac.ir

الملخص

الغرض الاساسي: من أكثر المدارس تأثيراً في العصر الحالي مدرسة الإمام الخميني (رضوان الله تعالى عليه). كثير من الناس جعلوا تحركاتهم تحت تأثير هذه المدرسة، وبعضهم بسبب اتساع وتأثير حركتهم، لديهم مدرسة تابعة لمدرسة الإمام الخميني، بما في ذلك الشهيد الحاج قاسم سليمان الذي أكدّه قائد الثورة الإسلامية؛ علينا ان لا نراه كفرد بل كمدرسة. فإن اكتشاف عناصر المدرسة المذكورة للانتقال إليها له الأولوية. يبدو أن مدرسة الشهيد سليمان ومدرسة العالم الإسلامي و جبهة المقاومة في الخطوة الثانية من الثورة الإسلامية. لذلك فإن التعرف على عناصر المدرسة يتوقف عند الاستخراج من أقوال وأفكار قادة المقاومة الذين رافقوا الشهيد سليمان في تحقيق أهداف الثورة الإسلامية بالمنطقة و العالم الإسلامي. فكرة استخدام قائد الثورة الإسلامية لمصطلح المدرسة في علاقته به و بالقائد العام ، في فحص تصريحات قادة حزب الله وحماة وفلسطين والحوثيين اليمنيين وقادة العراق وسوريا ودول إسلامية أخرى تربطهم علاقات وثيقة باللواء سليمان، سوف يمهّد الطريق لهذا البحث. منهج البحث: استخدمت الدراسة الحالية أسلوب تحليل المضمون لدراسة الأقوال والأفكار المعبر عنها فيما يتعلق بمدرسة الشهيد سليمان. النتائج: تم استخراج ١٩٥ موضوعاً رئيسياً من تصريحات قادة جبهة المقاومة وضمن ١٧ موضوعاً تنظيمياً. هذه المواضيع الـ ١٧ هي: طرد الولايات المتحدة من المنطقة، اصل أشداء علي الكفار، اصل رحمة بينهم، إمامة الإمام الخميني، الانتظار الأخضر، الانتقام الشديد، العداوة الأمريكية، الدبلوماسية الشريفة، جذور مدرسة الشهيد سليمان في مدرسة الامام الحسين، مدرسة الشهيد سليمان في المدرسة الدعائية للسيدة زينب عليها السلام، ظروف المدرسة، ثقافة الاستشهاد، شعبية المدرسة، مدرسة الفاتح، المدرسة الحية، الوحدة في جبهة المقاومة، صفات قائد المستوى. أخيراً، تم وضع هذه المحاور التنظيمية السبعة عشر تحت الموضوع العالمي لمدرسة الحاج قاسم سليمان. شبكة المواضيع تظهر عناصر مدرسة الشهيد سليمان في فكره قادة جبهة المقاومة.

^١ جامعه الامام الصادق عليه السلام، mohsen.meftah1863@gmail.com

^٢ جامعه الامام الصادق عليه السلام، hadi.ranjbar1998@gmail.com

١. مقدمة و بيان المساله

من بين الأشخاص الذين تم تسجيل أسمائهم في التاريخ، يُذكر البعض على أنهم جيدون و البعض بسوء. على سبيل المثال، اسما الإمام الحسين (عليه السلام) و يزيد (لعنه الله) بقيا في التاريخ، لكن اسم الامام الحسين (عليه السلام) دائما يسبب الفرح والسعادة في القلب ويجذب الناس الطيبين في كل عصر و مصر و اسم يزيد يخلق الكراهية دائما. و فى هذا المجال و فيما يتعلق بدراسة حالة الشعوب السابقه يقول أميرالمؤمنين (عليه السلام) لابنه(عليه السلام): على الرغم من أنني لم أحصل على حياة من سبقوني في مكان واحد، لكن نظرت إلى أفعالهم و فكرت في أخبارهم و كأنني صرت منهم و عشت مع أولهم وآخرهم (شريف الرضي، ١٤١٤ق). إذا لم يكن الشخص عاملاً مؤثراً في وقته ولا يلعب دوراً فعالاً ولا يبني المستقبل ، فهو لم يدخل التاريخ. غالبية الملايين والمليارات من الناس الذين يعيشون في نفس الوقت يختفون من الأرض وكأنهم لم يكونوا موجودين من قبل ، وإذا سألت أحفادهم عنهم ، فهم لا يعرفون ظروفهم ، لكن هناك القليل ممن تم تسجيل أسمائهم في التاريخ. وسيذكرهم المستقبل بمن فيهم أنبياء الله وبعض الفلاسفة وبعض الجنرالات وبعض المفكرين وبعض الملوك. (مطهرى، ١٣٩٠) إذا درسنا تاريخ حياة أمير المؤمنين (عليه السلام) وأخلاقه ، فسنجد فيه أكثر الصفات البشرية شمولاً و يمكن أن يعتبرها بحق جامع الأضداد (ابن أبي الحديد، ١٤٠٤ ق). في الحروب كان أشجع الناس (محمد بن يعقوب، ١٤٠٧ق) ولم يهرب من ساحة المعركة (طبرى آملى، ١٤١٥ق) ، دفاعا عن المظلوم ضد الظالمين، كان يبذل كل جهده الممكن (هاشمى خويي، ١٤٠٠)، كان أكثر الناس اخلاصا (ثقفى، ١٣٩٥ش) و بلاغه (كراجكى، ١٤٢٧ ق) و اعتنى باليتامى (ابن شهر آشوب مازندراني، ١٣٧٩ ق) و شجع الآخرين بالاهتمام بهم

(ابن شعبه حراني، ١٤٠٤ق)، كانت بساطة الحياة واضحة طوال حياته (ورام بن أبي فراس، ١٤١٠ق)، و بشاشته على حد يعيبه الاعداء (الحلي، ابو الصلاح تقى بن نجم، ١٤٠٤ق)، و قد اهتم بالشباب (ليثى واسطى، على بن محمد، ١٣٧٦ش) و ...

يمكن اعتبار الشهيد سلیماني الذي كان تابعاً حقيقياً لعلي بن أبي طالب عليه السلام، شامل الأضداد مثل المير المؤمنين (عليه السلام). لم يكن هناك أحد مثله في ساحة المعركة ، ولكن فى أثناء صلاة الليل وأيضاً في جلسات عزاء أهل البيت(عليهم السلام) كان يبكى لدرجة لا يصدق أنه لم يكن نفس الرجل القوي في ساحة المعركة. قد هرب العدو من صحراء الى صحراء و من مدينه الى مدينه اخرى خوفا من اسمه ، لكن أبناء الشهداء لم يجدوا مكاناً آمناً من حضنه. كان صادقاً فى اعماله و خطيباً بارعاً فى كلماته و فضيحاً فى دفاع عن الدين. كان عيشه بسيط و قد اقتنع من الدنيا بيسير. كان اهتمامه بالشباب واضحاً و عميقاً، معرفته الصائبه قاداته الى ساحه المعركه فى سبيل الله و قام بالجهاد الذي هو باب من ابواب الجنة (ابن حيون، ١٣٧٦ش) و كثير من الصفات الأخرى التي وردت بعضها في هذه المقالة فى كلمات "قادة جبهة المقاومة". إن تحديد و شرح عناصر مدرسة الشهيد سلیماني، على اساس قول قادة جبهة المقاومة ، يمكن أن يساعدنا في تمهيد الطريق للحياة بناءً على شخصيته. في غضون ذلك، من يرى الاستشهاد نصراً عظيماً (خمينى، ١٣٥٩) سيتصرفون كالشهداء فى حياتهم الدنيويه حتى يصلوا الى مقام العنديه و يخاطبون؛ فادخلى فى عبادى و ادخلى جنتى (خمينى، ١٣٥٩). دراسة حالة الآخرين مهمة للغاية. في هذه الأثناء ، فإن دراسة حالة الرجال الطيبين لها قيمة مضاعفة ، لأنه بالإضافة إلى الجانب التربوي ، لديهم أيضاً نموذجاً يحتذى به.

آدم علي نبينا و آله و عليه السلام، إلى المدافعين عن الصحة في عصر كورونا في العالم. يمكن ملاحظة المعرفة بهذه المدرسة من عدة مصادر: ١- تحديد الأبعاد من خلال تحليل الأصول الفردية للأشخاص الموجودين في المدرسة. ٢- الرجوع إلى المصادر القرآنية و الروايات الأصلية للتعرف على الأبعاد. ٣- الرجوع إلى أقوال العظماء المصاحبين للحاضرين في المدرسة. من الواضح أن الطريقة الأكثر اكتمالا للاكتشاف، هي الإشارة إلى المسلمين حول المدرسة، الذين جسّدوا إلى حد كبير سمات الحضور في المدرسة. لذلك ، نحاول في هذا المقال التعرف على الأبعاد والخصائص المهمة لأبناء جبهة المقاومة العظماء الذين لديهم معرفة جيدة بأفكار مدرسة الشهيد سليمان ، بالاعتماد على البيانات المنشورة والرسمية.

٢. الدراسات السابقة و خلفية البحث

١.٢. الادب النظري

يعتبر مصطلح "مدرسة" معادلاً لكلمة "أيديولوجيا" (Camp, 1989) والبعض يعرفها على النحو التالي: "[المدرسة] تعني نظرية عامة وخطة شاملة ومنسقة ومتناسكة هدفها الرئيسي الكمال البشري وتوفير الرفاهية العالمية، وفيها الخطوط والأساليب الرئيسية، ما يجب فعله و ما لا يجب ، "الخير والشر والأهداف والوسائل والاحتياجات والآلام والعلاجات والمسؤوليات والواجبات تم تحديدها وكانت مصدر الإلهام لواجبات ومسؤوليات جميع الناس". (مطهرى، مجموعة آثار استاد شهيد مطهرى، ١٣٧٢ش). بالتزامن مع عصر التنوير ، حدثت تطورات فلسفية واجتماعية في الغرب من ناحية ، وتطورات علمية وصناعية من ناحية أخرى. و نتيجة لذلك ، ظهرت اتجاهات وتوجهات في المجتمع ، ولم تقتصر هذه

يمكن اعتبار أحد الأسباب المهمة لاستخدام الاسوه في الدين هو التأثير الكبير لهذا النوع من تعليم البشر. كما أمر القرآن الكريم به. على سبيل المثال ، يمكن أن نذكر النبي إبراهيم (صلى الله عليه وسلم) (الممتحن ٤-٦) و النبي الاكرم الخاتم (صلى الله عليه وآله وسلم) (أحزاب ، ٢١). في الواقع ، هناك طريقتان لمعرفة الخصائص الضرورية للنمو وفقاً للإسلام: أحدهما أن نرى كيف وصف القرآن والسنة الرجل الكامل ، والطريقة الثانية هي معرفة الرجل المثالي من خلال معرفة الناس كمثال لأنه من المتأكد أنهم كبروا كما يريد الإسلام والقرآن فلذلك هم أمثلة للإنسان المسلم المثالي. (مطهرى، مجموعه آثار استاد شهيد مطهرى، ١٣٧٢ش)

قال المرشد الأعلى في هذا الصدد: في العصر الحالي ، عندما يكون الأمام المعصوم (عليه السلام) في الغيبة و هو مستور عن الانظار ، بالإضافة إلى ٢٥٠ عامًا من تاريخ المعصومين (عليهم السلام) ، يمكننا الاستفادة من سيره الصالحين والشهداء الذين كانوا في طريقهم: عندما يتم تقديم أحد أمثلة شهدائنا اليوم من تاريخ بداية الإسلام وسيرته الذاتية ، فإنه يحدث تغييراً واضحاً ومدهشاً في القلوب والأرواح وحتى في النوايا. يمكن لكل من هذه النجوم الساطعة أن تضيء الكون. "لذلك ، حقيقة الشهادة هي حقيقة عظيمة." (SL:٧٦/٠٢/١٧). و يعتقد القائد الثورة الاسلاميه الأعلى حفظه الله بان: "علينا ان لا نراه كفرد بل كمدرسة معلمه." (SL:27/10/98).

النظر إلى الشهيد ، إذا فحص في جسده ، يؤدي إلى الضلال. الكمال في استشهاد العظيم هو أنه نظر إلى نفسه على أنه أحد أفراد مدرسة الشهيد سليمان. ومن هذا المنطلق ، يمكن تحديد مكان الشهداء الذين دافعوا عن قدسية الولاية من زمن

- إنه ليس ديناً ولكنه يشمل الدين.

مع تلخيص عناصر و مميزات تعريفات المدرسة في البحث ، فإن التعريف الشامل للمختار في هذا البحث هو التعريف الذي عبر عنه الشهيد مطهري. بهذا التعريف و استناداً إلى جملة قائد الثورة الاسلاميه التي اشيرت اليها سابقا يعنى " يجب علينا ان ننظر الى الشهيد سليمانى كمدرسه"، يمكن البحث عن خصائص مدرسة الشهيد سليمانى في تصريحات قادة جبهة المقاومة بشأن الشهيد قاسم سليمانى و يمكن استخلاص عناصرها.

٢.٢. خلفية البحث

نظراً للأهمية الخاصة و مكانة اللواء سليمانى ، تمت كتابة مقالات عنه على المستوى الدولي و سنذكر ١١ عملاً بحثياً تم إنجازه.

الاتجاهات على التخصصات العلمية، بل شملت مختلف المجالات الاجتماعية والثقافية والسياسية والاقتصادية والفنية والأدبية. اختار الغربيون كلمة "مدرسة" لكل من هذه الاتجاهات التي تعادلها باللغتين العربية والفارسية؛ "مدرسة" و "مكتب". (ضيايى فر، ١٣٨٦)

يعتبر بعض المدارس مجموعة من الأفكار والآراء العلمية المتناسكة والمنهجية التي تنتمي إلى أحد الخبراء أو مجموعة من الأشخاص ذوي التفكير المماثل (Bell, Simon J., & Gregory J. Whitwell, and Bryan A. Lukas, 2002).

يقدم البعض ، في تعريفهم المستقل للمدرسة، عاملين كفصل من تعريف المدرسة؛ الأول هو أن المدرسة هي الخلاف داخل تخصص علمي على أن عناصر كل وجهة نظر علمية متماسكة ومنهجية بعبارة أخرى، لا تختلف الخلافات من الناحية الكمية فقط في القول إن المدارس تختلف في العديد من الأمور المهمة، ولكن يجب أن تكون منسجمة مع عناصر المدرسة و الآخر هو أن هذه الاختلافات متجذرة في الشؤون غير العلمية، وفي أي مدرسة، يتم قبول النسبة بين الشؤون غير العلمية والقضايا في ذلك العلم (ضيايى فر، ١٣٨٦).

قام البعض بإدراج أهم ميزات المدرسة على النحو التالي (mcIntosh, K., Predy, L. K., Upreti, G., Hume, A. E., Turri, M. G., & Mathews, 2014)

- إنها خطة شاملة ومتناسكة.
- لها سمة مميزة.
- لديها نظرة عالمية محددة و إرشادات لتحقيقها.
- في الوقت نفسه، ينظر في جوانب مختلفة داخل وخارج العلم.
- أثناء تحديد المسؤولية، إنها ملهمة.
- لها حدود و معايير واضحة.

التعليقات الإيجابية أو السلبية	الاتجاه بالنسبة الى اللواء سليمانى	اثر العلمي الدولي	
تقديم وجه سلمي	سعت جمهورية إيران الإسلامية إلى نشر ثورتها عام 1979 في الشرق الأوسط وفي جميع أنحاء العالم. محاولة ترامب لاغتيال الشهيد سليمانى حالت دون وقوع هذه المأساة.	(Diaconu, 2017)	1
تقديم وجه سلمي	تقديم الشهيد سليمانى كشخص نوى مهاجمة المواقع الأمريكية والولايات المتحدة اغتالت بشكل صحيح اللواء سليمانى وفق القانون الدولي.	(Agbada, 2020)	2
تقديم وجه سلمي	يجادل المؤلف بأن اغتيال اللواء سليمانى ، في نظر دول ثالثة موالية للولايات المتحدة مثل ألمانيا ، لم يكن غير قانوني.	(Talmon, Stefan AG, and Miriam Heipertz., 2020)	3
تقديم وجه سلمي	بحسب شخصية ترامب ، تدرس الرد الأمريكي على الهجوم العسكري الإيراني انتقاما لاغتيال الشهيد سليمانى..	(Immelman, 2020)	4
تقديم وجه سلمي	اتهام الشهيد سليمانى بالمسؤولية عن التوترات في الشرق الأوسط وتغلب إيران على سوريا ولبنان	(Kazimi, 2020)	5
تقديم وجه سلمي	يستدل المؤلف بأنه بسبب التماسك الأكبر للإيرانيين ، فإن اغتيال ترامب للشهيد سليمانى لم يتم في الوقت المناسب أو لم تكن الاستراتيجية الكامنة وراءه قوية.	(Trubowitz, 2020)	6
تقديم وجه سلمي	يدعي الكاتب أن اغتيال اللواء سليمانى كان إجراءً دفاعيًا أمريكيًا لحماية أفرادها الأمريكيين في الخارج ، ويُقدّم بهدف منع هجوم إيراني مستقبلي وقتل مئات الأشخاص ، من تصميم الشهيد سليمانى.	(Richter, 2020)	7
تقديم وجه سلمي	من خلال تقديم مزاعم كاذبة حول تورط إيران في ضربات عسكرية على بعض المواقع الأمريكية في المنطقة ، فإن اغتيال اللواء سليمانى هو استراتيجية جيدة التوقيت.	(Priego Moreno, 2020)	8
تقديم وجه سلمي	التعريف بالشهيد سليمانى على أنه ناشر للإرهاب في الشرق الأوسط والعالم	(Zimmt, 2015)	9
محايد للواء سليمانى.	إن اغتيال القائد الإيراني الكبير ومعارضة العراق لهذا الاغتيال على الأراضي العراقية عمل أمريكي غير قانوني وقد يؤدي إلى حرب كبيرة جدًا بين إيران والولايات المتحدة.	(Ronquillo Riera, Orlando Iván, Rously Eedyah Atencio González, Pamilys Milagros Moreno Arvelo, Johanna Estefanía Álvarez Mendoza, and Cristina Miranda Loor Miranda., 2020)	10
تقديم وجه سلمي	يُنظر إلى ظاهرة فيروس كورونا بعد اغتيال الشهيد سليمانى على أنها فرصة لتهدة العلاقات الإيرانية الأمريكية.	(Cole, 202)	11

Kanste, O., Pölkki, T., Utriainen, K., & Kyngäs, H., 2014)

تنظم شبكة المضامين الموضوعات التالية بناءً على إجراء محدد:
(الف) مضامين رئيسية^١ (الرموز والنقاط الرئيسية في النص)،
(ب) المضامين المنظمة^٢ (الفئات التي تم الحصول عليها من خلال
الجمع و تلخيص الموضوعات الرئيسية)، (ج) المضامين السائدة^٣
(مواضيع ممتازة تحتوي على المبادئ التي تحكم النص ككل) ثم
يتم رسم هذه الموضوعات كخرائط ويب. في تلك الموضوعات
البارزة ، سيكون لكل من هذه المستويات الثلاثة علاقة منهجية
(Militello, Laura, 2010).

هناك العديد من برامج الجودة لتحليل المضمون. يعد برنامج
MAXQDA أحد أكثر البرامج المستخدمة على نطاق واسع
، في هذه الدراسة ، تم استخدام الإصدار ١٠ من هذا البرنامج.
أولاً ، تم إدخال بيانات البحث ، وهي نص تصريحات قادة
جبهة المقاومة عن الحاج قاسم سليمان ، في البرنامج ، ثم
استخرج الباحثون المحاور الرئيسية التي تضمنت ١٩٥ موضوعاً
رئيسياً ، ثم هذه المحاور على شكل ١٧ موضوعاً تنظم الفئة. تم
تصنيفها.

ما هو هام جداً في تحليل المحتوى هو إنشاء اتصال بين الباحث
والنص بحيث يتمكن الباحث من فهم الروح العام للنص بشكل
صحيح و يمكنه أيضاً استخراج الموضوعات وتصنيفها بشكل
صحيح. وتجدر الإشارة إلى أنه على الرغم من أن موثوقية
الدراسات النوعية هي قضية هامه للغاية ؛ ولكن في كثير من
الأحيان لا يهم بقدر أهمية مشاريع البحث الإحصائي ؛ لأن
الغرض الرئيسي من هذه الدراسات هو التفسير العقلي للباحث

كما يرى، ما عدا مقالة واحدة ، فإن الباقي يصور شخصية
غير حقيقية للواء سليمان. نظراً للوضع الموجود و الصورة
الكاذبة لمن قضى حياته في سبيل الله تعالى و دين الإسلام ،
حفز الكتاب إلى الرجوع إلى تصريحات قادة جبهة المقاومة،
لتقديم صورة حقيقية عن اللواء سليمان.

٣. منهجية البحث

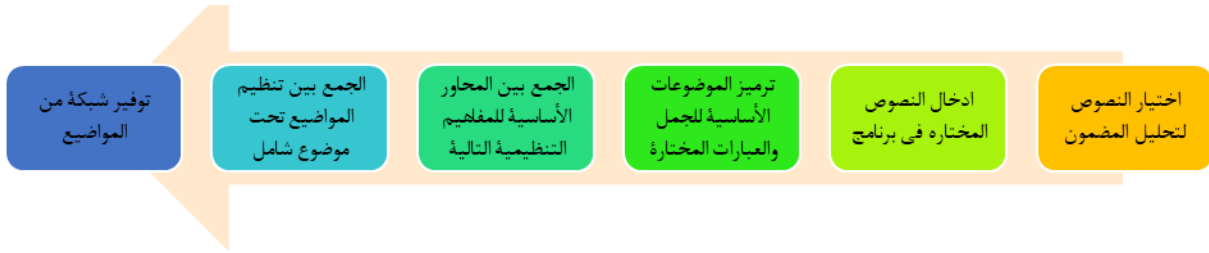
تندرج الدراسة الحالية في فئة البحث التنموي من حيث الهدف
لأنها تسعى إلى تطوير وجهة نظر قادة جبهة المقاومة فيما يتعلق
بالمنظور المدرسي للحاج قاسم سليمان. من أجل جمع البيانات
من المقابلات الرسمية المنشورة على مواقع مرموقة ، تم إجراء
مقابلات مع قادة جبهة المقاومة. الإستراتيجية العامة للبحث
نوعية وقد تم استخدام أسلوب تحليل المضمون لتحليل
تصريحات قائد الثورة الاسلاميه و قادة جبهة المقاومة. تحليل
المضمون هو وسيلة لتحديد و تحليل و إعداد التقارير عن أنماط
البيانات النوعية (ABEDI, JAFARI HASAN, 2012)
يمكن من خلالها تحويل البيانات النصية المتنوعة و المتكثرة إلى
بيانات غنية ومتكاملة ومفصلة. يمثل المضمون شيئاً هاماً في
البيانات المتعلقة بأسئلة البحث. إن حكم الباحث على
المضمون ضروري للغاية. يجب أن يكون الباحث مرناً إلى حد
ما لأن اتباع القواعد ببساطة لا ينطبق في هذا الصدد
(Vaismoradi, 2016).

يعد تحليل الموضوع أحد المهارات الشائعة والمشاركة في
جميع الأبحاث النوعية (Elo, S., Kääriäinen, M.,

جدًا للباحث في مراحلها المختلفة ، يجب على الباحث شرح ما يفعله بوضوح وما يقوله يجب أن يكون متسقًا حقًا مع ما يفعله. (Grimmer, Justin, and Brandon M. Stewart, 2013)

للقضايا الإنسانية. بالطبع ، بالنسبة للتحليل النوعي ، يجب استخدام مناهج منهجية لاستنتاج النظرية. البحث النوعي متبادل ومصحح ذاتيًا. تتم مراجعة البيانات باستمرار ويتم مراقبة مدى ملاءمة البيانات وعمل التحليل المفاهيمي والتفسير باستمرار. في البحث النوعي ، يتم تفسير الموضوع وليس هناك حاجة لإنشاء وتقديم المفهوم التقليدي للموثوقية ويستخدم

يمكن رؤية العملية العامة لهذا البحث في الشكل أدناه.



خطوات البحث

العملية الدقيقة للاستجواب وتضارب البيانات. مع المزيد من الخبرة (ومجموعات البيانات الأصغر) ، يمكن للعملية التحليلية طمس بعض هذه الخطوات معًا.

١. الإلمام بالبيانات: تتضمن هذه الخطوة قراءة البيانات وإعادة قراءة لتتغمس في محتواها والتعرف عليها.
٢. الترميز: تتضمن هذه الخطوة إنتاج وسوم قصيرة (رموز!) تحدد السمات المهمة للبيانات التي قد تكون ذات صلة بالإجابة على سؤال البحث. يتضمن ذلك ترميز مجموعة البيانات بأكملها ، ثم تلخيص جميع الرموز و البيانات المستخرجة ذات الصلة ، معًا للخطوات التالية للتحليل.

خطوات التحليل الموضوعي الانعكاسي^١

يتضمن التحليل الموضوعي الانعكاسي عملية من ست مراحل لإجراء التحليل. على الرغم من أن هذه المراحل متسلسلة وتستخدم كل خطوة من الخطوات السابقة ، إلا أن التحليل عادة ما يكون عملية تكرارية ، تتحرك ذهابًا وإيابًا بين مراحل مختلفة. هذه ليست قواعد يصعب اتباعها ، ولكنها مجموعة من "الأدوات" المفاهيمية والعملية التي توجه التحليل لتسهيل

مصطلح "الاعتماد" بدلاً من ذلك. (Silverman, 2015). يعتقد العلماء أنه نظرًا لمرونة طريقة تحليل المحتوى والدور المهم

٣. إنشاء المضامين الاولى: تتضمن هذه الخطوة مراجعة الرموز والبيانات التي تم جمعها لتحديد أنماط ذات مغزى أوسع (موضوعات محتملة). ثم يتضمن جمع البيانات حول كل موضوع مرشح ، حتى تتمكن من العمل مع البيانات ومراجعة مدى صلة كل موضوع مرشح.

٤. مراجعة المضمون: تتضمن هذه الخطوة فحص محتوى المرشح مقابل مجموعة البيانات لتحديد ما إذا كانت قصة قصة مقنعة وأخرى تجيب على أسئلة البحث. في هذه المرحلة، يتم تنقيح الموضوعات بشكل روتيني، والذي يتضمن أحياناً تقسيمها أو دمجها أو التخلص منها. في نصح التحليل الفني لدينا ، يتم تعريف الموضوعات على أنها نمط من المعنى المشترك مدعوماً بمفهوم أو فكرة أساسية.

٥. تحديد المضامين وتسميتها: تتضمن هذه الخطوة تطوير تحليل مفصل لكل موضوع ، والعمل على نطاق وتركيز كل موضوع ، وتحديد "سرد" كل موضوع. ويتضمن أيضاً تحديد اسم إعلامي لكل موضوع.

٦. تجميع السرد: تتضمن هذه الخطوة الأخيرة الجمع بين السرد التحليلي واستخراج البيانات وتمهيد الطريق للتحليل فيما يتعلق بالأدبيات الموجودة تنفيذ المنهج

يستند هذا البحث إلى تحليل المقابلات التي أجريت مع كبار المسؤولين في جبهة المقاومة حول مدرسة اللواء سليمان. بسبب مواقعهم المتميزة في محور المقاومة والمعرفة الصحيحة باللواء سليمان ، ان دراسته كلماتهم و تصريحاتهم حول هذه الشخصية ستلعب دوراً هاماً في فهم مدرسة اللواء سليمان. هؤلاء الناس

هم:

الاختصار	الذي تجري معه المقابلة	الاختصار	الذي تجري معه المقابلة
SHN	سيد حسن نصر الله أمين عام حزب الله في لبنان	SL	قائد الثورة الاسلاميه
SSQ	حجة الإسلام سيد صدر الدين قبانجي ، الجمعة إمام النجف الأشرف	S	آية الله السيد علي السيستاني
SQK		AN	آية الله عفيف النابلسي من العلماء اللبنانيين البارزين
SAK	الشيخ أكرم الكعبي أمين عام حركة النجباء في العراق	SMA	الشيخ ماهر عبد الرزاق زعيم حركة الإصلاح والوحدة اللبنانية
SMBS	الشيخ مهدي بن الصميدعي مفتي العراق السني	SAYA	حجة الاسلام الشيخ علي ياسين عاملي نقيب علماء صور اللبنانيين
HA	حجة الإسلام هاشم الحيدري	SNQ	الشيخ نعيم قاسم نائب أمين عام حزب الله في لبنان
ABH	عبد الملك بدر الدين الحوثي زعيم حركة أنصار الله اليمنية	HOB	مجلس علماء بيروت
EH	اسماعيل هنية رئيس المكتب السياسي لحركة المقاومة الاسلامية حماس	SAF	حجة الإسلام سيد علي فضل الله إمام جمعة بيروت
ABOH	أبو حمزة المتحدث باسم سرايا القدس فرع عسكري تابع لحركة الجهاد الاسلامي	SAHQ	حجة الإسلام شيخ أحمد أمام مفتي شعبة لبنان
HQ	حازم قاسم المتحدث باسم حماس	SHSH	حجة الإسلام الشيخ حسن شرفه ، مفتي لبنان
SA	الشيخ أبو عون مفتي غزة	SZJ	الشيخ زهير جعيد ، أحد علماء اهل السنة ورئيس جبهة المقاومة اللبنانية
SSAN	آية الله سيد ساجد علي نقفي ، أحد علماء الشيعة البارزين في باكستان	SAQ	آية الله الشيخ عبد الأمير قبلان ، رئيس المجلس الإسلامي الشيعي اللبناني
SHR	صاحب زاده حامد رضا رئيس مجلس الوحدة السني الباكستاني	SMTM	آية الله السيد محمد تقي المدرسي من علماء العراق
SKS	حجة الإسلام سيد كاظم سجادي من علماء باكستان	HBHN	آية الله حافظ بشير حسين نجفي
SEAZ	حجة الإسلام سيد احتشام عباس زندي ، مدير مدرسة عين الحياة ، بالهند	KH	آية الله كاظم الحائري المرجع الديني لشيعة العراق
AH	السيد عمار الحكيم زعيم حركة الحكمة الوطنية العراقية	SMS	حجة الإسلام سيد مقتدى الصدر زعيم فضيل الصدر في العراق

بعد مرحلة الترميز ، تم الحصول على ١٩٥ رمزًا خاصًا للجبهة المقاومة. تتم طريقة الترميز في شكل جدول. بعد الترميز الاول من قبل فريق البحث، تم إجراء الترميز مرة أخرى في مجموعة تركيز مكونة من ٣ أعضاء. أظهرت نتائج الترميز أنه مع معامل موثوقية ٩٢٪ ، يمكن الوثوق بنتائج الترميز.

رمز	نفس التعبير	المفهوم الاساسي	فئه مستوى1	الفئه المحوريه
SHN1	نحن الذين بقوا من بعده سنكمل طريقه ونحقق أهدافه ونرفع العلم في جميع المجالات [الجهاد].	استمرارية المدرسة	خصوبة المدرسة	المدرسه الحيه
SMA5	چرين جناحي از دشمن كفتوز و خونخوارى كه تمام تلاش خودى مهار قدرت و نفوذ جمورى اسلامى اعلان به كار بسته است، جاى تعجب ندارد.	استياء أمريكا وإراقة الدماء	عداوة المتعجرفين المتعطشين للدماء في العالم لجمهورية إيران الإسلامية	عداوه امريكا
SQK1	فدية دماء القائد الشهيد قاسم سليمانى تراجع إسرائيل ، وفدية استشهاد القائد أبو مهدي المهندس تراجع الوجود الأمريكي في العراق.	تراجع إسرائيل كفارة لدماء اللواء سليمانى ، وانسحاب الأمريكيين من المنطقة سيكون كفارة لدماء أبو مهدي المهندس.	اخراج الولايات المتحدة وإسرائيل من المنطقة	انتقام شديد
SMA15	لم يكن قاسم سليمانى قائدًا لفيلق القدس أو جنرالًا إيرانيًا فحسب ، بل كان أيضًا الأب الروحي والقلب النابض للحركات الجهادية والمقاومة في العالم.	الأب الروحي والقلب النابض للحركات الجهادية والمقاومة في العالم	فكره العالميه	شروط المدرسه
SHN10	اغبطه بهذا الاستشهاد العظيم وهذه الخاتمة الطيبة في مدرسة الحسين وزينب (عليهما السلام).	غبطه السيد حسن نصر الله بسبب استشهاد اللواء سليمانى	الرغبة في الاستشهاد الثقافي بين قادة المقاومة	ثقافة الاستشهاد
SAYA4	كانت جهود اللواء سليمانى ورفاقه الشهداء لدعم الإنسانية والإسلام ومواجهة المشاريع الأمريكية الصهيونية في المنطقة.	جهود اللواء سليمانى في حماية الإنسان والإسلام	المشاريع الأمريكية الصهيونية في المنطقة	عداوه امريكا
HOB1	نتقدم بأحر التعازي للمرشد الأعلى والمرشد الأعلى ، آية الله العظمى السيد علي خامنئي ، وقادة إيران في أعقاب اغتيال الشهيد اللواء قاسم سليمانى ورفاقه العراقيين.	تعازي المرشد الأعلى	قبول آية الله خامنئي على رأس جبهة المقاومة	امامه الامام الخامننه اى
SZJ3	دماء الشهيدين الحاج قاسم سليمانى وأبو مهدي المهندس يجب أن توحد الشعب العراقي ضد من يريد تدمير هذا البلد ، أي أمريكا المجرمة.	دماء الشهداء الايرانيين والعراقيين سبب وحدة الشعبين	دماء الشهيدين الحاج قاسم سليمانى وأبو مهدي المهندس عامل الوحدة	الوحده فى جبهه المقاومه

تم إجراء عملية الترميز المتبادل بطريقة ماثلة ، وأخيرًا تم اكتشاف رواية بخمسة عناوين عن الشهيد اللواء سليمانى. فيما يلي سرد لهذه الرواية المبتكرة.

يكون زعيما بالوصف. باختصار، يمكن رؤية هذه الصفات في المرشد الأعلى؛ آية الله خامنئي. سماحته كقائد وإمام للمجتمع الإسلامي، في تعبيره عن مكانة اللواء الشهيد قاسم سليماني، وهو نفسه أحد قادة جبهة المقاومة، اعتبره أن لديه مدرسة وليس كفرد مثل الآخرين (HA4). لذلك في ما يلي نعر عن مدرسة اللواء الشهيد سليماني.

المدرسة ومميزاتها:

هناك تعريفات مختلفة للمدرسة، لكن بعض المدارس لها سمات مميزة تجعلها فريدة؛ نحن نضعها فوق التعريفات الشائعة. تحتوي هذه المدارس على ميزات سنناقشها بإيجاز في ما يلي.

نظرتة للعالم هي توحيدية (ABH10). تستمد أسسها من القرآن وكلمات أهل البيت عليهم السلام (SMTM5). غرضه هو الدفاع عن العقائد الإلهية. لتحقيق أهدافه، يفكر عالمياً على مستوى الفكر ويتصرف بشكل عالمي (ABH2، HA13، EHI)، حكيم وذكي على مستوى التحفيز (SMS4). لديه قادة عطوفون ومخلصون (AHI) يظهرون الشجاعة اللازمة في مختلف المجالات، مثل: مواجهة الظالمين (SHN17). لقد جعل الاضطهاد على رأس أولوياته. (ABH3، HA20) ولا يصمت ضد اضطهاد الظالمين (EH7). يدافع عن أهدافه و يذكر تابعيه ان يلتزموا بعهوده (ABOH3). وإذا أراد الشياطين منع اغراضه، فلا خوف عليه من محاربتهم (SKS2، SEAZ2). إذا قُتل أي من قادته، فلن يكون سلبياً وسينتقم (SHN16، HA6، SKS6). مثل هذه المدرسة هي مدرسة عزيزة وموثوقة (ABH4) وتظهر الصمود في العمل (ABH6). وبحسب القرآن الكريم ف "كانهم بنیان مرصوص" (الصف / ٤). بسبب اعتقاده بالآخرة كان حب الاستشهاد ينبض فيه وكان ينتظره (ABH8، SHN6، HBHN1). لأنه يهتم بالآخرين، فهو لا ييخل في

٤. نتائج البحث

عموميات المدرسة

إذا أردنا أن تكون لدينا مدرسة إلهية على أساس كلمة التوحيد، فإن الوصول إلى الله والحكم الإلهي يبدأ بإنكار الطائفية والآلهة الوهمية، وبعد ذلك نصل إلى الله الواحد. لقد سعى أنبياء الله و أوليائه في كل العصور إلى تحقيق هذا الهدف الجليل، ودعوا الناس في هذا الصدد إلى عبادة الله الواحد (ان اعبدوا الله) والابتعاد عن طاغوت (واجتنبوا الطاغوت) (النحل / ٣٦). وبالطبع، في الطريق إلى تحقيق هذا المثل الأعلى، فإن البشر الذين لديهم صفة الشيطان (من الجنه و الناس) (الناس/٦) والطاغوت الذين رأوا تنفيذ الأوامر الإلهية عقبة في طريق الوصول إلى رغبتهم الجسدية، كانوا دائماً يخلقون عقبات بهذه الطريقة. في بعض الأحيان كانوا يردون مباشرة مع هذا الرجل الإلهي (أحياناً يعترضون على دعوته الإلهية، وأحياناً يصرخون بعدم فهم الكلمات (فصلت/٥)، و في بعض الأحيان؛ عن طريق تسمية القادة الإلهيين (الكاهن (الحاقه/٢٢) والشاعر (الأنبياء / ٥) و... كانوا يصدون عن سبيل الله و في بعض الأحيان، مع ازدياد من حوله، الولي الإلهي (هود/٢٧)، خلقوا عقبات. على الرغم من وجود حركة لهذه الحركة عبر التاريخ، إلا أنها كانت فقط مثل الرغبة على الماء وما تم إصلاحه و البقاء و الثبات للحقيقه (الرعد / ٢٣) ل "ان الباطل كان زهوقاً" (الاسراء/٨١) استمرت عملية المواجهة بين الحق والباطل حتى يومنا هذا، وكما في الماضي، لكل من هذين التيارين زعيم. يتم تعيين القادة الإلهي عن طريق التعيين أو الوصف. مَنْ كَانَ مِنَ الْفُقَهَاءِ صَائِئاً لِنَفْسِهِ حَافِظاً لِدِينِهِ مُخَالِفاً عَلَى هَوَاةٍ مُطِيعاً لِأَمْرِ مَوْلَاهُ فَلِلْعَوَامِّ أَنْ يُقْلَدُوهُ (طبرسي ١٤٠٣ق) يمكن ان

(SA3) ضد السرطان (أي الولايات المتحدة). هذا الرجل الحر الذي لم يكن معنيا فقط بشعب وأمة بلده (HBHN5)، كان معنيا بإنقاذ المظلومين من العالم من أيدي الغطرسة العالمية و كان يفكر في العالم الإسلامي كله وجبهة المقاومة (SNQ2). اللواء سليمان، الذي كان، مثل الشمس الساطعة، منارة للإنسان المستيقظ (SMAI)، بإجراءات ماهرة، أحبط مؤامرات العدو خلال حياته (SSANI). في حرب الثلاثة وثلاثين يوماً في لبنان، دعم الناس بذكاء لدرجة أنهم مدينون بهذا النصر للحاج قاسم وتعليماته (SAYA2). في مواجهة إرهابي داعش إلى جانب الشهيد أبو مهدي المهندس، وجهوا لهم ضربة قاسية حتى ذبلت جذورهم (SHSH2، SI).

خلق تحالف ووحدة بين القادة الإسلاميين في المنطقة (SZJ4). بعد هذا التحالف، تشكلت جبهة المقاومة الإيرانية والعراق ولبنان وسوريا وغيرها بدوافع إلهية ووجود عدو متغطرس مشترك (EH4). لم يكن تركيزهم على القادة فقط؛ بدلاً من ذلك، كان للناس مكانة عالية في ذهنه. أدى هذا الرأي إلى تشكيل قوات الشعب العراقي المعروفة باسم الحشد الشعبي (SHN20). لقد عمل ضد الغطرسة الشديدة وغرس الخوف في القسوة واعتبر مظهرًا من مظاهر الرحمة والشفقة بين المظلومين (SHN8). اللواء سليمان ورفاقه (AN2)، وفقًا للقرآن الكريم، كانوا ينتظرون الاستشهاد (HBHN2) وأحبوه (SMTM2)، هذه كلها مستوحاة من مدرسة الإمام الحسين (عليه السلام) (SHN11). في التعرف على شخصية الحاج قاسم وخصائصه، لا ينبغي أن نختصره كرجل عسكري وفي منصب عسكري، لكنه كان الأب الروحي والقلب النابض للحركات الجهادية والمقاومة في العالم (SMA15). كانت شجاعته ومبادرته نموذجية (SHN9، HA15، SKS1). الحاج قاسم، الذي عرف الصراط المستقيم بشكل صحيح، اعتبر

نقل تجاربه لهم (ABOH4). إنها ليست مدرسة مغلقة وتفتح الطريق أمام أي شخص حر للدخول بها (SHN22). حتى لو خسر أحد أعضائها، فإن مساره لا يتوقف (SKS2). كل هذه علامة على حياتها (SHN2).

خصائص الشهيد سليمان ومدرسته:

كما ذكرنا سابقاً، هناك قادة على كل جبهة أثناء الصراع بين الحق والباطل والتي يمكن اعتبارها أهم عنصر في تلك المدرسة (HA8). اعتبر اللواء سليمان، الذي كان من المؤمنين الحقيقيين بهذا الأمر، الإمام الخامنئي إمامه وقائده (HA10). وكان يسعى لتحقيق مثله الإلهية. تم تحقيق هذه الأهداف عن طريق إزالة العقبات. هذا القائد الماهر والقادر (SZJI)، الذي يمثل وحده المبادئ (SA5)، أدرك بحق أن العقبة الرئيسية كانت أمريكا المعتدية (HOB4، SSAN3) واذنابها، وأن المنطقة يجب أن تتخلص منها. (EH9، AH4، SMBS2). لم يكن هناك مجال للمداهنة والتسامح في هذا الطريق بل يجب أن يسير على طريق الحق (SHN5، SMTMI)، ووفقاً لمبدأ أشداء علي الكفار، يقف شامخاً ضد متعجرف العالم (AH2) ويخلق الرعب في قلوبهم (ABOH2) فقد وجهت ضربة قاصمة للمشاريع الأمريكية الصهيونية (AN5). الصراع أمريكا يفعل كل شيء لتحقيق أهدافه الشريرة. العدو الشرير (SMA4) الذي جعل المنطقة غير آمنة (SSAN2، SHR2) وسفك دماء الأبرياء مثل فلسطين (EH5). من خلال التهديد، سعى إلى إذلال الناس (HA19) ولم ياب من التفرقة (HQ1). في مثل هذه الظروف، وجود قائد إلهي، بمنظور دولي (SA2)، الذي كان قوياً في المجال العسكري وماهراً في مجال الدبلوماسية (SZJI، SSQ3)، أي الدبلوماسية الشريفة (AN3)، والتي بمجهود كبير وتضحية نموذجية (SMTM3) كان ضرورياً لتقوية جبهة المقاومة

نفسه من أتباع مدرسة الإمام الخميني ، التي أسسها الإنسان الإلهي (HA14). وجود مثل هذه الخصائص جعل قادة جبهة المقاومة يفتخرون بهم (SZJ2) وعلى الرغم من هذه الأوصاف ، يمكن تقديمه كنموذج لجبهة المقاومة (SMA14، SAYA6). أخيراً ، حقق هذا القائد المنتصر (ABH1) والشخصية البارزة في العصر الحاضر (AN3) ، الذي قضى جزءاً كبيراً من حياته في طريق الجهاد والاستشهاد (AH3) ، استشهد في سبيل الله و فاز فوزاً عظيماً (ABH9، HA1).

رد فعل المتطهرين على مدرسة الشهيد سليمان:

الولايات المتحدة ، التي رأت بوضوح أن التحالف الذي تم تشكيله في المنطقة على حسابها (SMA8) ، واعتبرت وجود أفراد مثل الحاج قاسم الذي كان أحد أنصار الإسلام والإنسانية (SMA7، SAYA4) تهديداً له (SAF1) ؛ زاد عداوته و خرق جميع القوانين (HOB3، S2، SSQ4) هذه المرة نفذ الاغتيال الجبان لهذا الرجل الإلهي (HOB2) ؛ بينما لم تكن إرهابية ، ومثل حضرة زينب عليه السلام ، كان يعتبر داعياً للإسلام (SHN11). لم يكن هذا الاغتيال اغتيال شخص فقط ، بل كان استهداف جهاد الأمة الإسلامية (SMS1، ABH7).

آثار استشهاد اللواء سليمان على محور المقاومة:

بالرغم من أن استشهاد أصاب قلوب جميع دعاة الحرية في العالم والشعوب الإسلامية في المنطقة ، وأن قادة جبهة المقاومة (EH3، HA16) والشعب شكلوا تجمعات كبيرة في حداده (HA11، SKS5) ، كان لاستشهاد آثار كثيرة. زيادة التعاطف والتعاطف من قادة وشعوب البلدان الأخرى في المنطقة على أساس المبادئ الإلهية الإنسانية للمدرسة (SMTM4، SAHQ3). أدى ذلك إلى الوحدة والتضامن بين الشعبين الإيراني والعراقي (SSQ2) من ناحية ، ومن ناحية

أخرى ، زاد من وحدة الشعب العراقي بعضهم بعضاً (SZJ3). الوحدة هي نفس المبدأ الذي بشر به الإمام الخميني رحمه الله واليوم يركز به الإمام الخامنه (SA6). ولم يقتصر التحالف على دولتي إيران والعراق ، بل زاد تحالف قادة جبهة المقاومة (SMA2). يكمل هذا التحالف ويحقق أهدافه (SHN4، SMA16) وهناك المزيد من الانتصارات في المستقبل (SHN14 ، SHN15). أثر آخر لاستشهاد اللواء سليمان هو الكشف عن خبث الشيطان الأكبر ، الولايات المتحدة. في بُعد السياسة الخارجية أيضاً ، أحبطت جميع خطط الغطرسة العالمية بتضحيات مقاتلي المقاومة (SMA6). على الرغم من أن العدو يعتبر استشهاد اللواء سليمان إنجازاً كبيراً لنفسه (SAF3) ، لا شك أن دمه النقي لن يضيع (ABH5). وبحسب كلام الله تعالى في القرآن الكريم ، فإن من استشهد في سبيل الله تعالى لا يعتبر ميتاً (آل عمران / ١٦٩) ، فدم الشهيد له تأثير على العالم (SEAZ2) والشهيد سليمان بعد الاستشهاد ، المزيد من الأعمال من حياته الدنيوية (HA12).

جبهة المقاومة كزملاء في مدرسة اللواء سليمان:

تتمتع جبهة المقاومة بخصائص مدرسة اللواء سليمان ، وستواصل حياتها (EH11، SA6) وستواصل مسار اللواء سليمان (SHN3، SKS4). قادة هذه الجبهة غير محبطين ويبحثون عن أفضل بديل لهم (HBHN7) ويتخذون خطوات لإكمال طريقه وأهدافه (SHN1). أبناء جبهة المقاومة ، مثل الحاج قاسم ، يعتبرون أنفسهم جنوداً للإمام الخامنه (HA18)، (EH2). إنهم يرون مسؤوليتهم أكبر وأثقل بكثير من ذي قبل (SNQ3) ، معتمدين على قوة الله القدير المطلقة (روم/ ٥٤). في الطريق إلى الأمام، من ناحية يجهزون أنفسهم بأسلحة الدعاء (كافي ، ي ٢: ٢٣٨) ، بينما يطلبون الرحمة والمغفرة

جيش محتل بلادهم (AN7). بشكل عام جبهة المقاومة ستنتقم منهم (SMA11، HA5). بالطبع، اجابة محور المقاومة التي مستوحاة من مدرسة الحاج قاسم سليمانى (SAHQ4)، لكل هذه الشياطين الصغيرة والكبيرة (SKS3) هي اجابه قاسية (SMA9، AN8، HA2). مما لا شك فيه أن هذا الاغتيال الجبان كان بمثابة انتحار استراتيجي لمشاريع استعمارية في المنطقة وله عواقب وخيمة على مستوى العالم (SAYA5). سوف تتحمل الولايات المتحدة (SAHQ1) جميع العواقب. في الخطوة الأولى، لمنع العدوان الأمريكي (SAI)، سيتم طرد القوات الأمريكية من المنطقة (SMBS1، EH10) وفي الخطوة الثانية، سيتم تدمير المشاريع الأمريكية الصهيونية في المنطقة (SAYA1) قريباً و يقترب من تراجع الولايات المتحدة نفسها (SMTM6، SSAN1) وإسرائيل (SQK1، HA3). سيستمر تحقيق هذا الهدف من خلال العزيمة الجازمة لأبناء جبهة المقاومة (HA17) والأمل في تمكينهم (SNQ1)، حتى تحرير القدس وحرية الإرادة لأبناء المنطقة الأحرار (SNQ1). أولئك الذين يواصلون هذه المدرسة يرون المستقبل ببراعة (EH13، ABOH1، SA4). يعتقدون أن الصالحين هم ورثة الأرض (الأنبياء / ١٠٥)، ومستضعفو الدنيا هم قادة الناس (القصص / ٥). هذا الفتح ليس بعيد المنال وسيستمر حتى التحرير الكامل للقدس والإرادة الحرة لشعوب المنطقة (EH12، SZJ7، EH8). ومهد استشهاده الطريق لنصر وظهور إمام العصر (عليه السلام) (SEAZ3) والفتح وشيك (SAK2، SQK3) وهذا وعد إلهي و الله لا يخلف وعده (آل عمران / ٩) وأخيراً الأمر الإلهي، سوف يتحقق رغماً عنهم (HBHN8).

٥. الاستنتاجات والاقتراحات

من خلال دراسة تصريحات الإمام خامنئي، قائد الثورة الإسلامية و قادة جبهة المقاومة، يمكن ملاحظة أن اللواء

من الله تعالى، لهم ولأصحابهم (HBHN6)، يدعون الله تبارك و تعالى لنصرتهم (S5) و هم معنيون بإبعاد المنطقة عن الأخطار والكوارث (SMS3) ومن ناحية أخرى، لا يعتبرون العمل متوقفاً في هذه المرحلة، بل سيواصلون بكل قوة وسلطة (SZJ5) ومثل الحاج قاسم يفكرون بفكر عالمي (HBHN4) فلذلك سيسعى أولاً إلى انتقام هؤلاء المجرمين (SHN18، SHR1) لأنه يعتبرها مسؤوليتهم (SHN19) و ثانياً حتى التحقيق الكامل لأهدافهم (SHN21)، ببذل الجهود على مدار الساعة (SAYA3، SHN13) سوف يستمرون في طريقهم. على أمريكا ورفاقه أن يعلموا أنه باستشهاد أمثال اللواء سليمانى، فإن الآلاف من أمثاله سوف تطأ أقدامهم ساحة المعركة والجهاد في سبيل الله (SEAZ1، SZJ6) وسيكونون أنصار الدين الإلهي والأراضي الإسلامية (HBHN7). تدين جبهة المقاومة هذا العمل الإرهابي (SAQ1، SHSH1، HBHN3) وتعتبره حرباً من قبل دونالد ترامب حرباً من فضائحه (SAQ2) التي قد تزيد التوترات في المنطقة (SHSH3).

مع تزايد وحدة جبهة المقاومة (SMA17، SMA18) التي تعتبر نفسها كجندى للإمام الخامنئي (HA9)، فإن هذا الإجراء مخطط مسبقاً (SMA20) والشر الغبي للولايات المتحدة (SMA10، HOB5، SAK1) و اياديها؛ ستم محاسبة إسرائيل والقادة الرجعيين العرب (SMA19، SQK2). الإجابة التي لا تقتصر على جمهورية إيران الإسلامية، بل من اليمن والعراق ولبنان إلى سوريا وفلسطين، كلهم على نفس الجبهة سيدردون على هذه الجريمة (SMA12) وستعرض القواعد الأمريكية لصواريخ هذه الجبهة (HA7). إذن هذه الإجابة لا تقتصر على مكان معين (SMA13)، فأناس مثل الحشد الشعبي سينتزعون النوم من عيون المتغطرسين (SSQ1). هؤلاء المجاهدون العراقيون المتحمسون سيواصلون الجهاد حتى مغادرة

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سليماني يجب أن يُعتبر بحق شخصاً بمدرسة مشتقة من دين الإسلام. إن أبناء جبهة المقاومة تحت لواء الإسلام وبتوجيه قادتهم الإلهيين، وكذلك بمساعدة روح الشهيد سليمان، سيواصلون أهداف هذه المدرسة. على الرغم من أنه في هذه المقالة، تتم مناقشة مدرسة الشهيد سليمان من وجهة نظر قادة جبهة المقاومة، إلا أن هناك العديد من جوانب شخصية اللواء سليمان التي يمكن أن تحدد مدرستهم بشكل كامل. يمكن استكمال هذه المعرفة بالرجوع إلى عائلته ورفاقه و الناس بجبهة المقاومة. بالإضافة إلى ذلك، استخدم مؤلفو هذا المقال طريقة تحليل المضمون لاستخراج أبعاد مدرسة الشهيد سليمان، والتي يمكن لباحثين آخرين استخدام طرق أخرى لتحليل شخصيته. اقتراح آخر هو أن الباحثين في وقت لاحق يشرحون مدرسة سليمان باستخدام الأساليب الاستنتاجية والأطر القائمة.

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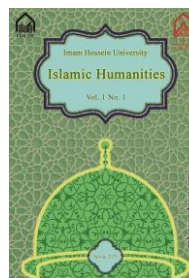
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The Model of Strategic Thinking of Jihadi Leaders Based on the Divine and Political Will of Martyr Ghasem Soleimani

Jalilian, Hasan¹

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Correspondence:

h.jalilian71@gmail.com

ABSTRACT

Jihadi management and jihadi institutes require managers with strategic thinking ability who are able to formulate and implement their strategic and operational plans on the basis of valuable strategic thinking. This research is aimed at developing a strategic thinking model for the managers of Jihadi organizations. This is a qualitative research seeking to design the model by conducting thematic analysis of the content of the divine and political will of General Martyr Ghasem Soleimani. The content of the Martyr Soleimani's will can be regarded as the document and statement of strategic thinking of jihadi leaders. The content of this document is analyzed by thematic analysis. Having identified and analyzed the basic themes and organizing themes, the researcher identified six inclusive themes as the components of strategic thinking of Jihadi leaders. They include religiosity, *velayat*-centering, the culture of martyrdom seeking, Islamic unity, God-centered rule, and military and defense authority. The findings indicated that the components of strategic thinking of Jihadi managers are different from those of the strategic thinking patterns in current scientific management.

¹ Tehran university, h.jalilian71@gmail.com

1. Introduction

Every knowledgeable and fair individual, regardless of his or her political and social thought, testifies that the interpretation “Martyr Soleimani’s school” is rightly suitable for Martyr Haj Ghasem Soleimani, the great general of Islam. Indeed whenever a person goes beyond the orbit of individuality and the scope of its existence, expands to such an extent that influences people in the way of perfection and turns into a school of thought (Rezaiyan, 2020: 277). Considering the complexity and multidimensional needs of the employees from one hand and the increasing variety of cultural traits of the societies on the other, today, one of the basic challenges of the organizations, specifically in international arena, is answering this question: Which key elements or central values must be emphasized by the managers to be successful in achieving organizational objectives? To answer this question we need to do some case studies and refer to the best experiences or outstanding patterns. Martyr Soleimani’s school is an efficient and outstanding pattern in institutional management with international expansion and he, as a genius strategist, has offered a new school in international arena. His school is a practical example and a real manifestation of an organization that looks the afterlife world in Islamic management. Most of its characteristics have been realized in operation; through this we have learned that Islamic management assumptions are not just some mental statements (Moghimi, 2019: 5-7).

Martyr Soleimani’s school is a prominent example of Islamic management and its especial type, ‘jihadi management’. Jihadi management is a new pattern in management theories that has developed after the Islamic Revolution of Iran; applying the art and science of management and the Islamic concepts as well, ‘jihadi management’ has opened new widows to the management system. This type of management with a sense of revolutionary duty is able to continue its efficiency and solves the problems of the society

despite deficiency and various obstacles. Jihadi management is based on an insight that is able to change the equations governing the administrative management system of the country and by resorting to pattern making, can solve many problems (Vahidi, Rastegar, and Ebrahimi, 1398: 83-85). Jihadi management can remove and compensate the challenges and deficiencies bravely and creatively and by using minimum resources and formalities is able to create new capacities; it is going to approach God through self-sacrifice and redoubled brotherly effort. Idealism, having a common ideal, religion-orientation, *velayat*-orientation, using the least facilities for fulfilling the most services, transformation and culture-building are among components of jihadi management (Hejazifar, 2015). Jihadi management may be considered as a new concept in management science suited to Iranian social, cultural, economic, political, and security conditions; however it has a profound root in Holy Quran statements (Tavallayee, Sabbaghi, 2015).

Strategic thinking is also a new term in management world. This is the ability to see the future of the organization and to focus the mutual dependencies of the organization and the environment. Authorities agree on this issue that strategic thinking can be a suitable foundation for creative and effective strategies. Hamel & Prahalad (1998) consider strategic thinking a special method for thinking that is “strategy architecture skill”. Mintsberg (1994) thinks about strategic thinking as a basis for creating rule-breaking strategies. Bonn (2005) considers lack of strategic thinking among senior managers as a weakness and believes that developing an organizational vision and turning it into daily task of the organization is the main job of strategic thinkers. Graetz (2002) believes that the aim of strategic thinking is maintaining competition advantage in a complex and vivid environment of today and its function is to seek creativity and visualization of the new and different future. Therefore strategic thinking is a combined, creative, and intuitive thinking which makes part

of management process (Kordnaieej, 2017: 1-2). The divine and political will of Martyr Soleimani can be considered as a prominent document for strategic thinking in jihadi management. The main question of this research is: what are the dimensions and characteristics of jihadi managers strategic thinking? Offering the pattern of the elements of strategic thinking in jihadi managers on the basis of Martyr Soleimani's will is the aim of this investigation. Despite the significance of strategic thinking in leading and managing jihadi organizations, a pattern has not been devised to fit this idea yet; and developing such a pattern may be the basis of senior managers' strategic thinking and practice for the organizations and officials of the Islamic system.

2. Theoretical foundations and research background

The definition of strategic thinking in academic literature is still developing. The primary efforts to define this term show the combination of ideas such as conceptual thinking, searching the information, clarification of data and complex situations, and learning through experience (Buali & *et al*, 2015). Jane Liedtka (1998) presents a comprehensive definition about strategic thinking and by offering a pattern shows the components of strategic thinking and their relationships. He considers strategic thinking as a foundation for creating new strategies that is able to change the rules of competition and to depict a completely different outlook of the current situation. Liedtka believes in five characteristics for strategic thinking: 1. Systemic attitude, 2. Focus on the goal 3. Smart opportunism 4. Contemplation of the time that connects the past, present and future, 5. Offering central presupposition applying creativity and initiation (Kordnaieej, 2017: 2-4). In Stasi's definition, strategic thinking is how to use different mental frameworks to analyze and finally decide on strategic situations. Managers must present a new course of action in every strategic situation and this requires the permanent knowledge promotion and the skill of strategic thinking. Since the enhancement of strategic thinking brings about

the development of better strategies, in the current changing situation, the capacity of strategic thinking must be improved. In Lashkar Boluki's point of view (2013) strategic thinking is the skill and mental ability to strategically construct the organization in such a way that changes changeable opportunities and capacities into strategic interests (Shirepaz Arani & *et al*, 2014: 55). We must notice that strategic thinking is not prediction of future, but it is timely recognition of the properties of competition field and seeing the opportunities that competitors are oblivious to see them. Strategic thinking emerges in simple but profound rules. These rules bring about a specific mental pattern which can be the base of daily decisions and total orientation of the organization. Those leaders that enjoy strategic thinking are able to lead the organization toward a better future using leadership recognition, creativity, systemic attitude, long-term vision, opportunism, and many other cognitive capabilities (Beikzad & Soltani, 2015: 148).

Jihadi management is value management and the role of values is discovered through strategic decision-taking in value thinking forms. Value thinking is the paradigm of decision-taking and decision-making that is closely related to strategic thinking and helps its enhancement. In strategic thinking first of all strategic values must be determined to lead all the decisions. These values assist the decision-taker to find potential opportunities for taking effective decisions (Golchin Kuhi, Rezaiyee Sufi & Keshvarz; 2019: 82).

In a research titled "Conceptual Model of Strategic Thinking in Business Based on Imam Ali's ^(PBUH) View in *Nahj al-Balaghe*", Shirepaz Arani and *et al* (2014) present a framework for explaining the relationship of ethical principles to strategic thinking. In their Model, they have offered ethical indicators effective for business as well as components of strategic thinking in business on the basis of *Nahj al-Balaghe*. Zaheri (2019) has fulfilled a mixed approach research titled "Presenting a Management Model at the Level of Iranian Islamic Revolution for Senior

Managers of the Islamic Republic of Iran Based on Martyr Soleimani's Method of Management". Qualitative part of the research has been done with Thematic Analysis method. Fundamental beliefs as the most effective themes were placed at the fourth level, personal aspects in the third level, political, cultural, and economic traits in the second level and professional aspects as the most influenced themes in the first level. Golchin Kuhi, Rezayee Sufi, and Keshavarz (2019) using data-based method offered "A Model for Strategic Decision-taking Based on Islamic Values". Findings of the research shows that 'right-orientation' plays a central role in strategic decision-making. Rahmanseresht and Mohammadinasab (2010) dealt with developing a strategic model for decision-taking using historical method and reviewed a number of strategic decisions taken by religion's ancient leaders. These factors were classified in Petigrow pattern and in three dimensions: background factors, factors related to decision-taker, and factors related to decision-taking process; these factors are influenced by monotheistic worldview and Islamic teachings. Dehghniye Pude and Pashayee Hulasoo (2020) developed the "commanding model of Martyr Ghasem Soleimani". With a library review in Martyr Soleimani's biography, speeches, notes, and his will, as well as interviews with some experts, and by 'thematic analysis' they found out five dimensions in his school: 'spiritual and value', 'individual and behavioral', 'command and management', 'military', 'impressive or functional'. Finally it was determined that the consequence of Martyr Soleimani's school is 'happiness and martyrdom.

Scholars have proposed different patterns for strategic thinking in the organization. In Morrissey pattern (1996), strategic thinking consists of four dimensions: value, mission, vision, and strategy. In Williamson pattern (1999), strategic thinking includes four stages of discovering hidden limitations, establishing the processes, optimizing the portfolio, and combining planning with opportunism. In two-level pattern from

Ingrid Bonn (2001), strategic thinking in individual level covers three elements of: 1. A general understanding of the organization and its environment 2. Creativity 3. Vision for the future of the organization. In organizational level this pattern considers two elements: 1. Strategic discourse among senior managers 2. Using individual initiation and creativity of the employees. In his later studies (2005), Bonn noticed a third level aiming to review effective group interactions in strategic thinking. In Harvard pattern (2010), strategic thinking has two phases and several steps: In the first phase, determining strategic issues, we see the steps: 1. Viewing the macro image 2. Developing the strategic objectives. The second phase in which we apply the skills, includes the steps: 3. Determining the relations, patterns, and procedures 4. Creativity 5. Information analysis 6. Determining the priority of the activities 7. Choosing the activities (Kalis, 2010). The elements of Liedtka (1998) pattern was mentioned above.

Moshabbaki and Khazayee (2008) recognized the elements of strategic thinking in Iranian organizations through questionnaire and interview with 30 university professors and active management consultants. Figure 1 shows their offered pattern.

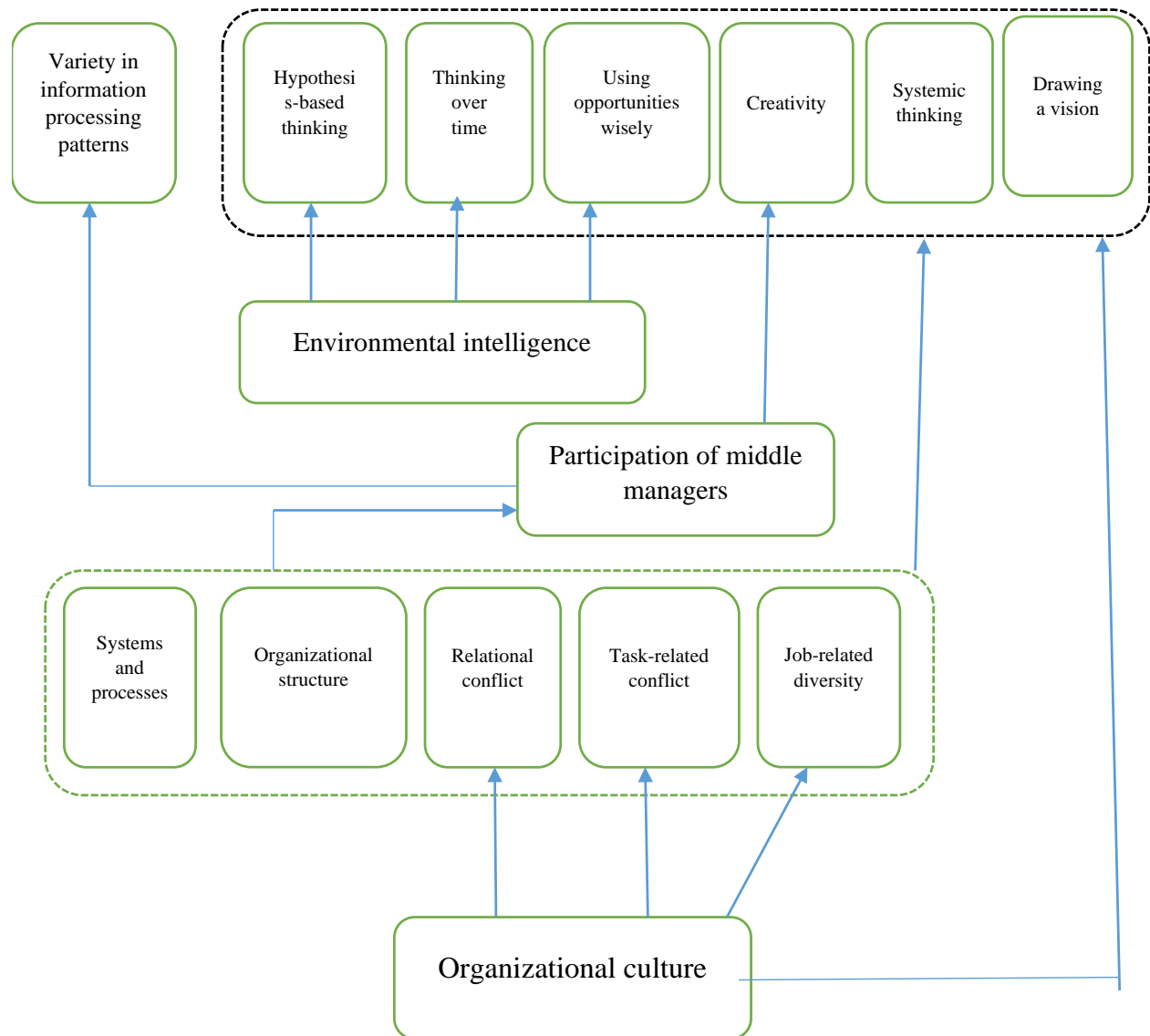


Figure 1. Strategic thinking pattern in Iranian organizations (Moshabbki and Khazayee, 2008)

Nazemi, Mortazavi and Ja'fariyani (2010), studied the relation of strategic thinking and functions in Mashhad exchange companies and besides approving the effect of strategic thinking on these companies, considered the following components for strategic thinking: 1. Conceptual thinking 2. Systemic thinking 3. Futurism 4. Opportunism 5. Cognition 6. Transformational leadership. Darayee and Salamzade (2014) presented "Islamic-Iranian Strategic Thinking Model". Studying the components of strategic thinking in the subject literature and verses of the Holy Quran and narrations from the Prophet and Imams ^(PBUH) they identified 13 components. These components include: creativity, vision for the future, systemic thinking, futurism, power of analysis, insight, focusing on objectives, learning from experiences, being aware of the time, continuous learning, effective communication, flourishing of capabilities, and thought based on spirituality. In reviewing "Strategic Thinking Pathology of Senior Managers and its Impact on Organizational Performance in Ministry of Energy", Salmani Ghahyazi and *et al* (2014) considered 8 components for strategic thinking: self-belief, foresight, environmental awareness, systemic thinking, creative thought, organizational strategic knowledge, organizational knowledge management, and insight.

Each model has some dimensions and properties specific to its own. It seems that strategic thinking in jihadi management has relatively distinct dimensions and components; here we try to extract them and develop a model for strategic thinking of jihadi managers.

3. Methodology

To recognize and present a model of strategic thinking for jihadi managers based on Martyr Soleimani's will, thematic analysis method has been used. Thematic analysis is a method for recognition, analysis, and report of the existing models in qualitative data which is widely used. This is just a process for the analysis of text data used widely in qualitative methods. Generally

speaking, thematic analysis is a method for proper perception of seemingly irrelevant information of texts. Thematic analysis allows the researcher to search for explicit and hidden themes in the first step, and then interpreting them. Here the researcher collects and analyzes the data and after establishing the proper codes, tries to find and identify the themes; in this way he draws a network of themes and analyzes them (Khanifar and Moslemi, 2018: 49-63). Network of themes, developed by Attride and Sterling, is a proper method in analyzing the themes. This network is similar to a website that systematizes the basic themes (key codes and points of the text), organizing themes (themes obtained by combining and summarizing the basic themes), and inclusive themes (excellent themes including principles governing the text as a whole). These themes are then plotted as web maps and prominent themes of each of these three levels and their relationships are shown. The themes network is indicated graphically like a website to eliminate the idea of any hierarchy between them. The network floats the themes and focuses the dependency of the relations in the network. When the network of the themes was constructed, then we can use it as a pictorial instrument for the text interpretation; in this way the results of the text and the text itself will become clear and understandable for the researcher and the leaders as well (Attride and Sterling, 201: 388-89; Hejazifar, 2015: 103).

4. Research findings

As it was mentioned earlier, this research has been done to present a model for strategic thinking in jihadi managers based on thematic analysis of Martyr Soleimani's divine will. To do this, in the first step, the will was categorized and interpreted line by line to determine the basic themes. Table 1 shows the extracted basic themes.

Table 1. Extracted themes from Martyr Soleimani's divine and political will

Row	Sentence	Basic theme
1	I testify to the principles of religion; ... resurrection, justice, Imamate, prophecy are the truth.	Belief in the principles of religion
2	I testify that the resurrection is the truth; ... heaven and hell are the truth; the question and answer are the truth.	Belief in resurrection and accountability
3	Thanks God for her blessings	Thanksgiving for blessings
4	Thanks God that let me live in a time that her righteous servant, the great Khomeini, was living and I was his soldier.	Understanding and following <i>Vali Faqih</i> of the time
5	You led me in the same way that they [companions of the Prophet] sacrificed their lives.	Move in the path of prophecy and Imamate
6	Thanks God that hold me in the path of another righteous servant, dear Khamenei – may my life be sacrificed for him.	<ul style="list-style-type: none"> - Continuation of following the <i>Vali Faqih</i> - Sacrificing life for <i>Vali Faqih</i>
7	O God! Thanks for letting me live with your best servants, mujahidin and martyrs of this path.	<ul style="list-style-type: none"> - Companionship with mujahidin and martyrs
8	O God! Thanks that hold me in the path of Fatimah ^(PBUH) and her children in Shiite religion- real perfume of Islam	<ul style="list-style-type: none"> - Thanksgiving for the blessings - Move in the path of Progeny of the Prophet
9	O God! Thanks that let me enjoy a religious but poor parents that love Progeny of the Prophet and live always in the path of purity. I desperately ask you take them to your heaven, near your saints.	<ul style="list-style-type: none"> - Religious but poor parents - Request of heaven for parents
10	O God! I hope for your forgiveness. My hands are empty ... without any reserve I come to your party hoping your forgiveness and mercy.	<ul style="list-style-type: none"> - Hope in God's forgiveness and mercy - Sincerity and underestimation of achievements
11	I brought two closed eyes that have a valuable reserve and that is crying for Hussein, the son of Fatimah ^(PBUH) ; crying for the Progeny of the Prophet, the oppressed and the orphan.	<ul style="list-style-type: none"> - Loving the progeny of the Prophet; spiritual achievement - The avenger of the oppressed and the mourner of the orphan
12	O God! My head, my intellect, my lip, my nose, my ear, my heart, all limbs and joints are living by the hope of your forgiveness and mercy; ... O God! My heaven is, living near you.	<ul style="list-style-type: none"> - Hoping the God's forgiveness and mercy - Ask for approaching God
13	O God! I am left behind the caravan of my friends ... however I never forgot them. Not only their memories and names are present in my mind but in my heart and my eyes remember them by tears and sighs	<ul style="list-style-type: none"> - Regret and desire for martyrdom - Preserving the memory of the martyrs

14	My Dear, O God! My body is becoming weak. How can you not accept a person standing near your door for forty years? ... Burn me in your parting and kill me.	- Desire for martyrdom
15	My dear, O God! I have left the city out of restlessness and scandal of being left behind; I go this and that city, this and that desert in winter and summer for the hope of [martyrdom]. ... Connect me to yourself.	- Hope and restlessness for martyrdom - Constantly looking for martyrdom
16	Fear has taken over my whole being. I cannot control myself, do not disgrace me. ... Connect me to the caravan that came toward You.	- Fear of the desires of soul - Wish for martyrdom
17	O my God, my love, my beloved, I love you. I saw you many times and sensed you, I cannot stay away from you anymore. Accept me.	- Loving God - Understanding God deeply - Wish for martyrdom
18	My mujahid sisters and brothers! ... Notice that: Islamic Republic of Iran is the center of Islam and Shiite; Today Iran is Imam Hussein's headquarter. Be aware, that is a shrine, if it is safe the other sacred shrines will be safe too.	- Islamic Republic of Iran, center of Islam and Shiite - Protecting the Islamic Republic causes the other shrines to be protected
19	My brothers and sisters! The Islamic world needs leadership constantly; a leader connected to and appointed by the Innocent Imams according to <i>fiqh</i>	- Constant need of the Islamic world to religious leadership
20	Khomeini, the great and pure, established <i>velayat faqih</i> as a prescription of saving <i>Ummah</i> . [I ask both Shiite and Sunni] away from any disagreement, do not leave the tent of <i>velayat</i> .	- <i>velayat faqih</i> the only way for saving <i>Ummah</i> - Shiite and Sunni avoidance of disagreement - Rely on <i>velayat</i> to save Islam
21	The basis of world enmity with Islamic Republic, is to burn and ruin the tent of <i>velayat</i> .	- <i>velayat</i> , the cause of enmity with the Islamic Republic
22	I emphatically swear to God that if this tent is damaged, the Holy Quran, Mecca, Medina, Najaf, Karbala, Kazemein, Samera, and Mashed will be damaged as well.	- Damaging <i>velayat</i> equals to damaging Imams' sanctity
23	O my Iranian brothers and sisters, O Iranian people that may my life and thousands like me be sacrificed for you ...follow the principles; principles mean <i>vali faqih</i> .	- May the life be sacrificed for Iranian people - Following the principles - Taking care of <i>velayat faqih</i>

24	Islamic Republic is passing its proudest period ... Do not be divided by the condemnation and pressure of your enemies and their reproach.	- Avoidance of division caused by enemy pressure and reproach
25	Know, although you are aware, that applying Islam to support Iran and then taking Iran at the service of Islam was the most important art of Khomeini, the great.	- Islam as the supporter of Iran - Iran at the service of Islam
26	O my brothers and sisters, my dears, do not disagree on principles.	- Lack of disagreement on principles
27	The martyrs are the axis of our honor and dignity; introduce their names and pictures to your children; respect the martyrs' children; notice them very specifically.	- Martyrs, the axis of honor and dignity - Preserving martyrs' name and memory - Respecting and noticing specifically martyrs' families
28	Respect armed forces in command of <i>vali faqih</i> for defending yourselves, your religion and your country.	- Respecting armed forces - Armed forces defend Islam and the country
29	The armed forces must be the source of the nation's dignity and must be the fortress and shelter for the oppressed and people; they must be the adornment of the country.	- Armed forces, the adornment and source of nation's dignity - Armed forces, the shelter for people and the oppressed
30	I am always ashamed of dear Kerman's people. ... They sent their children to slaughterhouses and intense wars like Karbala 5, Valfajr 8, Tarigholghods, Fatholmobin, Beitolmoghadas, and	- Feeling indebted to Kerman's people who breed martyrs
31	I like you [dear Kerman's people] more than my parents, brothers, sisters and children. ... My family agreed that I would dedicate myself to you. I like Kerman's people, always stay with <i>velayat</i> .	- Loving Kerman's people - Life may be sacrificed for the nation - Kerman stays with <i>velayat</i>
32	You know that I noticed to humanity, emotion and natural disposition more than political sides.	- Putting humanity and nature before political factions
33	I recommend you not to leave alone Islam that is now manifested in Islamic Revolution and Islamic Republic of Iran. Defending Islam needs intelligence and special notice.	- Supporting Islam - Manifestation of Islam in the Revolution and Islamic Republic - Intelligence and special notice to defend Islam
34	In political issues, the color of God is preferable to any other color.	- God-centering precedence over any other things in political issues

35	In this universe, the sound I ever heard and I was familiar with, was the voice of martyrs' children and families. ... Make your martyrs manifest in you.	<ul style="list-style-type: none"> - Companionship with martyrs' families - Manifestation of martyrs in their families
36	[Addressing martyrs' families] please forgive me. ...I ask God for forgiveness.	<ul style="list-style-type: none"> - Asking forgiveness from martyrs' families
37	[Addressing to reformists and fundamentalists' politicians] if your actions and speeches or your debates weakens religion or Revolution in a way, know that the Prophet ^(PBUH) and martyrs of this way are angry of you; distinguish the boundaries.	<ul style="list-style-type: none"> - The Prophet's and martyrs' angers over the politicians who weaken the religion and Revolution - The necessity of distinguishing boundaries and stances for politicians
38	[Addressing the politicians] the condition for being together, is the agreement and explicit speech over the principles. Principles: 1. Practical belief in <i>velayat faqih</i> , ... 2. Real belief in Islamic Republic and its foundations ... 3. Employing chaste people who are eager to serve nation 4. Fighting the corruption and being away from it and luxury life 5. Respecting people and serving them	<ul style="list-style-type: none"> - Belief in principles, the condition of accompanying politicians with the system - First principle: practical belief in <i>velayat faqih</i> - Second principle: Real belief in the Islamic Republic and its foundations - Third principle: Employing chaste people who are eager to serve nation - Fourth principle: Fighting corruption and avoidance from it - Fifth principle: Respecting people and serving them
39	A politician in his period of responsibility in any office must consider serving people as worship and as a real servant helps values to be developed.	<ul style="list-style-type: none"> - Respecting people by Politicians - Developing values by officials
40	Officials are like fathers of the society; they must notice for the education and protection of the society.	<ul style="list-style-type: none"> - Responsibility of rulers in educating and protecting society
41	Governments are a key factor in family strength or family breakup.	<ul style="list-style-type: none"> - Governments, factors of family strength or breakup
42	If the authorities adhere to the principles, then everybody will be in leader's path and in the way of Revolution and Islamic Republic; and there will be a proper competition based on these principles to choose the best.	<ul style="list-style-type: none"> - Acting based on principles mean accompanying leader and Islamic Revolution - Adhering to principles is the basis of political competition and choosing the best

43	[Addressing members of IRGC and the Army] the criterion for choosing commanders must be courage and strength in crisis Management. ... <i>velayat</i> is the basis of Armed Forces survive; this condition is inviolable.	<ul style="list-style-type: none"> - Courage and strength for crisis management, criterion for choosing commanders - Belief in <i>velayat</i>, the major and inviolable principle for choosing commanders
44	Another point is timely recognition of the enemy and its objectives and policies and timely decision-taking and timely action.	<ul style="list-style-type: none"> - Timely recognition of enemy and timely action against it, criterion for choosing commanders
45	The great Islamic scholars and authorities cause the enlightenment of society and remove of the darkness ...	<ul style="list-style-type: none"> - The great Islamic scholars and authorities, cause of the enlightenment of society
46	[Addressing the great Islamic scholars] your soldier from a watchtower saw that if Islamic Republic damages, religion will be lost. This period differs from other periods.	<ul style="list-style-type: none"> - Damage to the Islamic System, the cause of the loss of religion - Sensitivity of this period in comparison to other periods
47	[Addressing the great Islamic scholars] The proper path is supporting the revolution, Islamic Republic and <i>vali faqih</i> , without any considerations.	<ul style="list-style-type: none"> - The Islamic scholars and authorities' unconditional support
48	You, the hope of Islam, should not be put into doubt in the events. Some devil people tried and try to keep you quiet and considerate.	<ul style="list-style-type: none"> - Lack of silence on the part of Islamic scholars and authorities
49	I consider Ayatollah Khamenei very oppressed and alone. He needs your companionship and assistance.	<ul style="list-style-type: none"> - Loneliness and oppression of the leader - Accompanying the leader and assist him
50	If this revolution damages, it will be worse than the Shah's period; it will be irreversible from deep deviation, atheism and pure arrogance.	<ul style="list-style-type: none"> - Damage to the Revolution means irreversible victory of pure atheism and deviation
51	I ask forgiveness from all of my neighbors, friends, colleagues, fighters of Sarallah Division, the great Ghods force, Hasan Purjafari, and General Ghaani.	<ul style="list-style-type: none"> - Asking forgiveness from every body

After identifying basic themes, organizing and inclusive themes were developed. Table 2 shows organizing and inclusive themes. The

identification and development of these themes have been done in a persistent reciprocal process of analysis.

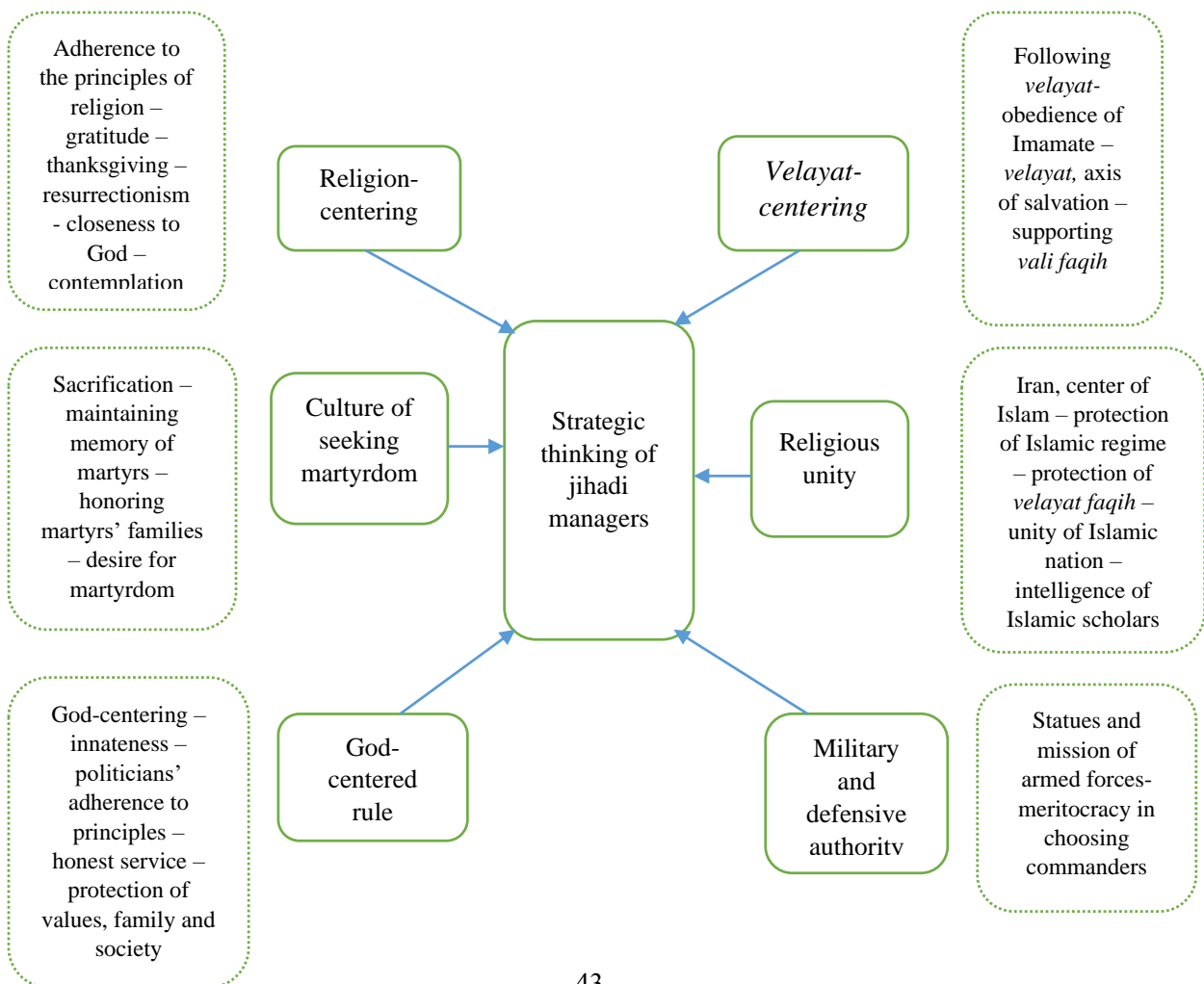
Basic theme	Organizing theme	Inclusive theme
Belief in principles + taking care of principles	Commitment to the principles of religion	Religion-centering
Gratitude for blessings + thanksgiving for having poor but religious parents	Honoring and thanksgiving	
Asking forgiveness from everybody + asking forgiveness from martyrs' families + hoping God's forgiveness and mercy + fear of whims of the soul + belief in the day of judgment and accountability + sincerity and underestimation of your important achievements	Resurrectionism and self-care	
Seeking paradise for parents + asking approaching God + loving God + profound God recognition	Approaching God	
Recognition of <i>vali faqih</i> and following him + continue to follow <i>vali faqih</i>	Following <i>velayat</i>	<i>velayat</i> -centering
Moving in the path of prophecy and Imamate + moving in the path of the progeny of the Prophet + loving progeny of the Prophet + spiritual achievements + avenger of the oppressed and mourner of the orphan	Obedience of Imamate and tradition of progeny of the Prophet	
<i>velayat</i> the only recommendation for saving the nation + the need of religious leadership for the Islamic world + relying on <i>velayat</i> for saving Islam + <i>velayat</i> , the cause of enmity with the Islamic Republic of Iran + taking care of <i>velayat faqih</i> + damage to the Revolution equals to the victory of pure atheism and irreversible deviation + continuous belief in <i>velayat</i> for people of Kerman	<i>velayat</i> , axis of salvation	
Leader's loneliness and oppression + accompanying leader and assisting him	Supporting <i>vali faqih</i>	
Sacrificing for <i>Vali Faqih</i> + sacrificing for Iranian people + sacrificing for Kerman's people	Scarification	Culture of seeking martyrdom
Companionship with <i>mujahedin</i> and martyrs + continuous memory of martyrs + maintaining the memory of martyrs + companionship with martyrs' families + manifestation of martyrs in their families	Maintaining memory of martyrs	
Martyrs, axis of honor and dignity + respecting martyrs' families and special notice to them + feeling debt to people of Kerman + loving people of Kerman	Honoring martyrs' families	
Regret and desire for martyrdom + restlessness for martyrdom + hoping for martyrdom + seeking martyrdom continuously + asking for martyrdom	Desire for martyrdom	

Islamic Republic of Iran, center of Islam and Shiite + Islam, as a support of Iran + Iran at the service of Islam + manifestation of Islam in the Revolution and the Islamic Republic	Iran, center of Islam	Unity of nation and Islamic system
Maintaining Islamic Republic, the main factor for maintaining other shrines + damage to Islamic system, a cause for the disappearance of religion + accompanying and supporting religion + intelligence and special attention to defend religion + sensitivity of this period in comparison to previous periods	Maintaining Islamic system	
Damage to <i>velayat</i> , definite damage to Imams privacy and Holy Quran	Maintaining <i>vali faqih</i>	
Shiite and Sunni avoidance of disagreement + avoidance of division caused by enemy's pressure + lack of disagreement in principles	Unity of Islamic nation	
Islamic scholars and authorities, a factor of enlightenment of society + unconditional support of scholars and authorities from Revolution and <i>vali faqih</i> + lack of silence and consideration by scholars and authorities	Intelligence of scholars and authorities	
The primacy of humanity and nature over political factions + the primacy of God-centering over anything else in political issues	God-centering in political issues	God-centered rule
The prophet and martyrs' wrath on politicians who weaken religion and revolution + necessity of distinguishing politicians' boundaries and stances + belief in principles, condition for politicians to accompany the government + adhering to principles, basis of politicians' competition and choosing the best + practical belief in <i>velayat faqih</i> (the first principle) + real belief in Islamic Republic and its foundations (the second principle)	Commitment of politicians to principles	
Employing chaste and religious people who love serving nation (the third principle) + fighting corruption and being away from it (the fourth principle) + respecting people and serving them (the fifth principle)	Serving people honestly	
Development of values by officials and rulers + responsibility of rulers for education and protection of society + governments, cause of family strength or breakdown	Protection of values, society and family	

Respecting armed forces + armed forces, defenders of Islam and country + armed forces, the adornment and source of the nation's dignity + armed forces, shelter for people and the oppressed	Status and mission of armed forces	Military and defense authority
Courage and strength for managing crisis, criterion for choosing commanders + belief in <i>velayat</i> , unbreakable principle in choosing commanders + enemy recognition and taking decision and timely action against enemy, criteria for choosing commanders	Meritocracy for choosing commanders	

Identified dimensions and components for strategic thinking of jihadi managers have been indicated in table 2 in the form of themes network.

Table 2. Jihadi managers' strategic thinking model



5. Conclusion and recommendations

Martyr Soleimani's school is the very Islamic and jihadi management school. As an international figure in Islamic Republic and a strategic manager in military arena, Martyr Soleimani neutralized many enemies' conspiracies against Islamic world in Middle East and indicated jihadi management in the complex and dangerous current situation. According to the developed model, jihadi managers' strategic thinking includes six dimensions:

1. Religious-centering. This dimension includes commitment to principles of religion, gratitude, thanksgiving, resurrectionism, and closeness to God. Paying attention to the analysis done on the content of the themes, shows that God-centering and *velayat*-centering are the basic elements of jihadi strategic thinking.
2. *Velayat*-centering. It includes following *vali*, obedience of Imamate and tradition of progeny of the Prophet, and support of *velayat* as the axis of salvation.
3. Culture of seeking martyrdom. It includes scarification, maintaining memory of the martyrs, honoring martyrs' families, and desire for martyrdom. Culture of seeking martyrdom is the strategic intention and the main motivation of jihadi managers and officials of the Islamic regime.
4. Seeking Islamic unity. Iran as the center of Islam, maintaining Islamic regime, maintaining *velayat faqih*, unity of Islamic nation, and intelligence of Islamic scholars and authorities are included in this dimension. Mentioned points protect Islamic regime and the unity of Islamic nation.
5. God-centered rule. It includes God-centering in political issues, commitment

to the principles, serving honestly, protecting values, society and family. It is one of the most important elements of strategic thinking and one of the most valuable achievements of jihadi management.

6. Military and defensive authority. It includes the statues and mission of armed forces, and meritocracy in choosing commanders. In jihadi managers' strategic thinking, security, authority, and stability pave the way for exercising Islamic and jihadi management in organizations.

It is expected that the elements of strategic thinking based on jihadi management and values differ from the elements of strategic thinking in current industrial organizations and businesses. The elements like "thinking based on spirituality", "insight", and "extending capabilities", mentioned in Mirakhori, Darayee, and Salamzade research (2014), and "self-belief", and "insight" in Salmani Ghahyazi and *et al* research (2014) are conceptually consistent with some of the extracted elements of this model. "Reality-centeredness", one of the findings of Kuhi, Rezayee Sufi, and Keshavarz research (2019), has been emphasized in our research too. We can say the elements of jihadi strategic thinking is a combination of rational and spiritual elements. For instance emphasizing resurrectionism, closeness to God, and seeking martyrdom may be considered as manifestations of spiritual dimension of "concentrated intention" in Liedtka's research (1998). However in this research I tried to make a model out of jihadi managers' strategic thinking based on Martyr Soleimani's will. In the first place it may seem the extracted model is only proper for public organizations and senior authorities of the Islamic regime; however all or most of its dimensions may be applied for micro-level organizations, companies and businesses as well. It is recommended to future researches:

1. Review and analyze Martyr Soleimani's strategic thinking using all available

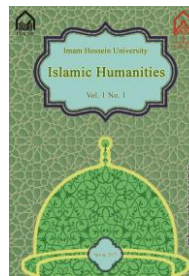
sources (his speeches, speeches about him, books and other documents).

2. Make different models for the ways of objectification and operationalization of his strategic thinking in jihadi organizations.
3. Identify and compare the elements of jihadi managers' strategic thinking in different areas like military jihad, scientific and academic jihad, and cultural jihad.

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Components of Shahid Soleimani school based on the statements of the Supreme Leader

Khani, Ali¹; Mohammadi, Hamidreza²; Zarifi, Zahra³

Supreme Leader, Shahid Soleimani School, Quds Force (QFs), People, Martyrdom, Axis of Resistance, Content Analysis, Islamic Revolutionary Guard Corps (IRGC)

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Correspondence:

a.khani1391@gmail.com

ABSTRACT

Some body under the influence of Imam Khomeini's school started their movements in the resistance front. Some of them are defined as having a school following the school of Imam Khomeini due to the breadth and influence of their movement. Among these people is the martyr Haj Qasem Soleimani. The Supreme Leader emphasizes that we should not see the General as a person. General is a school. Each school has its own characteristics that need to be defined. The best person to define the characteristics of a school is the creator of that school, or in other words, the person who first introduced that school. This research will examine and analyze the components of the school of Shahid Soleimani in the view of the Supreme Leader of the Islamic Revolution. The present study use the thematic analysis method to study the statements of the Supreme Leader in relation to the school of Shahid Soleimani. If this school is identified, it can be used to educate the future based on it. Another use will be to train new forces based on the resistance based on the merits of the IRGC from the school of Shahid Soleimani. Finally, the statements of the Supreme Leader were categorized into 164 initial themes, 25 main themes and 6 organizing themes.

¹ Jihadi Department, management Faculty, Imam Hossein University, a.khani1391@gmail.com

² Jihadi Management Department, Management Faculty, Imam Hossein University, hm.mohammadi@gmail.com

³ Bualisina University, z.zarifi@gmail.com

7. Introduction and statement of the problem

Many schools have emerged in the world so far, some schools have been from theology and some schools have been from materialism. One of the most influential schools in the present age is the school of Imam Khomeini. Some followers of Imam Khomeini's school have a school below his school, including the martyr Haj Qasim Soleimani.

If a person is not an influential factor in the history of his time, he is practically not in history. There are very few people whose names appear on the date of the closing and posterity remembers them, including those divine prophets, some philosophers, some commanders, some intellectuals and some are kings (Motahari, 2011: 19-20)

Some have good names in history and some bad names in history. Imam Ali said to his son in relation to studying the condition of the previous people: "My child! Although I did not have the life of my predecessors in one place, but I looked at their actions, thought about their news, and traveled in their works, as if I became like one of them, but as if I was because of what I have found the experiences of their history and I have lived with the first and the last of them" (Nahj al-Balaghah, letter 31).

Studying the condition of good people is doubly valuable, because in addition to ordinary learning, they also have a role model for others. In some cases, the Holy Qur'an has instructed us to follow the example of certain people, for example, Prophet Ibrahim (Momtahene, 4-6) and Prophet Muhammad (Ahzab, 21). An important reason for using Pattern in religion can be considered in the high impact of this type of education on human education. In fact, recognizing the necessary characteristics for growth according to Islam has two ways: one way is to see how the Qur'an firstly and the tradition secondly have described the perfect man, the second way is to know objective people who are confident. We are they are made as Islam and the Qur'an want (Motahari, 1994: 15-16).

Martyr Soleimani was a great man whose field of work was beyond geography. Martyr Soleimani was an effective man in Iran, Iraq, Syria, Lebanon, Yemen, Afghanistan and so on. According to many elders in the region, if it were not for the actions of Martyr Soleimani under the leadership of the Supreme Leader, the geography of the region would be different today. A new government was formed under the name of the Islamic State of Iraq and Sham, which was larger than many West Asian countries. How many crimes were committed under the name of this fake government. It was General Soleimani who announced the end of ISIS rule in the planet.

Martyr Soleimani was the most important commander in preserving the cause of Quds and supporting dear Palestine, so much so that the Palestinians called him the Commander of Quds. The extent of the ceremonies held for Martyr Soleimani in all parts of the world, from Iran, Iraq and Syria to Malaysia and Indonesia, from Pakistan to Venezuela and Croatia, shows the influence of the name and performance of this great man.

In this regard, the Supreme Leader says: "In the past, when an example of these examples of our martyrs today, from the early history of Islam was selected and introduced and his biography was expressed, a clear and surprising change in hearts and souls and even It creates in all and intentions. Each of these bright stars can illuminate the universe. Therefore, the truth of martyrdom is a great truth" (Statement in a group meeting with the families of the martyrs, 1997-05-06). Regarding Martyr Soleimani, the Supreme Leader believes: " However, if we wish to put these events in history, to value and to appreciate them and if we would like to see how precious they are, this happens only when we refuse to look at Hajj Qassem Soleimani and Abu Mahdi – our dear martyrs – merely as two individuals, but rather we should look at them as a school of thought. We should view our dear Shahid Sardar as a school of thought, as a guideline and as an instructive lesson. Only then will the significance of the issue become clear." (Statements in Friday

prayer sermons in Tehran, 2020-01-17) Identifying and explaining the components of the school of Martyr Soleimani, in the words of the Supreme Leader of the Islamic Revolution, helps to education of future Soleimanies.

8. Subject and background literature

8-1. Theoretical literature

Defines the Webster dictionary of the "school" as follows: "An organization that prepares instructions. Such as instructions for teaching children [school], university, college; A place to teach or learn; Source of knowledge and science; A group of people who share or follow a common doctrine (such as philosophy, theology, or medicine); "A group of people who have similar opinions or behavior".

Shahid Motahari defines the term "school" as follows: "A general theory, a comprehensive, coordinated and coherent plan whose main goal is human perfection and the provision of public happiness, in which the main lines and methods, do's and don'ts, good and bads, goals and means, needs and pains and treatments, responsibilities and tasks have been identified and have been the source of inspiration for tasks and responsibilities for all people." (Motahari. 2019: 55) As it is clear from this definition, the school introduces both a set of beings and non-beings and also determines the do's and don'ts.

According to the searches carried out in the words of the Supreme Leader, his view of the school is as follows: "The clear path and the clear line is the general movement of the Iranian nation; "It is a theoretical and practical guide that leads the country and the nation to dignity, progress and justice." Therefore, in this research, we seek to extract theoretical (are and are not) and practical (shoulds and should not) guides in the school of the great martyr Haj Qasem Soleimani from the perspective of Imam Khamenei.

Hajj Qasim and many other manifestations of the Islamic Revolution are themselves educated in

Islam and the school of Imam Khomeini, a school whose political principles the Supreme Leader has described as follows: the entanglement of spirituality with politics, a firm and sincere belief in the role of the people. , International and global perspective, protection of values and social justice. Also in 2011, he considers the school of Imam to include three basic dimensions, which are: spirituality, rationality and justice. Finally, it should be noted that the school of Imam Khomeini and the school of Shahid Soleimani are under the school of pure Muhammadan Islam

8-2. Research background

Prior to the martyrdom of General Haj Qasem Soleimani, research has been done on him, but most of the research on him is related to after his martyrdom. The table below is a list of research work done on Martyr Soleimani

Table 3. Research works done on Martyr Soleimani

The most important findings	Main goals or questions	Title of the work	Authors (year) of research method used	Row
<p>The Government of the United States to witness the delivery of Gen. Qasem Soleimani violation of explicit rights between nations can be . The action on the basis of the Statute of the Court, the International Criminal offense of rape is considered to be the perpetrators to be prosecuted in the Court of International Criminal will be .</p> <p>In the end, the authors of some strategies for pursuing legal assassination of Lieutenant General to discuss the work .</p>	Legal aspects of the assassination of Haj Qasem Soleimani	Legal aspects of the martyrdom of General Qassem Soleimani by the United States in Iraq	Karamzadeh and Abedini , (2020) Legal Review	1
<p>Presenting a favorable management model for senior managers in the Islamic Republic of Iran based on the management style of Martyr Soleimani Beliefs as the most effective theme at the fourth level, personal contexts at the third level, political, cultural, economic and political policies at the level Second, and job backgrounds as the most influential topic in the proposed model was ranked first. It is suggested that senior managers be more influenced by characteristics such as revolutionary spirit, unity among officials and the responsibility of this martyr</p>	Providing a favorable management model for senior managers in the Islamic Republic of Iran based on the management style of Shahid Soleimani	Presenting a management model at the level of the revolution for senior managers of the Islamic Republic of Iran based on the management style of General Qassem Soleimani	Mohammad Mehdi Zaheri (2020) Method of thematic analysis	2
<p>The argument of defending itself against an armed attack by Iran on American personnel in Iraq is a valid and convincing justification for the assassination of General Soleimani under international law. However, this argument depends on the facts, whether Iran sought to attack US forces by its allies in Iraq. Without accurate knowledge of these facts, no legal assessment of the murder can be made.</p>	Investigating the legality of the assassination of Haj Qasem Soleimani	Killing of Iranian General Qassem Soleimani in the United States	Stephen Talmon and Miriam Hyperts , (2020) The Library Method	3

The two guiding principles of behavioral prediction based on psychological profiles are: 1. Personality guides behavior and therefore predicts 2. The best predictor of future behavior is past behavior. Both of these cases show that in the event of retaliation by the Islamic Republic of Iran, Trump will take drastic action.	Investigating the US President's Response to the Retaliatory Action of the Islamic Republic of Iran	Donald Trump, chairman of the president of America, how to retaliate against Iran for killing the commander of the Quds Qassem Soleimani, the answer will be?	Abri Imlman , (2020) Psychological Analysis Method	4
The governments of Indonesia and Malaysia will suffice to take a neutral stance and encourage peace and stability, but the people of these two countries will emphasize greater support for the Islamic Republic of Iran vis-à-vis the United States.	Investigating the Impact of the Assassination of Sardar Soleimani on East Asian Relations with the Islamic Republic of Iran	Soleimani's assassination tests Iran's relations with Malaysia and Indonesia	James China , (2020) Field Analysis	5
Qassem Soleimani is the architect of Iranian politics in the Middle East and a direct advisor to Ayatollah Khamenei. Once a mysterious figure, he is now the most well-known figure in the Middle East, the hero of Iranian social networks.	Investigating the field role of Haj Qasem Soleimani in West Asia	Qassem Soleimani, General of the Middle East	Mark Brillio , (2019) The Library Method	6
Soleimani was one of the main officials involved in Iran's defense and foreign policy and played a vital role in this country. Although Iran is militarily weak in Southeast Asia, it is capable of harming US interests in South Asia with various militias .	Investigating the Impact of the Assassination of Sardar Soleimani on East and Southeast Asian Countries	The consequences of the murder of Sulaimani in south and south-east Asia	Bilover Singh , (2020) The Library Method	7
If Sardar Soleimani's threat was imminent, the US action would have been legal, but in relation to the second question, the US has not yet provided any evidence to support this claim.	Investigating the legitimacy of the assassination of Sardar Soleimani by the United States	Do not kill Qassem Soleimani by the States United America under the rule of international law is?	Agbada Agbada , (2020) The Library Method	8

Oskooi could have asked the basic questions, but with a superficial look he could not have gone from a summarizer to a historian.	Critique of the book " Rising Temperature : The Guardians of the Iranian Revolution and the Wars in the Middle East " by Nader Oskooi) Counter-Revolution(Review and Evaluation : Qasem Soleimani : a Caesar cut out?	Nibras Kazimi , (2020) Critique and Analysis	9
Trump's decision to assassinate Iranian General Qassem Soleimani was a major assassination in tensions between the United States and Iran. The Supreme Leader of the Islamic Republic of Iran once referred to General Qassem Soleimani as a "living martyr of the revolution." It is practically impossible for Iran not to respond, but how does Tehran do it?	Investigating the character of Haj Ghasem Soleimani and the reason for the US action and how the Islamic Republic of Iran responds	Killing an Iranian general : How will Iran respond?	Ahmad Salah Hashem , (2020) Library	10
Description of the leadership of Martyr Soleimani, why the people loved Qassem Soleimani, a blood and all this blessing, brave and unassuming, wise resistance, part of the horrible crimes of ISIL, signs of the birth of a new Middle East, what did Martyr Qassem Soleimani build for the future	A review of the biography of Martyr Qassem Soleimani	I am Qasim Soleimani, a soldier of the province	Nasser Kaveh (2019) - Library method	11
The forthcoming book discusses the defenders of the sanctuary and introduces the issue of culture and art as effective in the development of the Islamic Revolution. The attributes of Hajj Qasim, including martyrdom-seeking, thinker, etc., are among the notable topics of this work.	Strategic Thoughts of Martyr Qasim Soleimani in the Field of Province, Revolution, Holy Defense, Martyrdom, Defenders of the Shrine, Culture and Art	Qasem's brother) A look at the strategic thoughts of Martyr Haj Qasem Soleimani(The Bouzari Tooling Far - (2019)library method	12

This book recounts memories for the first time from the time of the Holy Defense to the struggles that took place on the Syrian and Iraqi resistance fronts.	Biography of Haj Qasem Soleimani, Oral Memoirs of a Martyr	Zulfiqar) Excerpts from the oral memoirs of Martyr Haj Qasem Soleimani(A. Lee A. Fard - (2019) library method	13
Memoirs of Sardar Delha from the time of the Holy Defense and its commanders, the era of fighting ISIS and the command of Martyr Soleimani in Iraq and Syria, the issue of the 33-day war and Imam Khamenei's speeches about the war and the role and memories of Sardar in it, Imam's speeches Khamenei and others about the character of Sardar Del.	Biography of Martyr Qasem Soleimani	Sardar heart are : biographies and memoirs of martyr Lieutenant Haj Qassem Soleimani	Taqdir Cultural Group - (2019)Library Method	14
Examining the performance of Sardar Haj Ghasem Soleimani and his main role in the region and his relationship with the warriors This book examines the performance of Sardar Haj Ghasem Soleimani and his essential role in the region and his relationship with the warriors; It also reminds them of their basic advice to warriors. The speeches of prominent political figures about the martyr, Hajj Qasim's message to the threat of the enemies, the role of the commander in the destruction of Takfiri, etc. are parts of the book.	Investigating the performance of Sardar Haj Ghasem Soleimani and his main role in the region and his relationship with the fighters	Sardar Soldiers : The Courage and Courage of Sardar Haj Qasem Soleimani and the Martyrs Defending the Shrine	Morteza Keramati (2016) -Library method	15
This book contains the speeches of Hajj Qasim from the time of the Holy Defense to the recent period. The present illustrated book is written in short sections in a simple and intimate language.	Biography and memoirs of Haj Qasem Soleimani	Haj Qasem) A search in the memoirs of Haj Qasem Soleimani(Ali Akbari Mazdabadi- (2015)Library method	16
The present book provides a corner of the lifestyle and knowledge related to General Haj Qassem Soleimani.	Biography of Martyr Qasim Soleimani	Martyrs' Identity Card Collection - Volume : 34 Martyr Ghasem Soleimani	Nahid Rahimi - (2019) Library method	17

In this book, you will read memoirs, some of which will be published for the first time. In fact, in the course of this book, the author has tried to organize the contents of the book in such a way that the reader knows more about the school of the martyr "Qasem Soleimani."	Familiarity with the school of Shahid Soleimani	This man has no end : the jihadist life of the Islamic soldier Martyr Qassem Soleimani	Q iodine tablets Ali Bani - (2019)library method	18
Examining the strategic relations between Iran and Russia in the agreement between Soleimani and Putin examines the visit of Sardar Soleimani to Moscow on August 23, 2015, which appeared in the form of a new pact to fight terrorism in the Middle East and the formation of a 4 + 1 coalition with Iran. Russia, Syria, Iraq and Hezbollah led Lebanon.	Examining the strategic relations between Iran and Russia in the agreement between Soleimani and Putin	Soleimani agreement - Putin : possible survey of strategic relations between Iran and Russia	Shoaib Bahman (2017) Documentary method	19
Command of Martyr Qassem Soleimani The school of Martyr Soleimani is defined in five dimensions: "spiritual and value", "individual and behavioral", "command and management", "military" and "effectiveness (functional)" and finally it is concluded that the outcome of the school Soleimani is "happiness and martyrdom."	Compiling the model of Martyr Qassem Soleimani Command School	Compilation of the command model of Martyr Qassem Soleimani	Dehghani Podeh and Pashaei Hulaso, (2020) Method of thematic analysis	20

Domestic research is mostly focused on extracting the memoirs of Martyr Soleimani. Latin studies have focused more on the legal aspect of Hajj Qasim's martyrdom and his role in the developments in the region. Therefore, the present study is a new work in the scientific community by examining and explaining the different dimensions of the school of Shahid Soleimani from the perspective of the Supreme Leader.

9. research method

The present study is in terms of developmental purpose. Library study tools have been used to

collect data using the official website of the Office of the Supreme Leader. The general strategy of the research is qualitative and the content analysis method has been used to analyze the statements of the Supreme Leader.

Content analysis is a method for recognizing, analyzing and reporting patterns in qualitative data (Sharp and Saunders, 2018: 1) by which diverse and diverse textual data can be transformed into rich, integrated and detailed data. Content analysis is one of the common skills in all qualitative research (Wang et al., 2018: 204). Based on a specific procedure, the network of themes systematizes the following themes: a) main themes (codes and key points in the text), b)

organizing themes (categories obtained from the composition and summary of the main themes), c) themes Comprehensive (excellent themes containing the principles governing the text as a whole) These themes are then drawn as web maps in which the prominent themes of each of these three levels along with the relationships between them are shown (Abedi Jafari Et al., 2011: 170).

In this research, MAXQDA 10 software has been used to perform content analysis. First, the research data, which was the text of the statements and letters of the Supreme Leader in accordance with Haj Ghasem Soleimani, were entered into the software, and then the authors extracted the main themes, which included 164 initial themes that categorized in 25 main themes. Then, these themes were categorized in the form of 6 organizing themes, and finally, all themes were categorized in the form of network connection of different themes with each other. Haj Qasem Soleimani School was at the center of this network as an all-encompassing theme.

10. research findings

In the present study, in order to collect the initial data of the research, the internet site of the information base of the Office for the Preservation and Publication of the Works of Ayatollah Imam Khamenei was referred to was collected and codings were performed according to the content analysis method.

In their statements about General Haj Qasem Soleimani, the Supreme Leader spoke in the following areas: the characteristics of the martyr, the actions of the martyr, the human institution of the Quds Force, the blessings of this great martyrdom, the days of God turning the days of history and the duty of the people. In the following, we will deal with each axis separately

10-1. Characteristics of martyr

The high-ranking governor of the province has listed several characteristics for Haj Qasim Soleimani, which fall into five categories. These five categories are: Islamic education, leadership and command, political, international and

characteristics that have emerged after his martyrdom

10-1-1. A prominent example of those trained in pure Islam

The main characteristic of Hajj Qasim Soleimani, who can be said to have been influenced by other characteristics and Hajj Qasim has made Hajj Qasim, is the training of his pure Islam, which is the highest characteristic of the martyr, ie "sincerity" in this dimension of his personality. The Supreme Leader says of him: "Above all, he was pure and sincere. He would expend his courage and acumen on the path of God and he was not a hypocrite and a pretentious man. Sincerity is very important. We should practice sincerity as well." (2020-01-08)

Another characteristic of the martyr in this dimension is that he is a living martyr, "In your opinion, if you are Mr. Soleimani, a martyr is alive", (Sistan and Baluchestan and Hormozgan, 1997-08-04)

Another characteristic of the dear martyr, Soleimani, is to spend his whole life in jihad in the way of God and his indefatigability. "He spent his whole life in jihad for the sake of God," said the governor. Martyrdom was the reward of his tireless efforts in all these years "(Message on the occasion of the martyrdom of Haj Qasem Soleimani, 2020-01-03).

But the last characteristic of a martyr that is included in this dimension is the care of the sharia limits, Supreme Leader says in this regard: "Another one of his qualities was that despite being a commander who had mastery over the military, he was very careful to observe shar'i principles." (2020-01-08). This educational dimension of Haj Qasem Soleimani's life seems to be his most important feature, because it is faith that guides man and acquaints him with himself and tells him what to do (Motahari, 1992: 23-24).

10-1-2. Leadership and command

The second axis of Haj Qasem Soleimani's personality traits, which has made him a unique person, is the characteristics of his command and leadership, who, according to Supreme Leader Fighter, was dominant in the military arena (2020-01-08). "Martyr Soleimani would enter an area completely surrounded by the enemy by helicopter. There would be good, young men in the area who were alone, without a commander. When they would see Hajj Qasem Soleimani, they would gain spirit and motivation, and they would make the enemy retreat. Who can do such things?" (2020-01-17). What are the characteristics of this example of the works of Martyr Soleimani? First, it is a sign of the commanding power of this great commander, because the main vacuum of the youth of the city is not having a commander (they do not have a commander). The second characteristic that this memory reveals is the motivating power of this commander (they come to life, they get morale, they get motivated) and the third characteristic that can be obtained is the organizing power of the martyr, a person who can fight when he enters a falling city. And give them a military organization so that they can resist the onslaught of the enemy and break the siege and flee the enemy.

Two other characteristics of Hajj Qasim that can be seen both in the above memory and that Supreme Leader has made specific statements to them are the courage and resourcefulness of this great martyr. "First of all, Martyr Soleimani was both brave and resourceful; It was not just courage; Some have the courage but do not have the wisdom to use it. "Some people are prudent, but they are not people of action, they do not have the heart and liver to work." (2020-01-08). "He was not afraid of anything; He was not afraid of the enemy, he was not afraid of this or that word, he was not afraid of enduring hardship"(Statement in the house of Haj Qasem Soleimani,2020-01-03).

But Haj Qasim's plan is extraordinary, he is not a brave man whose courage turns into audacity. Haj Qasim " He would embrace danger, but at the same time, he would protect others' lives as far as he could. He would watch over the lives of his comrades, his soldiers and his colleagues from among other nations who stood beside him."(2020-01-08).

10-1-3. Political

The courage and prudence that was expressed in relation to Hajj Qasim in the previous section was also one of their outstanding features in the political dimension. " This simultaneous courage and acumen manifested itself not only in the arena of the military, but also in the arena of politics." (2020-01-08). Since Hajj Qasim was a follower of the province and his definite red line was revolution and revolutionaryism (2020-01-08) " he did not belong to any party and faction, but at the same time, he was a revolutionary in the complete sense of the word." (2020-01-08).

In addition to the above-mentioned characteristics, Haj Qasem Soleimani had a great influence on speech, he spoke in a way that convinced the other party, Supreme Leader says in this regard: " His words would exert tremendous influence and they were convincing " (2020-01-08).

10-1-4. The international face of resistance

In the message of condolence of the Supreme Leader on the occasion of Hajj Qasim's martyrdom, this honorable martyr is introduced as the international face of the resistance and declares that all those interested in the bloodthirsty resistance are Evin, because " However, pious and brave personalities, youth and marja taqlids of Iraq stood up to the Americans and Hajj Qasem- may God bestow paradise on him- helped and supported that vast front in its entirety. He proved to be an active counsellor and supporter in that country."(2020-01-08).

" Shahid Soleimani was the strongest commander, in the true sense of the word, in fighting against

terrorism in the region and he is well-known exactly for that " (2020-01-17)

10-1-5. After martyrdom

Some of the characteristics of the martyr Haj Qasem Soleimani are related to his martyrdom and after his martyrdom, a dimension that has been less discussed in the biography of the martyrs. The first point about Hajj Qasim is that martyrdom was his dream and Hajj Qasim achieved his long-cherished dream with martyrdom, a dream for which he cried (Statement in the house of Hajj Qasem Soleimani, 2020-01-08), maybe Hajj Qasim is different It was not to his master at the time of martyrdom when Ali (as) shouted "Esteem and Lord of the Ka'bah" (Muhaddithi, 2013: 465).

Hajj Qasim actually got paid for his efforts with martyrdom "Years of sincere and courageous struggle in the battlefields against the devils and evildoers of the world and years of longing for martyrdom in the way of God, finally raised dear Soleimani to this high position" (Message on the occasion of Hajj Qasem Soleimani's martyrdom , 2020-01-03) Hajj Qasim had been struggling for many years "His jihad was a great jihad, God Almighty made his martyrdom a great martyrdom" (Statement in the house of Haj Qasem Soleimani, 2020-01-03), of course, God has great blessings After his martyrdom, "The great blessings are those that we do not see, those that we do not understand, those that" we did not see, did not listen, did not pose a danger to the heart of man, did not enter into the heart of man. " , Is not conceivable for us at all; [They] have been given to him by God Almighty "(Statements in the house of Haj Qasem Soleimani, 2020-01-03).

Martyr Soleimani joined his martyr friends with his martyrdom. "The good souls of the martyrs embraced the pure soul of Qassem Soleimani" (Message on the occasion of the martyrdom of Haj Qassem Soleimani, 2020-01-03).

Hajj Qasim had aroused the admiration of Supreme Leader in his worldly life and after his

martyrdom he bowed to Supreme Leader to the point that the Supreme Leader said: " Whenever that dear martyr delivered a report – be that a verbal or a written report about the tasks that he had carried out – I would praise him both verbally and deep in my heart, but [today] I bow down in respect to what he started and brought about for the country and for the whole region"(2020-01-08).

Martyr Soleimani has a special feature in material life and a special feature in martyrdom. In his material life, he had the highest military insignia of the country "Zulfiqar", in his martyrdom, he also had the address that, as he said, but for him, "a martyr who is martyred by the most evil people in the world, the Americans themselves, and they are proud That they were able to martyr him, I do not remember anyone other than Hajj Qasim such a martyr "(Statement in the house of Hajj Qasim Soleimani, 2020-01-03).

But there is another feature related to Hajj Qasim that is dedicated to fewer martyrs and perhaps its amount is unique in Hajj Qasim and that is the difficulty of this lack on the Supreme Leader, an attribute that makes Hajj Qasim similar to Malik Ashtar. "It's very difficult for us; "It's hard for you, maybe even harder for me".

10-2. Martyr actions

The second axis, which is addressed in the Supreme Leader's statements, is the axis of the martyr's actions: "Sardar Soleimani's valuable efforts and services to Islam and Muslims are undoubtedly a valuable reserve in the Court of Divine Justice" (message of condolences following the death of Sardar Soleimani's mother , 06/19/92) In the continuation of each of the actions of the martyr is described in detail.

10-2-1. Strengthening Palestine

It has been one of the steadfast policies of supporting Palestine since the beginning of the Islamic Revolutionary Movement led by Imam Khomeini in Iran. In order to deliver this support to the oppressed people of Palestine, a great man was needed to make this almost impossible, "said

Haj Qasim Soleimani. He filled their hands. " This was done by Hajj Qasem Soleimani. He empowered the Palestinians. He helped them stand up and resist." (2020-01-08).

10-2-2. Destruction of ISIS

In response to the letter of Martyr Soleimani about the end of ISIS's domination, the Supreme Leader of the Revolution wrote: "I thank the Almighty God with all my heart for blessing your self-sacrificing struggles and the great multitude of your colleagues at various levels and the evil lineage at the hands of the world. It was planted, it was uprooted by you, the righteous servants, in Syria and Iraq ... By disintegrating this cancerous and deadly mass, you did a great service not only to the countries of the region and to the Islamic world, but to all nations and humanity." (2017-05-28).

10-2-3. Neutralizing US plans in West Asia

Every day, the arrogant and colonial US government designs and executes plans for the world, such as assassinations, coups, overthrow of governments, launching wars, and so on. One of Hajj Qasem Soleimani's actions against these plans was, " One example of his insight and his courage was that – the enemies might know this well, but some friends might not know it – is that he managed to foil all illegitimate plots of the Americans in West Asia with the help of regional peoples – or it could be said with the support that he offered to them." (2020-01-08).

10-2-4. Organizing the axis of resistance

Hajj Qasim found elements of Hezbollah and Mujahideen in every country and region and helped them build the organizations needed to defend their people and country. " Nations are thankfully awake. Today, nations are awake, but the role of our dear martyr and his local comrades was exemplary. An example of his comrades is Shahid Abu Mahdi- may God bestow paradise on him. He was an enlightened, pious and brave man. ... Shahid Soleimani managed to accomplish these great feats with such pious, valorous and enlightened men." (2020-01-08).

10-3. The blessings of this great martyrdom

" Another chapter about Shahid Soleimani is the blessings ensuing his great martyrdom." (2020-01-08). Martyr Haj Qasem Soleimani did great things in his life and by flying to the idol he did other things that might not be possible with this material body. The blessings of this great testimony are described in detail below.

10-3-1. Demonstrating the vitality of the revolution

" His martyrdom showed the whole world that the Revolution is alive in our country. Some people wanted to pretend that the Revolution is over and that it is dead – of course, some people are still trying to make this happen. However, his martyrdom showed that the Revolution is alive. You saw what happened in Tehran and in other cities." (2020-01-08).

10-3-2. Opening dusty eyes

In the present age, due to the deception of the United States and the orientation of the current government towards the West, the eyes of some have been filled with the dust of negligence "With his martyrdom, Shahid Soleimani cleansed dust-covered eyes" (2020-01-08).

10-3-3. Humility of enemies

Martyr Soleimani once again showed the greatness of the Iranian nation to the world, especially the arrogant world, "The enemies felt humble in the face of the greatness of the Iranian nation. Of course, they may not show it, but they have no other option. The enemies who are trying to describe that grand mujahid and that Sardar and Commander of fighting against terrorism as a terrorist – in other words, the unfair and untruthful Americans who rave and rant all the time and whose words are actually worthless – had such intentions in mind, but the Iranian nation slapped them across the face!" (2020-01-08).

10-3-4. American scandal

Hajj Qasim's blood was so purifying and insightful that he removed the false mask of the

fight against terrorism from the face of the great devil, " They assassinated the anti-terrorist commander – the strongest and most recognized one in the whole region. They did not face him out in the field. Instead, the US government assassinated him in a cowardly and surreptitious manner. And they themselves acknowledged this. This turned out to be a source of disgrace for the US. Before that incident, such assassination attempts used to be particular to the Zionist regime in the region. They would assassinate individuals. They assassinated the leader of Hamas and they acknowledged it. They assassinated the leader of Islamic Jihad and they acknowledged it. They said that it was their doing. They would assassinate and they would confess to it. The Americans, of course, had killed many people before that incident. They killed and assassinated as many individuals as they could in Iraq, in Afghanistan and in other countries, but they would not acknowledge it. However, in the case of our martyr, they confessed to it. The US President confessed to it with his own words. Allah the Exalted smacks individuals on the neck so that they confess. Thus, the Americans admitted that it was their doing. They said that it was they who assassinated him. What scandal is graver than this? " (2020-01-17).

10-3-5. US leaving from the region

What has been said so far about the blessings of Hajj Qasim's martyrdom is what has happened, but the last thing, the withdrawal of the United States from the region, is what will happen, God willing. " Of course, they received a slap in the face last night, but this is different. Regarding confrontation, what is important is that the presence of the US in the region – which leads to corruption - will come to an end and such military moves do not suffice." (2020-01-08), which, God willing, will end soon.

10-4. The human institution of the Quds Force

The role that the people of Iran and the world know Hajj Qassem is the command of the Quds Force. Supreme Leader introduces the Quds

Force as follows: " We should not merely look at the Quds Force as a bureaucratic organization, rather we should look at it as a human organization with great and clear human motivations. If this happens, then the people's gatherings and commemoration ceremonies become significant in another way. Of course, the intellectual structure of all of our Armed Forces – including the Army, the Guards Corps and Basij – is based on divine goals, undoubtedly. Today, this is the main issue in our country. The intellectual structure of the whole of our Armed Forces is lofty and divine goals. The Quds Force is a force that looks at everyone in every place with broad-mindedness. They are warriors who have no borders: they are borderless warriors. They are warriors who show their presence wherever needed. They preserve the dignity of the underprivileged. They sacrifice themselves for holy beliefs and holy principles. We should look at the Quds Force like this. These very individuals – who rush to the help of other nations and the weak in the region and who do so with their lives and all their power – help our own country escape from the specter of war, terror and sabotage as well. An important part of the security of our dear homeland is the result of the work done by the pious youth who worked and endeavored hard under the command of our dear Martyr Sardar. It is they who have brought us security. They have brought security to the country. Yes, it is true that they rush to the help of Palestine, Gaza and other regions which need their presence, but they also ensure the security of our own country. The enemy who has been equipped by the US has been equipped not for the sake of occupying Iraq and Syria, but for the sake of occupying Iran because our dear Iran is their ultimate goal. They created DAESH not merely for the sake of dominating Iraq - their ultimate goal was Iran. This way, they planned to jeopardize our security, our borders and our cities and to create an unsafe environment for our families. However, their efforts were aborted thanks to the pious and dear youth who went there and made that great endeavor. " (2020-01-17).

10-4-1. Human institution with great and clear human motives

It follows from the statements of the Supreme Leader that the Quds Force of the IRGC should not be seen as an ordinary organization. The Quds Force of the IRGC is a human institution that has great and clear human motives.

10-4-2. Warriors without borders

Another point is that the fighters of the Quds Force have no borders, the Quds Force is in fact a manifestation of the universality of the Islamic Revolution, a force that emerged from the Islamic Revolution that rushes to their aid wherever the cry of the oppressed is loud.

10-4-3. Preserving the dignity of the oppressed

Another feature of the Quds Force is the protection of the dignity of the oppressed. We should note that the oppressed of the world are not the miserable of the world, the vulnerable are not poor, the oppressed of the world are those whose position the Holy Qur'an considers the Imamate of the earth and says: "And do not look at those who are oppressed on earth and the Imams and the heirs are ignorant". (Qesas, 5) this means that the weak are those who are worthy of Imamate on earth but have been weakened for other reasons, and if they get out of this weakness, they can play the role of Imamate and inheritance of the earth well, so they should The dignity of this group should be well preserved, one of the characteristics of the Quds Force is the preservation of the dignity of these people.

10-4-4. The Blessed Sacrament

The next feature of the Quds Force scapegoat holiness, the Qods Force sacrificed his sacred works, the Quds Force, the ones that Allah does describe it as a "Vlva disposal of Allah the people Bzhm Bbz Lhdmt priorities and sale of Vslvat Vmsajd Yzkr therein the name of Allah Ksyra Vlynsrn God He who can help him, that God is all-powerful, dear« And if God does not repel some people by others, the monasteries and monasteries, and the temples of the Jews and the

Christians, and the mosques in which the name of God is often mentioned, will be destroyed! And God helps those who help him (and defend his religion); God is strong and invincible (Surah Hajj, verse 40). These are the ones who keep the sanctuaries, that is, the places where God's name is often mentioned, instead God helps them, and what better helper than God, who is both strong and invincible.

10-4-5. Removing the shadow of war

But the last feature that we learned from the statement of the Supreme Leader is to remove the shadow of war. The fact that some politicians claim that we have removed the shadow of war from the country through politics and negotiation is an exaggeration and nonsense that they either say out of ignorance or out of betrayal and lies so that they can collect votes. If the United States and its unfortunate sons, like ISIS, were negotiators and stopped negotiating and stopped threatening and waging war, why did they not negotiate with Iraq, Syria and Afghanistan, why did they create terror in the heart of Europe? The great devil fears only one thing, and that is a power that comes from the power of God, a power that is backed by God, a power that Imam Khomeini (ra) uses to say that America can not do anything wrong and today the power of God in the axis of resistance is manifested Most of it is the Quds Force of the Revolutionary Guards, and it is this power that has removed the shadow of war from the country and brought security to the dear people of Iran.

10-5. Days of God, the turning points of history

The focus of the sermons of the Friday prayers of the Supreme Leader after many years in this position was "the days of God". Because in the past few days, people have witnessed two days of God, but the guardian has a duty to remind people of these days of God, as God has entrusted this task to the Prophet Moses (pbuh) in the Holy Quran. "There are two possibilities about this part of the ayah which does not make a difference to our purpose. One possibility is to define it this

way, "remind them of the days of God". And another possibility is to define it as, "remind them of God, religion and Judgment Day through the days of God". The significance of the days of God lies in the fact that Moses, who is a prophet of great status, is on the mission to remind people of the days of God. After that, it says, "verily in this there are signs for such as are firmly patient and grateful" [The Holy Quran, 14: 5]. The days of God are signs and guidelines. For whom? For those who have these two qualities: "firmly patient and grateful".(2020-01-17).

10-5-1. Examples of the days of God

In the present discussion, we mean the last two days of God mentioned by the great governor of the province. The first day of God in the two weeks leading up to the Friday prayers of Supreme Leader was the glorious funeral of the body of the dear martyr Haj Qasem Soleimani, "The day when tens of millions of Iranians and hundreds of thousands of Iraqis and people from other countries poured onto the streets to commemorate the blood of the Commander of the Quds Forces and when they organized the greatest farewell ceremony in the world- was one of the days of God. What happened could not be done by any element other than that of divine power. "(2020-01-17).

The second day of God was the destruction of the American base by the missiles of the Islamic Revolutionary Guard Corps. "The day when the missiles of the Islamic Revolution Guards Corps demolished the American base was another day of God as well " (2020-01-17). "This blow cannot be made up for with anything. In the present time, they have announced that they have intensified the sanctions, but this cannot recover the lost reputation of the US. Our powerful response had such an impact and quality. This is another manifestation of divine assistance which is a response to sincere diligence.." (2020-01-17).

10-5-2. Survival of the effect of the Day of God

One of the important dimensions of the days of God is that its effect remains in the lives of nations. "Days come to an end, but their outcomes and effects prevail in the life of nations. The effects that such days bring about in the morale, outlook and path of nations will be permanent and – in the case of some of them – eternal.; ... Those who fail to see the hand of divine power in such events and who make worldly analyses fall behind. One should see the hand of divine power. The spiritual and very important aspect of the event is that it is Allah the Exalted who does these things. When Allah the Exalted makes the people launch such a movement, one should feel that divine will wishes the Iranian nation to win." (2020-01-17).

Everything that the West tried to show against the will of the people and was beating them with all kinds of tools was crystallized in Haj Qasim. The great devil and his internal and external mercenaries are always trying to convince people that they are tired of Islam and the revolution and Hajj Qasim was the statue of Islam and the revolution, the devils are trying to show that the people are tired of supporting the oppressed of the world The Zionist media empire is trying to show that the people are tired of supporting Gaza and Lebanon, and Haj Qasim was the man of the battlefield in Gaza and Lebanon. The sworn enemies want to show that the people hate the IRGC, and Haj Qasim was the highest and most famous guard, but the enemies They are trying to show that the people are tired of Velayat-e-Faqih and Haj Qasim was a soldier of Velayat-e-Faqih, and above all, he was a devotee of Velayat-e-Faqih; And the people showed that they loved Haj Qasim Valaei, a fighter, a revolutionary, a guard, a defender of the oppressed, the people loved him, or perhaps they fell in love with him, and this is higher than support and other political debates.

10-6. The duty of the people

The duty of the people in the three dimensions of enmity, knowing the enemy's plan and how to deal with the enemy's plan, makes sense. Explaining these is the work of thinkers. To know; This is the work of thinkers (2020-01-08).

10-6-1. Enmity

" Our responsibility as the people and as the members of the Islamic Republic is first to know the enemy. We should know the enemy and we should not err in recognizing him. You should not say that all of you know who the enemy is. Yes, you know who he is. The enemy is comprised of arrogance, Zionism and the US. ... the enemy is comprised of the US, the Zionist regime and the apparatus of arrogance. The apparatus of arrogance is not only comprised of the US and such governments, rather it is comprised of a collection of companies and global looters and oppressors who are opposed to every center which fights against oppression and looting." (2020-01-08).

It should be noted that the condition of hostility is action against the Islamic Republic of Iran. "We do not consider as an enemy such and such a government inside or outside the region which might say something against us. We do not consider them as an enemy as long as they do not make a move in the service of the enemy and against the Islamic Republic. It is the former whom we consider as the enemy." (2020-01-08).

10-6-2. Knowing the enemy plan

After hostility, it is important to know the enemy's plan, to know what the enemy is doing and what he wants to do. The first important point in knowing the enemy's plan is that the enmity of this front is not " All of us should know that the enmity of this front that I spoke about is not seasonal and temporary, rather this enmity is intrinsic and perpetual." (2020-01-08).

Of course, in this perpetual enmity, at any time, one of the tools it can use for enmity is one of these tools, sanctions, " They hatch plots against

the Islamic Republic in the arena of politics, the economy – you are witness to the sanctions – and security." (2020-01-08). Another tool of the arrogant apparatus of the Council is the so-called security" the vicious English government and the French and German governments. They threatened Iran that they would take the nuclear matter to the United Nations Security Council again. "(2020-01-17).

Global arrogance in attacking the great people of Iran attacks two main points: first, the Islamic and revolutionary ideological foundations, and second, national unity; " The enemy's plan should be understood. And we should take our fundamental tenets into account in the face of this plan. The fundamental tenets are ideological principles – whether Islamic or revolutionary – and national unity." (2020-01-08).

Another task of the enemy is to forget the days of God and the days of the victory of truth over falsehood so that they can disappoint the people, " Some people try to consign these sensitive days of God to oblivion by highlighting other matters so that they could possibly overshadow this great day of God " (2020-01-17). Another task of the enemy is not to show himself as an enemy. In this regard, Supreme Leader says: " The spokespeople of the malicious US government keep repeating that they are on the side of the Iranian nation. You are lying! Even if you were on the side of the Iranian nation, that would be for the sake of sticking your poisonous dagger into the chest of the Iranian nation!" (2020-01-17).

Finally, the enemy uses another tool to advance his plans, which is distortion. Martyr Motahari introduces the Jews as the hero of distortion (Motahari, 1989: 13). " The enemies who are trying to describe that grand mujahid and that Sardar and Commander of fighting against terrorism as a terrorist – in other words, the unfair and untruthful Americans who rave and rant all the time and whose words are actually worthless – had such intentions in mind, but the Iranian nation slapped them across the face!" (2020-01-08)

10-6-3. How to deal with the enemy plan

What we have taken from Supreme Leader 's statements is that the method of confronting the enemy's plan can be expressed in two dimensions, the first is to be grateful and the second is to be strong, which includes the patience of the people.

10-6-4. Being thankful

In the discussion of the days of God, two attributes were mentioned to the audience: patience and thanksgiving. " First of all, they identify blessings and they see the overt and covert dimensions and secondly, they are grateful. In other words, they appreciate the value, the weight and the price of blessings. Thirdly, they feel responsible towards them. On the basis of the blessings that God has given them, they feel responsible. They are a nation and a group of people who are not impatient and ungrateful." (2020-01-17).

In the second stage, people should know the weight and price of these blessings, "Well, in Kerman, everyone knew Haj Qasim closely; This crowd that took to the streets in Kerman today was not a strange thing; But what about Tabriz? Did you see Tabriz? you saw? What a crowd! ... These are the little blessings before our eyes; Great blessings are those that we do not see, those that we do not understand, those that "we see with our eyes, do not listen to, do not pose a danger to the heart of mankind", it has not entered our hearts, it has not even entered our minds. [They] have been given to him by God Almighty "(Statements in the house of Haj Qasem Soleimani,(2020-01-03).

But the third stage is a sense of responsibility for the blessing bestowed by God Almighty. "The Iranian nation has shown that it defends the line of courageous struggle. The Iranian nation has shown that it loves the symbols of resistance. The Iranian nation has shown that it supports the resistance. Is not in favor of surrender "(2020-01-17)," The Iranian nation will honor the memory and name of the supreme martyr, General Qasem Soleimani and his fellow martyrs, especially the

great Mujahideen of Islam, Mr. Abu Mahdi Al-Mohandes "(Message on the occasion of the martyrdom of Haj Qasem Soleimani, 2020-01-03).

In order to be thankful for the blessings, the Iranian nation must continue the path of Hajj Qasim and his comrades with more power, "His work and his path will not be stopped and closed by his going around the divine power. ... All friends and all enemies - to know that the line of resistance jihad will continue with double motivation and a definite victory in - waiting for the Mujahideen this way.

In order to be thankful for the blessings, the Iranian nation must continue the path of Hajj Qasim and his comrades with more power. ... All friends and all enemies - to know that the line of jihad of resistance will continue with double motivation and a definite victory in - waiting for the Mujahideen this blessed path. The loss of our devoted and beloved commander is bitter, but continuing the struggle and achieving the final victory will make the murderers and criminals more bitter "(ibid.) And that is why in the sentence of Sardar Qaani, the successor of Haj Qasim, they emphasize that It is the same program during the command of Martyr Soleimani "(Sardar Qaani appointment order, 2020-01-03).

Finally, it should be noted that angering the enemy is part of the Thanksgiving program "Some people nurture the thought that we should not do something to enrage the US – some people say this: they write it in newspapers – this is the exact opposite of what the God of the World says, "And their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong. It then becomes thick, and it stands on its own stem, filling the sowers with wonder and delight. As a result, it fills the unbelievers with rage at them (The Holy Quran, 48: 29). As it happens, the growth of pious personalities and strong saplings and religious youth is to fill "The unbelievers with rage at them". The aim is to enrage the enemy." (2020-01-08).

10-6-5. Getting stronger

"Well, now that the Iranian nation knew about this incident, they knew its value and price; What should we do now? I would like to say in one word: Dear nation of Iran, they should do their best to become strong. The only way forward for the Iranian nation is to become stronger; We must try to become strong "(2020-01-17). Earlier, Supreme Leader , during his meeting with the people of Qom, emphasized on becoming stronger: " The cure for this is to strengthen ourselves in the area of the military, security, politics and the economy. We should strengthen ourselves in different areas so that the enemy fails to deliver his blows, otherwise his enmity is an intrinsic one." (2020-01-08).

Strengthening has dimensions that should be considered, one of these dimensions is being patient, "they are patient, that is, they are united in endurance and patience, they do not leave the field with little, they stand" (2020-01-17) This strengthening is another With what is it achieved? " The Iranian nation and the officials of the country should focus their efforts on strengthening the country and the nation and this should be achieved with unity, presence on the scene, patience, resistance and hard work and by avoiding laziness. If this happens, by Allah's favor and grace, the Iranian nation will reach a point in the near future where the enemies will not even dare issue threats!"(2020-01-17)

Another issue is the strengthening of attention to all dimensions, " We are thankfully strong and we will even become stronger by Allah's favor. Of course, power is not confined to military power. Power is not only that. It is the economy of the country that should become strong. Our dependence on oil should come to an end. We should be liberated from the dependence of our economy on oil. Scientific and technological leaps should continue. And all these rest on the presence of our dear people on the scene."(2020-01-17).

Finally, 6 organizing themes were included under the comprehensive theme of Haj Qasem

Soleimani school. The following network of themes shows the components of the school of Shahid Soleimani in the view of the Supreme Leader of the Islamic Revolution.

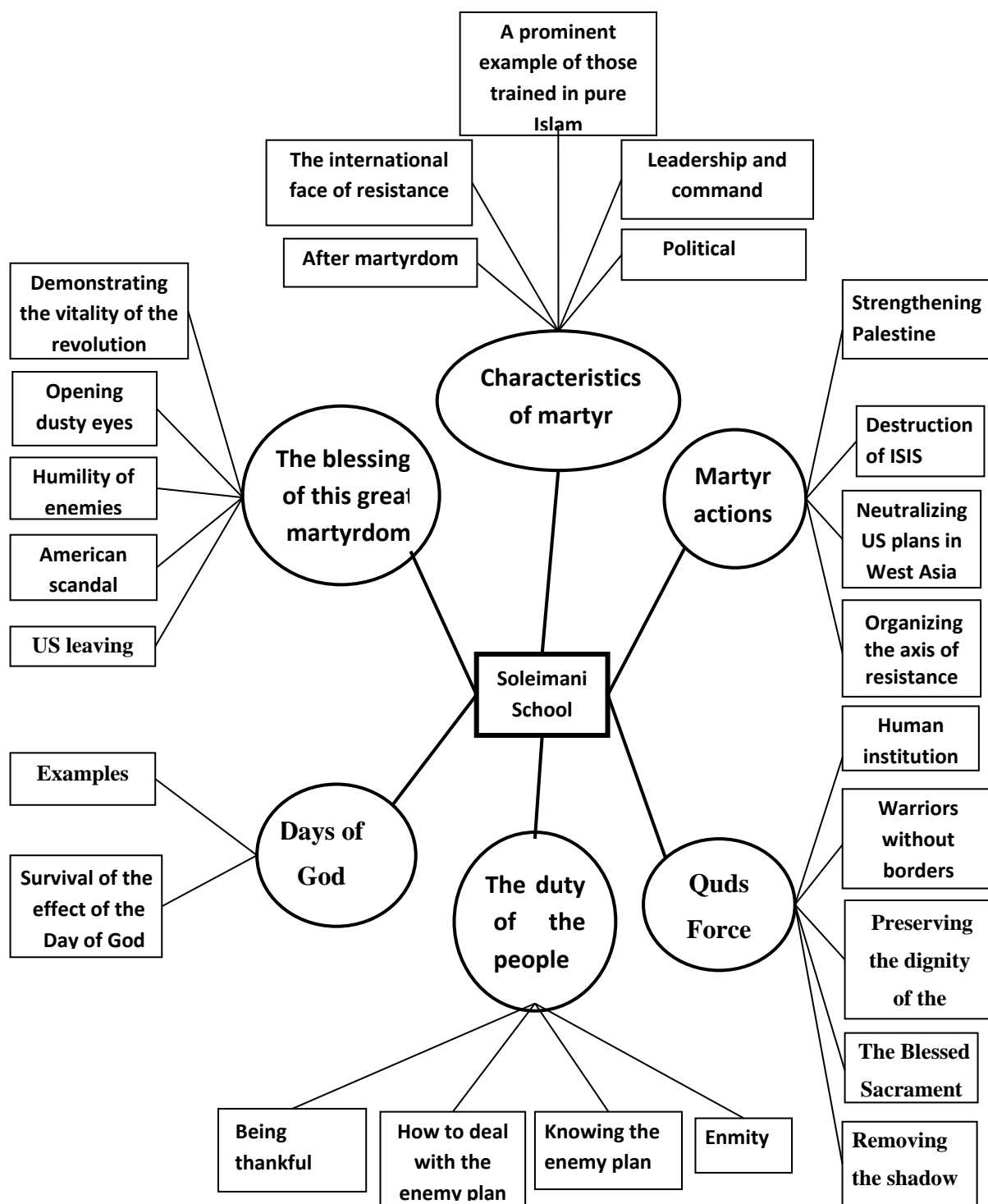


Figure 2. The network of themes of Shahid Soleimani school in the view of the Supreme Leader

11. Discussion, conclusion and suggestions

11-1. Discussion

Although not much time has passed since the martyrdom of Martyr Soleimani, but in connection with Martyr Soleimani, various writings have been done in the country, most of which are in the form of books and mostly in different dimensions of this great martyr from the point of view of his contemporaries. And people who have been acquainted with him or have been covered by the media, and some of them have also expressed or analyzed his statements and writings. In Latin works, General Haj Qassem Soleimani has been dealt with from several dimensions, the first group of articles written before the assassination of Sardar and his role in the axis of resistance and Islamic countries and the fight against ISIS and the policies of global arrogance, especially the criminal America. The second category of articles written after the assassination of Sardar and have dealt with this important event from several angles, some have examined the illegality of this assassination from a legal point of view, some with a view to the impact of this incident in the Islamic world. The Islamic Republic of Iran has studied in Islamic countries and other parts of the world, and some have studied the future of the policies of the Islamic Republic of Iran in the world, especially in the West Asian region.

In the meantime, the research gap that has dealt with the various dimensions of this martyr as a school from the perspective of the Supreme Leader is strongly felt. The main difference between this article and other related works is in dealing with the Soleimani school from the point of view of Imam Khamenei, the guardian of Muslims.

Emphasizing the orders of the Supreme Leader of the Islamic Revolution to look at Martyr Soleimani through the eyes of a school, the concern of identifying and explaining the components of the school of Martyr Soleimani, in the words of the Supreme Leader of the Islamic Revolution, to design and implement the path of

training future martyrs Soleimani The main research is the present.

According to selected definition, the school of Shahid Soleimani includes the main lines and methods, do's and don'ts, good and bad, goals and means, needs and pains and treatments, responsibilities and tasks. What causes it to multiply in relation to the Soleimani school, and one of the differences between this martyr and other martyrs of the path of truth, is its universal aspect. Just as General Soleimani himself was not limited to borders, his school is not limited to borders, and wherever there is talk of human values, the school of Martyr Soleimani can be defined. The Soleimani school can be used in the Islamic world, East Asia, Europe, Latin America and anywhere else in the world.

This school is derived from the school of Imam Khomeini and is defined as the school of Islam. With this view, the features and components discussed in the statements of the Supreme Leader of the Revolution in explaining the school of Imam Khomeini (ra) and the teachings of the school of Islam are of special importance in understanding and explaining the school of Martyr Soleimani. With this view, like the school of Imam Khomeini, in the school of Shahid Soleimani, there are important dimensions of spirituality (sincerity), rationality (tact) and justice, and politics is always intertwined with spirituality, people have a prominent role, view It is an international and global ruler and not in a limited geographical area, this school is the guardian of Islamic and human values, and finally in this school, social justice should be sought in the world.

11-2. Conclusion:

By studying the statements of Imam Khamenei, which were found to be related to the school of Shahid Soleimani, a total of 164 main themes were extracted from His Holiness Leh, which were organized under the 6 themes of organizing. Organizing themes are:

1. Characteristics of Martyr: Some personality traits of Martyr Soleimani in the words of the Supreme Leader of the Islamic Revolution under the five categories of characteristics of Islamic education, characteristics of his leadership and command, political characteristics, international characteristics and characteristics after the martyrdom of Martyr Soleimani Has been explained.

2. Martyr's actions: Mentioning some of Martyr Soleimani's actions is another axis of the Supreme Leader's orders, which are divided into four categories: strengthening Palestine, destroying ISIS, thwarting US plans in West Asia, and organizing the axis of resistance. Is.

3. Blessings of this great martyrdom: Mentioning the blessings of the great martyrdom of Sardar Soleimani, the third axis of Imam Khamenei's menus is about the school of Martyr Soleimani, which in five parts shows the revolution alive, opening the dusty eyes, the submission of enemies, the American scandal and the departure America is divided from the region.

4. The duty of the people: The duty of the people under the school of Martyr Soleimani and after his martyrdom, is another axis of understanding the school of Martyr Soleimani in the orders of the Supreme Leader of the Revolution in four parts: hostility, knowing the enemy plan, how to deal with the enemy plan and the responsibility of the owners Thought is divided.

5. The days of God, the turning points of history: Explaining the day of martyrdom and the day of revenge against the enemy in the words of the Supreme Leader of the Islamic Revolution to the days of God and turning the days of history is another axis in understanding the school of Martyr Soleimani. Allah and the survival of the work of the Day of Allah are explained.

6. The human institution of the Quds Force: It is necessary to know the school of Martyr Soleimani in the words of the Supreme Leader of the Islamic Revolution, to know the result of the efforts of that great martyr, the human institution

of the Quds Force, whose characteristics in five parts of warriors without borders, presence in place It is considered necessary to preserve the dignity of the oppressed, to guard the sacred and to remove the shadow of war.

11-3. Suggestions:

Considering that in the present article the authors have used the method of content analysis inductively to extract the dimensions of Soleimani school, it is suggested that other researchers follow the same method of other prominent people in the Islamic Revolution such as the Supreme Leader. To study Shahid Beheshti, Imam Musa Sadr, etc. Another suggestion is that later researchers explain the Soleimani school using deductive methods and existing frameworks. The last suggestion is that, in the continuation of the research, the various dimensions of the Soleimani school should be explained using the relics of the great martyr Haj Qasem Soleimani.

Based on the research findings, it is suggested that research be conducted on the following topics: competencies of Martyr Soleimani Command, Martyr Soleimani actions with emphasis on the fight against organized terrorism, the role and duty of the people in continuing the path of Martyr Soleimani and the role of Quds Force in defending The oppressed all over the world.

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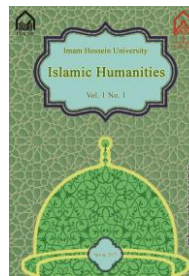
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Individual and Social Lifestyle Model based on Analyzing the Content of Imam Sajjad (pbuh) Prayer of Arafa

Etrat Doost, Mohammad¹

Lifestyle, Imam Sajjad (pbuh), The prayer of Arafa, Sahifa Sajjadih, content analysis method.

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Correspondence:
etratdoost@sru.ac.ir

ABSTRACT

Extracting the lifestyle pattern of human beings at any time is one of the important issues that the followers of Shiite Imams attach special importance to. This can illuminate the path of the individual and society and help the Islamic Society in choices and decisions. One of the best sources to get acquainted with the pattern of human life style is the careful analysis of the words of the Shiite Imams, which in some cases have been quoted in the form of prayers in hadith books. In this article, using the method of "qualitative content analysis" and with a "thematic" approach, the prayers quoted from Imam Sajjad (pbuh) in the Sajjadiyya Sahifa are analyzed and using the important themes extracted from those prayers, explain the set of tasks that has been introduced as a lifestyle model for humans. The findings of the research show that in these prayers, with the approach of prayers, the set of individual and social duties for human beings has been expressed. The believer is waiting for the presence of the Imam and the leader of the Islamic society to form an Islamic government.

¹ Assistant Professor in Department of Theology and Islamic Studies, Shahid Rajaei Teacher Training University, etratdoost@sru.ac.ir

2. Introduction

Given the decline of Islamic society, the severe political oppression and hardships that the Shiites had after the martyrdom of Imam Hussein (pbuh), we see that Zayn al-Abedin (pbuh) tried to choose a political tactic intelligently and through this special strategy and defense shield. To lead the Islamic Society and strengthen the position of the Shiites in the Islamic society through different methods. One of those methods was the method of prayer which is manifested in the noble book "Sahifa Sajjadih". Among the prayers narrated from the Ahl al-Bayt, the prayer of "Arafa" is one of the prayers that has placed the important religious principles and issues in its heart with an expressive and profound expression.

In historical studies and hadith studies, what seems to be one of the main gaps is to understand the words of the Infallibles accurately and systematically in such a way that based on a specific pattern and system, a set of these concepts can be reviewed in a coherent category and provided a comprehensive analysis of them? Accordingly, in this article, using the method of content analysis and its special application in religious studies, which is one of the innovative approaches in the field of understanding religious texts, an attempt has been made to analyze the text of Imam Sajjad's Arafa prayer and specific themes. And it is important that this noble prayer be extracted.

Analysis of the content of the prayer of Arafa and the classification of its main and sub-themes shows that in this noble prayer, important issues such as the position of the Ahl al-Bayt and the duties of the Shiites towards the pure Imams have been addressed. Due to the importance of the Islamic lifestyle in this research article, specialized attention has been paid to this issue and an attempt has been made to classify the set of tasks for human beings in the noble prayer of Arafa from the words of Imam Sajjad (pbuh) as a lifestyle model. To be analyzed qualitatively.

Therefore, this study intends to extract the focus points and main and secondary topics of this

prayer in order to gain knowledge of the lifestyle considered by the Imams using the "thematic content analysis" technique, and finally, the lifestyle pattern from Explain the perspective of Arafa prayer.

13. The concept of lifestyle

The term "lifestyle", as one of the terms in the social sciences, is directly and closely related to a set of concepts related to its discourse; Concepts such as: objectivity and subjectivity, culture and society, objective and subjective culture, form and content, behavior and meaning, ethics and ideology, etc. Lifestyle includes things that are related to human life, including personal, social, material and spiritual dimensions. Things such as insights (perceptions and beliefs) and tendencies (values, inclinations and preferences) that are mental matters or internal behaviors and external behaviors (including conscious and unconscious actions, states and physical states), social states and assets that are objective matters. Lifestyle as an objective manifestation of thoughts and ideas, has a great impact on ideas and thoughts, especially human traits, and therefore the formation of moods and attitudes is generally influenced by lifestyle (Hindi et al., 2004, p. 228).

The followers of each intellectual-philosophical school have chosen a certain style of life in accordance with their insights and tendencies. Hence, the current way of life in the human world is either traditional, modern or modern. Some have defined lifestyle as the embodiment of human endeavor to find the fundamental values or, in other words, their superior individuality in the existing culture and to introduce it to others, while others have adapted it to the whole of life and all its public and private processes (Adler, 1956, p. 32).

In the meantime, what highlights the importance of lifestyle in social and doctrinal research, is the results of choosing different lifestyles that in some cases have led to the emergence of many religious, moral and social harms in the community and in some cases. It brings them other scientific, economic and cultural growth

and development. What has led Muslim thinkers to reflect on the Islamic way of life is the detrimental effects that Islamic societies have suffered in recent centuries on the civilization and culture of Western countries that follow a non-Islamic way of life. Over the years, we have witnessed that in an unbridled and abnormal way, many elements and components of the Western lifestyle have spread among the Islamic societies and in some cases have caused the societies to deviate (Adler, 1956, p. 45).

14. Benefits of Islamic lifestyle

One of the ways to explain the lifestyle pattern is to identify the elements and components that different thinkers have listed as features of a lifestyle and have mentioned in their research. For example, some Western thinkers, because they consider lifestyle to include all behaviors, thoughts, feelings and social actions of individuals, so items such as: diet, self-decoration and clothing, type of housing, means of transportation, ways of spending leisure time and have been listed as part of the lifestyle components. (Adler, 1956, p. 35)

Chapin (1935) and Oswell (1940) also focus on issues such as housing and household items, and Clackhun (1958) focuses more on personal behaviors and the use of natural gifts in life (Mahdavi Kani, 1387, pp. 199-230).

However, in a general summary of the works and components presented on the characteristics of lifestyle from the perspective of Western thinkers, it should be said that most of the cases mentioned are only in the individual field or parts of social issues and a complete and comprehensive approach to needs and they do not have the requirements of humanity. For example, in the cases raised by these thinkers, the following components are not mentioned:

- The type of beliefs and insights of the individual
- The type of thought and logic that governs a person's actions

- The type of tendency and human relationships of the individual in the home and community
- Emotions and validity
- The emotional development of the individual at home and in the community
- The quality of meeting the secondary needs of the individual in different environments
- Lack of attention to the period before and after a person's life in the world
- Lack of attention to the place of religion in a person's life
- Lack of attention to the place of the will in the formation of lifestyle
- Lack of attention to the quality of one's actions in the lifestyle process

It is obvious that theorists who used the term "lifestyle" at the beginning of the twentieth century, have formulated its components with a human-centered, utilitarian and consumerist approach, so it is appropriate to first explain the concept of lifestyle in any society. O, independent studies have been conducted according to the culture and beliefs of that community and secondly to extract the elements and components. Lifestyle in that society, comprehensive, forward-looking and trans-social approaches should also be considered. Therefore, it is necessary to develop the concept and components of lifestyle in scientific studies and research and to conduct new studies in this field using religious approaches.

One of the special advantages of the Islamic lifestyle is that it pays attention to all the factors and elements of individual, social, emotional, religious, economic, etc. of a person's life and tries to be a complete and comprehensive regulation and order in all Backgrounds, without creating any ambiguity and defects, plan and guide a person's life from before birth to afterlife. This means that the Islamic way of life is a large continuum that has different levels according to the level of attitudes, insights and capabilities of

individuals. Therefore, as the ability and ability of individuals to enjoy and understand religious knowledge expand, the level of their lifestyle improves and a decrease in this level indicates the inability of the individual to understand knowledge and enjoy the gifts of this great blessing. That is why in the Holy Qur'an, the members of the faith community are constantly ordered to increase the dimensions of faith, and in the definition of the hypocrites, and the issue of their proximity and distance to disbelief and faith has been raised.

15. Introduction to Imam Sajjad and Sahifa Sajjadih

Ali ibn Husayn Zayn al-Abidin or al-Sajjad (659–713) is an Imam in Shi'i Islam after his father Husayn ibn Ali, his uncle Hasan ibn Ali, and his grandfather, Ali. His life and statements were entirely devoted to asceticism and religious teachings, mostly in the form of invocations and supplications. His famous supplications are known as *Al-Sahifa al-Sajjadiyya* "The Scripture of Sajjad". His kunyas are Abu'l-Hasan, Abu'l-Hosayn, Abū Moḥammad, Abū Bakr, and Abū 'Abdallāh. He was given the honorific Sajjad (one who is constantly prostrating in worship), as well as Zayn al-Abidin (ornament of worshipers), and Zaki (the pure) because of the calluses formed on his body from numerous prostrations.

Ali ibn al-Husayn was respected by his followers, who considered him as the fourth imam. Also he is highly respected by Sunni Muslims for his deep religious knowledge and Islamic scholarship, with the renowned jurist Malik ibn Anas describing him as "a sea full of knowledge" (Jafri, 1979, pp. 243–46).

Evidence for his high position among people comes from an ode told by the well-known Arab poet Farazdaq. This ode mentions an occasion when the Caliph Hisham ibn Abd al-Malik was overshadowed by the respect people showed to Zayn al-Abidin. It was the time of Hajj when both of them were trying to reach the Black Stone through the crowd turning around the Kaaba. The people gave way to Zayn al-Abidin while

Hisham struggled desperately. This deeply offended the Caliph, who sarcastically asked to whom the people had shown such respect. Farazdaq, who was present there, composed an ode addressing Hisham's question; it is considered a masterpiece of Arabic literature and the most reliable contemporaneous document describing Zayn al-Abidin (Chittick, 2009, p. 11).

He was a constant worshiper. Approaching the time for prayer, he would go pale, trembling in fear of God. It is repeatedly narrated that at nights, in order not to be recognized, he would cover his face, and would carry loads of food to distribute among the poor. Only after his death, people discovered the identity of their benefactor. According to Kohlberg, Ali ibn al-Husayn treated others magnanimously even when wronged. For example, Hisham ibn Isma'il al-Makhzumi governed four years in Medina, during which he used to insult Zayn al-Abidin, yet after he dismissed by al-Walid, Zayn al-Abidin ordered his family and friends not to speak ill of him (Kohlberg, 2008, p. 84).

While circumambulating the Kaaba, Zayn al-Abidin heard a man asking God for patience, so he turned to him and said: "You are asking (God) for tribulation. Say: O God, I ask You for well-being and gratitude for it." [52] It is also related when asked about asceticism, Zayn al-Abidin replied: "لَيْلًا تَأْسُوا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُجِبُ كُلَّ مُخْتَالٍ فَخُورٍ" Asceticism is of ten degrees: The highest degree of asceticism is the lowest degree of piety. The highest degree of piety is the lowest degree of certainty. The highest degree of certainty is the lowest degree of satisfaction. Asceticism is in one verse of Allah's Book: 'Hence that you may not grieve for what has escaped you, nor be exultant at what He has given you (Al-Hadid: 23).

The *Al-Sahifa al-Sajjadiyya* is the oldest prayer manual in Islamic sources and one of the most seminal works of Islamic spirituality of the early period. Shia considers this book with great respect, ranking it behind the Quran and Ali's *Nahj al-Balagha*. This prayer book deals with

Islamic spirituality and provides teachings on levels from the theological to the social. The traditional category of "faith", for example, which forms the basic subject matter of most of Islamic thought as developed in kalaam philosophy and Sufism, has been discussed in this book. Zayn al-Abidin refers frequently to Islamic practices, emphasizing the necessity of following the Quran and the hadith's guidelines, and the necessity of establishing justice in society (Sharif al-Qarashi, 2000, p. 146).

The most famous prayers of this book are:

- 1) The Fifteen Whispered Prayers also known as The Fifteen Munajat, is a collection of fifteen prayers attributed to Zayn al-Abidin, which some researchers regard as a supplementary part of Al-Sahifa al-Sajjadiyya.
- 2) Supplication of Abu Hamza al-Thumali that According to Abu Hamza, during the month of Ramadhan, Zayn al-Abidin would spend most of the night in prayer. At the beginning of the fast, he recited a supplication later known as Du'a Abi Hamzah al-Thumali.
- 3) Zayn al-Abidin's Treatise on Rights is the only work other than supplications, short sayings and letters, attributed to him. this treatise is especially important because it deals with many of the same themes as the Sahifa in a different style and language. In this book, Zayn al-Abidin clarifies that a hierarchy of priorities must always be observed: The individual comes before the social, the spiritual before the practical, and knowledge before action. Each human being has a long series of social duties, but these depend upon his more essential duties; faith in Allah, and placing one's own person into the proper relationship with the Divine Reality (Sharif al-Qarashi, 2000, p. 500).
- 4) The prayer of Arafa is another prayer of Imam Sajjad which is recited on the day of Arafa. This prayer is the longest prayer in the Sahifa and it deals with topics such as expressing the names and attributes of God, praying and praying for the Prophet of Islam and the Ahl al-Bayt and the Shiites, and expressing some moral virtues. In

this prayer, Imam Sajjad introduced acknowledging the status of Ahl al-Bayt, following their orders, adhering to the province and waiting for the rule of Ahl al-Bayt as the characteristics of Shiites.

In the continuation of this article, the content of Imam Sajjad's Arafa prayer has been analyzed in order to extract the model of the Muslim human life style from it. The author of the article believes that this prayer can be an example and a way for the Islamic way of life.

16. Analysis of the quantitative content of the prayer of Imam Sajjad

First of all, it is necessary to explain the reason for using the "content analysis" method for this research. This text-based method, more than any other research method, can provide more accurate information in the field of understanding texts and texts. At the discretion of the researcher; because it emphasizes only the content of the text and has the ability to extract various themes from the text and classify them. Regarding this method, Barden writes: "Content analysis is a set of communication analysis techniques that are used to describe the content of the message and regular objective methods" (Barden, 1996, p. 38).

The method of content analysis in relation to a text makes sense that the text is written to convey certain messages and concepts and has a specific nature; therefore, content analysis does not apply to slang words that have simple, obvious meanings. Messages conveyed by text can have different meanings; therefore, through content analysis, the main meaning of that message must be recognized. The method of recognizing and analyzing these messages is systematic and they follow certain rules and instructions. (Janipour, 1390, p. 56). In other words, the content analysis method is one of the appropriate methods to explain the views and ideas.

Of course, it should be noted that this interdisciplinary research method has been specially localized for the analysis of religious texts and by observing the special considerations

of these texts, special techniques have been considered for it (see: Etratdoost, 1398, Pp. 291-320), some of which are presented in this article.

In this article, the technique of qualitative content analysis with a thematic approach is used so that despite the fragmentation of the prayer, finally the same themes can be put together and a sample pattern of the categories extracted from the prayer can be drawn. In the first step, 183 "main topics" were extracted by dividing the prayer according to the "theme" criterion. In the second step, by categorizing the main topics of common and

family, seven "categories" were explained as the main directions of prayer, which are in order of the servant in relation to himself, theology, glorification of the Holy Prophet (PBUH) and his family. Beit, self-description of the servant, Imamology, Shiism and description of the day of Arafa. In the following, a part of the table of analysis of the content of Arafa prayer, which is related to the category of "Shiite studies", has been included as an example, so that dear readers can get acquainted with how to fragment prayer phrases and extract main and secondary topics and how to codify themes.

Table 4. Part of the table of content analysis of the prayer of Arafa Imam Sajjad

Text unit	main subject	Sub-topics	code
<p>وَاجْعَلْنَا لَهُ سَامِعِينَ مُطِيعِينَ وَفِي رِضَاهُ سَاعِينَ We will listen to a person who is obedient and diligent in the way of his pleasure</p>	Absolute obedience to the Imam	Shiites must be obedient to their Imam	sh4
		Obedience to the Imam must be unquestionable	sh5
		God's pleasure is in the Imam's satisfaction	sh6
		Efforts to obtain the consent of the Imam	sh7
		Man can take a step towards pleasing the Imam and obeying him by serving and performing his duty during his absence	sh8
<p>وَإِلَى نُصْرَتِهِ وَالْمُدَافَعَةِ عَنْهُ مُكْنَفِينَ To move fast and help to help and defend him</p>	Absolute obedience to the Imam	One must hurry to help the Imam at any time	sh9
		When oppression occurs against the Ahl al-Bayt, one should not hesitate to defend them	sh10
<p>وَإِلَيْكَ وَإِلَى رَسُولِكَ صَلَوَاتُكَ اللَّهُمَّ عَلَيْهِ وَآلِهِ بِذَلِكَ مُتَقَرِّبِينَ For this reason, we should seek closeness to ourselves or to the Messenger of God</p>	Celebrating the friends of Ahlul Bayt	Proximity to God and the Prophet is the result of obedience to the Imam and his help	sh11
		The importance of blessings on the friends of Ahl al-Bayt and expressing their position	sh12
		The position of the Ahl al-Bayt is so high that it makes their friends confess	sh13
		The friends of Ahl al-Bayt are responsible for propagating the position of Ahl al-Bayt	sh14

As mentioned, one of the important categories raised in the prayer of Arafa is the category of "Shiite studies", which means that Imam Sajjad has outlined the duties of Shiites and the way of life that they should observe. Due to the appropriateness of this discussion with the topic of Islamic lifestyle, therefore, with a qualitative analysis of this category, we have tried to explain the pattern of Islamic lifestyle based on what Imam Sajjad has stated in the prayer of Arafa.

17. Analysis of the qualitative content of the prayer of Arafa Imam Sajjad

As stated in the first step of quantitative content analysis, one of the important categories in the prayer of Arafa Imam Sajjad is the category of "duties of Shiites", which itself includes 7 main topics and 36 sub-topics. In the second step, in order to analyze the qualitative content, sub-themes are examined and an attempt is made to provide a complete and comprehensive classification of them in order to finally extract the Islamic lifestyle pattern. Researchers' studies show that the collection of these sub-themes can be classified into two important categories: "individual duties" and "social duties". Explain in the prayer of Arafa.

17-1. Individual duties of human beings in Islamic lifestyle

Zayn al-'Abidin in some passages of her prayer of 'Arafah have expressed individual duties for her Shiites, the content of which shows that she sought to explain the do's and don'ts of human life during the period of absence. The most important of these tasks are:

17-1-1. Belief in the existence of an Imam and a leader for the Islamic society

One of the most important individual duties of the Shiites, which Imam Sajjad emphasizes a lot, is the need to "acknowledge the status of the Ahl al-Bayt", which Imam Sajjad has stated with the phrase "بِمَقَامِهِمُ الْمُعْتَرِفِينَ". This phrase indicates that the position of the Ahl al-Bayt is so high and lofty that it forces their friends to confess (Sh10). On the other hand, the friends of the Ahl al-Bayt,

with the knowledge that they have of their position, have the duty of communicating this important matter to others (Sh11). It should be noted that the meaning of position here is the position of caliphate, presidency, honor and virtue that God Almighty has granted infallibility and purity to the Ahl al-Bayt and has given them superiority over other creatures (Kabir Madani Shirazi, 1409, C 6, p 412). Therefore, it is necessary for every Shiite individual in the first step of their orbital province to acknowledge and acknowledge the position of guardianship and legitimacy of the Ahl al-Bayt and to express their grace, greatness, dignity and status in their speeches (Zumordian, 1992, P. 579). Obviously, this action will be a prelude to the manifestation of the status of the Ahl al-Bayt in the behavior of individuals and then its manifestation in society.

17-1-2. Thanksgiving is a blessing in disguise

All Muslims and believers in God need to be thankful for all the blessings of God Almighty, as the Holy Qur'an explicitly states: 'يَا أَيُّهَا الَّذِينَ آمَنُوا ۚ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ' (Al-Baqarah: 172 and also see: Nahl: 114). In the meantime, Imam Sajjad in the prayer of Arafa has stated another special duty for each Shiite as a special believer, and that is to give thanks for the blessing of the presence of the Imam in society (Sh1, Sh2). Imam Sajjad with the phrase 'اللَّهُمَّ فَأَوْزِعْ لَوْلِيكَ شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّهِ، وَ أَوْزِعْنَا مِثْلَهُ فِيهِ' "God has distributed it to your parents, thank you, we have bestowed blessings on him, and of course, the Imam wants you to do what he wants to do." They ask God Almighty to grant the success of such thanksgiving to all (Sh3). It is obvious that the existence of the Imam for human society is the same as the existence of oxygen for human beings. A society that does not have an Imam or a leader is shaken and destroyed in the face of the onslaught of enemies. If the value of the existence of the Imam is not known, it will be taken from the Shiites, like a blessing that is lost due to ingratitude. Because of this ingratitude, God Almighty deprives the society of the grace of

the Imam, and eventually, the people will live in darkness and gloom.

17-1-3. Absolute obedience to the Imam and the leader

Another individual duty of Shiites in the words of Imam Sajjad is absolute obedience to the Infallible Imam because this key theme has been repeated several times in his words. For example, Imam Sajjad says in a part of the prayer: 'وَاجْعَلْنَا لَهُ سَامِعِينَ مُطِيعِينَ وَفِي رِضَاةٍ سَاعِينَ' (Sh2). Shiites should also strive for the satisfaction of their Imam (Sh4), if they seek the pleasure and satisfaction of their God, they should satisfy their Imam (Sh3) and by serving and performing their duty during the absence of a step to pleasure and Obey their Imam (Sh5).

Also, in another part, the Holy Prophet with the words "الْمُسْلِمِينَ لِأَمْرِهِمْ" and "الْمُؤْتَمِنِينَ بِإِمَامَتِهِمْ" says that the friends of the Ahl al-Bayt follow them at all times (Sh15) and submission (A16) and submission. Their commands do not bring why (Sh17). It should be noted that submission to the command means accepting the command without denying the heart and tongue. That is, submitting to the command both externally and internally. For this reason, some religious scholars, such as the scholar Tusi, believe that submission is the above level of satisfaction (Majlesi, 1404, vol. 4, p. 280); Because whoever consents to what is willed by the Ahl al-Bayt is satisfied even if he opposes it within himself, but the person who submits to the matter is free from this characteristic and his whole being is attached to the Ahl al-Bayt. Is. Therefore, one of the principles of Shari'a is to submit to something that is issued from the Imam, even if its wisdom is not clear to the people; because there are secrets and interests that are clear and obvious to God and firm in science, but hidden from people. Therefore, the obligors are obliged to obey their orders and have no right to deny and object (Kabir Madani Shirazi, 1409, vol. 6, p. 413).

Elsewhere in the prayer, the Prophet re-emphasizes the issue of absolute obedience to the Infallible Imam and even says that it is the duty

of the Shiites to use all their efforts in obeying the Imam: They should try very hard to follow the orders of the Imams (Sh18). It is quite clear that these words of Imam Sajjad originate from the ruling spirit of the verses of the Holy Quran, including the following verse, which says that the satisfaction of God Almighty depends on the consent of the Prophet and the first commandment and obedience to his commands: 'وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ' (Al-Hashr: 59); Take whatever the Prophet gave you, and avoid whatever he forbade you, and fear God, for God is severe in retribution.

17-1-4. Helping the Imam and defending the oppressed

Another duty that has been stated for the Shiites in the words of Imam Sajjad is to help and support the Imam and to defend him very seriously and stubbornly, in a hasty manner (Sh6) as he says: 'وَإِلَى نَصْرَتِهِ وَالدَّفَاعَةِ عَنْهُ مُخْلِصِينَ' (R40), that is, if the Imam of the Age asks for help, do not hesitate and immediately reach out to the Imam and help him by following his instructions, and when there is an injustice against the Ahl al-Bayt, he should sincerely defend them. Rush to their aid (Sh7).

It is obvious that victory and help and defense of the Imam means defending the religion of God, the benefit of which ultimately goes back to man himself and causes him to enjoy divine mercy. The Almighty God says in the Holy Qur'an: 'إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ' If you help God, He will help you and keep your steps in the path of truth. It is also stated in many pilgrimages of the Infallibles that: "I love you, I do not love God, and I hate you, I hate God" (Ibn Babawiyah, 1413 AH, p. 609) whoever is at enmity with you has made God an enemy.

According to these verses and phrases, it is said that one of the most important duties of Shiites is to gain the satisfaction of the Imam of his time by carrying out his orders as much as possible. Imam Sajjad in phrases Other prayers reiterate that it is the duty of the people to help and support the Imam of their time so that they do not fail to obey

his command; Because the Imam will not have power until the people are obedient and ready to help him. Hence, the involvement of the people and their vote is very effective in the formation of the government. In the issue of Velayat-e-Faqih, as long as there is no obedience and obedience of the people, there is no power to implement Islamic rules (Mamdouhi, 1388, vol. 4, p. 117).

17-1-5. Approach to God through the Imam

Imam Sajjad mentions one of the individual duties of the Shiites to get closer to God and the Prophet through the Ahl al-Bayt and says: 'وَإِلَيْكَ وَ إِلَى رَسُولِكَ صَلَوَاتُكَ اللَّهُمَّ عَلَيْهِ وَ إِلَهُ بِذَلِكَ مُتَقَرِّبِينَ' From this it is understood that another duty of the Shiites is to mediate the pure Imams to get closer to God Almighty (Sh8). Also, in another phrase, the Imam says that the Shiites should adhere to the guardianship of the Ahl al-Bayt and follow the path of their religiosity, relying on their guardianship and love: 'الْمُسْتَمْسِكِينَ بِغُرُوتِهِمْ،' 'الْمُسْتَمْسِكِينَ بِوَلَايَتِهِمْ'. The word "mutasmak" and "metmask" both mean to be hanged (Ibn Manzur, 1414, vol. 10, p. 488; Johari, 1997, vol. 4, p. 1608) and the meaning of "Orweh" here is the guidance that comes from the Ahl al-Bayt (Kabir Madani Shirazi, 1409, vol. 6, p. 413). Therefore, the meaning of adhering to the Ahl al-Bayt means that one should only cling to their rope and by mediating them, follow the path of religiosity in such a way that people address their problems and doubts by referring to the Ahl al-Bayt (Sh14) and consider their only means of salvation as the guardianship of the Ahl al-Bayt (Sh15).

Obviously, a person who wants a heartfelt relationship with his Imam does not neglect the memory and name of his beloved and is constantly in his thoughts and thoughts. The believer is not empty in any of the situations and at any time, from any time and any place, from the memory of his Imam and waiting for his blessed arrival. Hence, in the interpretation of the verse: 'يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا' 'اللَّهُ لَعَلَّكُمْ تُفْلِحُونَ' Collectively, wait for the repulsion

of the enemy and have a stable relationship with your Imam" (Ayashi, 2001, vol. 1, p. 212).

17-1-6. Following the manners of Ahl al-Bayt

Another duty stated for the Shiites in the prayer of Arafa is to emphasize full adherence to the path of the Imams. Imam Sajjad expresses this concept with the phrase 'الْمُتَّبِعِينَ مِنْهُمْ' "the followers follow their way" which means that Shiites and friends of Ahl al-Bayt should choose the path in their lives that their Imam has chosen (Sh12) and follow it. Complete the path of Ahl al-Bayt to lead their lives. The word "manhaj" means a tradition that a person chooses during his life and acts according to the intellectual logic. Therefore, the meaning of the phrase "those who follow their ways" here is to follow the tradition left by the Ahl al-Bayt (Kabir Madani Shirazi, 1409, vol. 6, p. 412). In the commentary of Gharaib Al-Quran, the following verse is also quoted: 'وَ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَ مِنْهَاجًا'.

Also, Imam Sajjad in another place of his honorable prayer by uttering the phrase "الْمُتَّقِينَ" using the word "افتقاء" which means to follow and follow (Ragheb Isfahani, 1412, p. 680) Friends of the Ahl al-Bayt have been ordered to follow the remaining traditions of the Imams (Sh13). A similar phrase has been mentioned in a narration of the Messenger of God in expressing the signs of the Shiites, who have said: Indeed, 'إِنَّمَا شِيعَتُنَا مَنْ شَبَّعَنَا وَ اتَّبَعَ آثَارَنَا وَ افْتَدَى بِأَعْمَالِنَا' only our Shiites are the ones who follow us and take their step instead of our step and follow our works and ethics and follow our deeds, so following the works of Ahl al-Bayt here is the same as following It is their path and manners (Majleisi, 1403, vol. 8, p. 353).

17-2. Human social duties in Islamic lifestyle

The social duties of the Shiites refer to those duties that refer to the relationship of human beings with the Imam and his leader, the relationship of human beings with others in society, and especially the relationship with other lovers of the Ahl al-Bayt. Hazrat Zayn al-Abidin

in his prayer of Arafa, while praying to God and praising him, has expressed a set of duties for the Shiites and has warned them that the most important of these duties in the words of Imam Sajjad are: From:

17-2-1. Waiting for the rule of Ahl al-Bayt

The most important task mentioned in this prayer is the expectation that the Shiites have for the formation of an Islamic state (Sh20). This theme is taken from the phrase 'الْمُنْتَظَرِينَ أَيَّامَهُمُ، الْمَادِينَ' 'إِلَيْهِمْ أَعْيُنُهُمْ' "Those who look at their days, the ones who look at them, their eyes". In this phrase, "their days" means the kingdom, the state and the emergence of the Caliphate of the Ahl al-Bayt and refers to the days of the emergence of Hazrat Mahdi (Kabir Madani Shirazi, 1409, vol. 6, p. 416). Orgy of Imam Sajjad narrates the story as saying that he is the Messenger of Allah that says, 'لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ، لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَلِيَّ رَجُلٌ مِنْ عَشْرَتِي، اسْمُهُ إِسْمِي، يَمَلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا' (Ayashi, 1416, vol. 3, p. 276); If there is only one day left in the life of the world, God Almighty will prolong that day so much that a man from my family, whose name is my name, will appear and fill the earth while it is full of oppression. It will be filled with justice and installments.

In another hadith, the Holy Prophet considers waiting for the ejaculation to be the highest deeds and acts of worship and says: 'أَفْضَلُ أَعْمَالِ أُمَّتِي' 'إِنْتَظَارُ الْفَرَجِ مِنَ اللَّهِ عَزَّ وَ جَلَّ' Waiting for the opening [and opening] from the Almighty God is the highest deed of my ummah (Majlesi, 1403, vol. 52, p. 128). Of course, the expectation that the Shiites kill is not a futile expectation, but it is accompanied by prayer and providing an unceasing situation and effort, and it does not bring negligence and entertainment to the world (Sh19, Sh21).

In some other narrations, praying for the vulva is considered a means of salvation from destruction. For example, Imam Hassan Askari says: "By God, my son Mahdi is an occultation in which no one will be saved from destruction, except the one whom God (Almighty) keeps firm in believing in

his Imamate and Provide him in prayer to hasten the success of Tawfiq" (Ibn Babavieh, 2016, vol. 2, p. 384). In another hadith, Imam Sadegh has been quoted as saying: 'مَنْ مَاتَ مِنْكُمْ عَلَى هَذَا الْأَمْرِ' 'مُنْتَظَرًا لَهُ، كَانَ كَمَنْ كَانَ فِي فُسْطَاطِ الْقَائِمِ' Any of you who believes in the love of the Ahl al-Bayt of Infallibility and waits for the reappearance of Hazrat Mahdi is like the one who lived in the tent of Hazrat Mahdi (Barghi, 1371 AH, vol. 1, p. 173). Imam Sadegh also quoted the Commander of the Faithful as saying: 'الْمُنْتَظَرُ لِأَمْرِنَا كَالْمُتَشَحِّطِ' 'بِدَمِهِ فِي سَبِيلِ اللَّهِ' Whoever waits for the ejaculation is like one who sheds his blood in the way of God (Ibn Shuba Harrani, 1404, p. 115).

17-2-2. Celebrating the friends of Ahl al-Bayt

Greetings from the Shiites to other lovers and Shiites of the Ahl al-Bayt is another duty that is mentioned in the prayer of Arafa of Imam Sajjad. Shiite imam in the prayer says that one of the tasks that lovers of Ahl al-Bayt to pray and ask them if they: 'اللَّهُمَّ وَ صَلِّ عَلَى أَوْلِيَائِهِمُ الصَّلَوَاتِ وَ الْمُبَارَكَاتِ الرَّائِحَاتِ الْغَابِيَاتِ الرَّائِحَاتِ وَ سَلِّمْ عَلَيْهِمُ' 'و عَلَى أَرْوَاحِهِمْ'. In this phrase, glorifying and seeking good along with peace and blessings means that man, in addition to himself, seeks good for others and asks God to include his increasing greetings in their condition, and of course the same blessings that are sent to them show the status. And has a high rank among the friends of Ahl al-Bayt among other people of the world (Sh9, Sh22, Sh23); Because they have used the illuminating difficulties of the Ahl al-Bayt in scientific and practical adaptation and are waiting for the appearance of the savior of the world, and that is why Imam Sajjad provided them with a blessed and increasing revelation. He asked God Almighty for morning and evening. In this phrase, the meaning of blessings is to prove the divine goodness in something, so the blessings of blessings are to flow and prove the divine goodness (Kabir Madani Shirazi, 1409, vol. 6, p. 419).

It should also be noted that these greetings and blessings, in addition to the health of the material

body of the lovers, also includes the health of their souls and minds (Sh24), of course, it can be understood in another way that the good prayer in this phrase includes the lovers of the Ahl al-Bayt. It was from the living and the dead (Sh25).

In this regard Imam Reza from his father Imam Kazim that Imam Sadiq to one of his companions, wrote: "If you want the card to end well and you to receive the soul while you are in the best of deeds, then glorify God's right not to spend His blessings in His disobedience and not to be proud of yourself by God's grace and patience, and you have found everyone from He remembers us or claims our friendliness and friendship, respect and honor us" (Majlesi, 1403, vol. 70, p. 351).

This phrase indicates that the best people in Paradise are the friends of the Ahl al-Bayt (Sh32), so let us pray that we will be with the friends of the Ahl al-Bayt in Paradise (Sh33), as the Imam said this prayer. For the Shiites, they said: 'وَاجْعَلْنَا مَعَهُمْ فِي دَارِ السَّلَامِ' "And make them together in the land of peace." Perhaps it can be said that the reason why heaven has been interpreted as Dar al-Salam is that its people are safe from any calamity, disgust and affliction, or because it is called Dar al-Salam when the divine angels greet them. Some have also said that because their word is in heaven all over peace, that is, there is no abrogation or swearing in it. As it is stated in the Qur'an: 'لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا' "They do not listen to it, it is null and void" (Al-Waqi'eh: 25).

17-2-3. Reforming the material and spiritual affairs of society

From the point of view of Imam Sajjad, Shiites have a duty to pay attention to the living conditions and lives of other friends of the Ahl al-Bayt and to reform their life affairs, Ahl al-Bayt is not obtained (Sh30). The importance of the existence of piety in the actions and deeds of the friends of the Ahl al-Bayt in this part of the prayer is well known because the Imam continues: Since piety literally means abstinence, protection and extreme care (Ibn Manzur, 1414, vol. 15, p. 402), so the phrase "keeping the soul from sin" means

that God puts their words and actions in such a way that the success of avoidance. They have sins and transgressions (Kabir Madani Shirazi, 1409, vol. 6, p. 420). Therefore, the affairs of life should be based on piety, it should become a principle for human beings, and this should have a flow and influence in the lives of every Shiite and lover, so the friends of the Ahl al-Bayt are pious (Sh27) and this is the duty of all. It is the Shiites who strive to reform the material and spiritual affairs of the friends of the Ahl al-Bayt and in addition to solving worldly problems, they also pay attention to their spiritual and spiritual issues and seek to promote each other's piety (Sh28).

17-2-4. Improving social relationships with other human beings

Another important social duty of Shiites from the point of view of Imam Sajjad is to ask for forgiveness and mercy for the friends of Ahl al-Bayt because the prayers, repentance and asking for mercy of the friends of Ahl al-Bayt should be accepted by God: 'وَتُوبَ عَلَيْهِمْ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ،' 'وَ خَيْرُ الْغَافِرِينَ' You are the Repentant, the Merciful, and the Good of the Forgiving "; Because although they are sinners, they are lovers of the Ahl al-Bayt and this friendship and love causes divine forgiveness (Sh31). It should be noted that the meaning of God's benevolence in this phrase is that God's forgiveness by covering and covering, turning evil into good and deserving the servant to leave the eagle and rebuke (Kabir Madani Shirazi, 1409, vol. 6, p. 421).

18. Conclusion

In the end, as the results and findings of the research conducted in relation to the prayer of Arafah Imam Sajjad with the method of qualitative content analysis and with a thematic approach, it should be said that:

1. The prayer of Arafah in the Sahifa of Sajjadiyya has a high authenticity and authenticity and has been narrated in various hadith and rejali sources by a series of authentic documents. The set of teachings and concepts quoted in this prayer refer to various topics, one of the most important of

which is the issue of the duties of the Shiites, the analysis of which ultimately explains the pattern of human life in Islamic society.

2. Imam Sajjad in the prayer of Arafa has tried to express a set of the most important individual and social duties of human beings as the do's and don'ts of the Islamic way of life. This shows that in the logic of Islam, individual lifestyle is not separate from social lifestyle and both should be considered together.

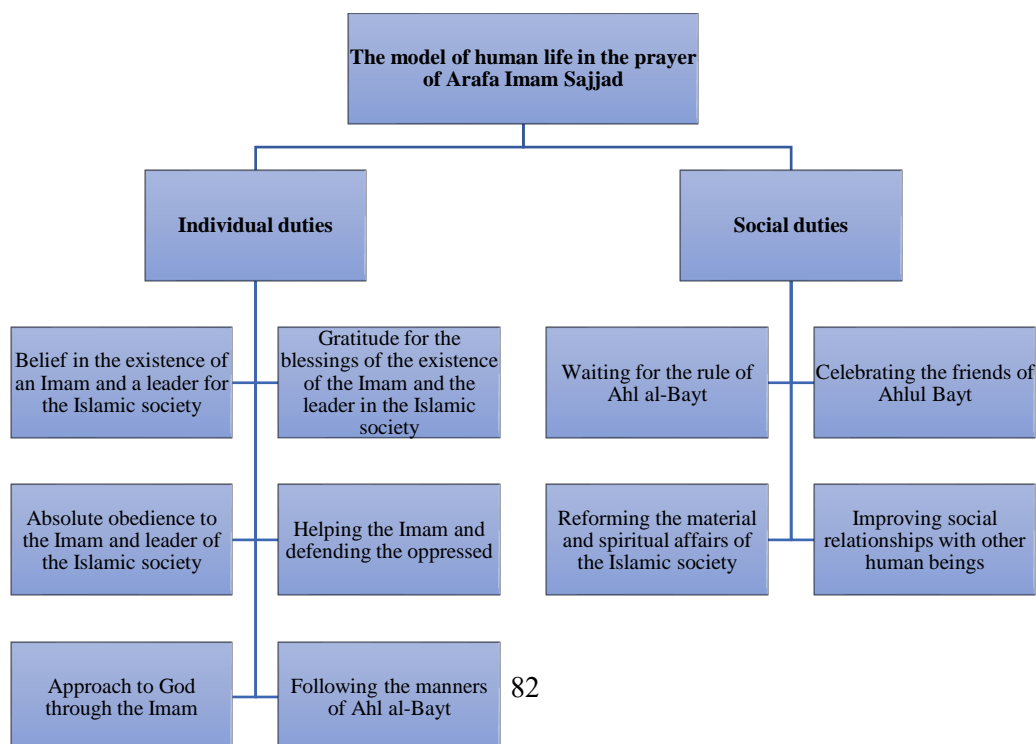
3. Among the most important personal duties expressed for Shiites in the era of the presence or absence of Imam, from the perspective of Imam Sajjad in the prayer of Arafa is: believing in the existence of Imam and leader for the Islamic society, thanking the blessings of Imam and leader in Islamic society, absolute obedience to the Imam and the leader, helping the Imam and defending the oppressed, approaching God through the Imam, following the manners of the Ahl al-Bayt.

4. The most important social duties mentioned for the Shiites in the prayer of Arafa of Imam Sajjad are: waiting for the rule of the Ahl al-Bayt, honoring the friends of the Ahl al-Bayt, reforming

the material and spiritual affairs of the Islamic society and reforming social relations with others. Human beings. Among these, the most important issue emphasized by Imam Sajjad based on measuring their repetition is the issue of waiting for the rule of Ahl al-Bayt, which has been repeated many times in Imam's words.

5. Finally, it should be said that the purpose of Imam Sajjad in expressing these duties to the Shiites was to explain the pattern of lifestyle in both the individual and social spheres for human beings in the age of absence. Certainly, strengthening personal relations among Shiites in the Islamic society will strengthen the society and maintain individual and social health and strengthen other social relations of human beings. Finally, according to what can be deduced from the analysis of the content of the prayer of Arafa Imam Sajjad, it should be said that the model of lifestyle with the approach of explaining individual and social duties of human beings from the perspective of Imam Sajjad in the prayer of Arafa in the form and pattern below given:

Figure 3. Human lifestyle model based on the prayer of Arafa Imam Sajjad



19. Proposals

Finally, the following topics are suggested for studies proposed to other researchers:

Thematic analysis of Imam Sajjad's Arafa prayer

Discourse analysis of the prayer of Arafa Imam Sajjad

Analyzing the content of Imam Sajjad's fifteen prayers

Discover the pattern of Islamic lifestyle from the collection of prayers of Imam Sajjad

Discovering the pattern of Shiites' duties based on the prayers of Imam Sajjad

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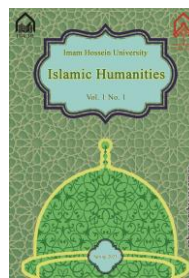
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Case Study Method as an Educational Model: Implications for Explaining Martyr Soleimani's School

Meisam Latifi¹

Management education, case-based learning, Jihadi management, Islamic management, Martyr Ghasem Soleimani.

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Correspondence:
latifi@isu.ac.ir

ABSTRACT

Problem-based teaching methodology, more specifically called case study methodology, is an effective method in problem-orientation, rational and motivational learning. Reviewing documents and experiences, this analytical-descriptive research, aims at proposing a new and practical version of this method and its implications for explaining Martyr Soleimani's School. Thus, while going over the concept, objectives, origins, and advantages of the case study, the researcher has introduced the types of case studies in terms of how they are formulated (short or long, real or unreal, single-stage or multi-stage, static or dynamic, written or spoken, explanatory or inquisitive), the method of implementation (inside or outside the field, individual or collective, single or multi-session, group or team, with or without accessibility, closed or open ended), and the role of instructors and teachers (descriptors, explainers, facilitators, or active actors). The researcher continued with explaining four other considerations in preliminary stage (documentary or imaginative, inductive or deductive approach, individual or situational orientation, deep or wide perspective). Moreover, nine operational steps are identified for the case study implementation stage along with some points regarding the evaluation phase. To end, if we are going to know and introduce Martyr Soleimani as a school, we are supposed to pay more attention to him and other similar commanders in the university curriculum in a new and different way. A simple way to achieve this goal is to benefit from case study model of education which cannot be achieved unless when people close to Martyr Soleimani come together and synergize their efforts by inviting scholars of management and literary intellectuals to propose an attractive, effective and real case study.

¹ Associate professor at the Department of Public Administration, Imam Sadegh University, latifi@isu.ac.ir

3. Introduction

Learning costs can be reduced by transmitting experience from one generation to the next. Of course, experience is sometimes personal, limited and unimportant, and sometimes becomes general and costly, taking important aspects. In the meantime, some personal experiences become so significant that can be taught to others as comprehensive teachings, messages, or examples. Personal and seemingly small experiences such as special situations, unique characteristics of a person or a case, the repeatability of similar events, specialty of a course of action, achievement of special and impressive results, etc. can be turned into great lessons. Haj Ghasem Soleimani and his long experience in jihad and struggle in various fields, which according to the Supreme Leader has developed him to a school (Friday prayer sermons by the Supreme Leader, January 17, 2017) stands out as a noticeable example, rather the best example, some of whose significant features are unknown yet, which are supposed to be clarified and employed. However, the fact is that we miss many such essential lessons due to deficient concentration on the subject, or weakness in documentation and the methodological incapability in turning them into teaching material, as well as restricting ourselves to conventional research methods. In this way, our education has practically been restricted to general, repetitive, non-practical, unrealistic and unchallenging issues. This research is intended to investigate the case in terms of teaching methodology in classrooms, rather than in terms of qualitative research method for writing long articles and conducting researches. Hence, the argument of this research is not on research methodology classes; rather, it covers the community of professors and writers who are able to employ case study teaching methods including architecture, ethics, politics, law, commanding and management. Although this method has been considered as a research method so far, few works have addressed it as a teaching method. It is worth mentioning that in the works

of the second category, the focus has mainly covered analysis and evaluation of cases, not how to write it comprehensively. This is the topic that will be considered in this research. This research is intended to discuss the fundamental points of case study, its types and the rational and effective way of writing methods of case study. The main research question entails what, why and how case studies can be applied to as a teaching method.

21. What is case study

Case study is a multidimensional type of analysis in which the researcher not only considers the statements and views of the agents, but also joins the group of actors and interacts with them (Moghimi, 2007). The two special terms of “case study” and “case research” are often used interchangeably, while they are significantly different (Khaki, 2013: 60). Case study, sometimes referred to as case solving, involves various forms such as case review (Abdoh Tabrizi, 1989), administrative case (Alvani and Zahedi, 2011) and case assessment. Case study is defined in the field of active learning theories, but case research is classified in the field of research methods.

Therefore, case study is a process in which various layers that have taken place (including people, event, group, organization, country, etc.) are explored using a logical method to describe the main and peripheral issues as well as the factors affecting the way they are formed. On the basis of the scientific points derived from the search and the teachings resulting from previous experiences, case studies include the scientific points resulting from previous exploration and researches and try to answer the questions, and propose appropriate solutions (Khaki, 2013: 60).

Table 5. Comparative study of case study and case research (Khaki 2013: 68)

	objectivity	effects	application	need of surveying	the result
Case study	real, imaginary or reconstructed	mental skills development	teaching methods	does not require field operations	can be left incomplete
Case research	completely real	accessibility to repeatable and generalizable teachings	research methods for research	can be surveyed for validation	must be concluded and completed

Case study has been defined variously, some of which are mentioned below:

- Recording of a managerial issue including natural facts, assumptions and prejudices that the executive director confronts in practice on which the executive decisions inevitably rely (Golshan, 2000).
- Case studies can be defined as a snapshot of the reality or a slice of life (Gamrius, 1999).
- Case study is a real situation prepared in detail with adequate accuracy by researchers and contains facts about real situations including actual people and real events occurring in a real organization (Moghimi, 2007).
- In simple terms, case study is a descriptive story of a managerial or organizational situation typically involving an important issue, decision, or a problem from the decision maker's point of view (Denscombe, 2014).
- Case study is the systematic study of an event or a set of related events aiming at describing and explaining a particular phenomenon (Zucker, 2001)

- It is a written narration of an event which has not been made artificially (Pirannezhad, 2018: 4).

In educational sense, case study can be sought under topics such as case-based learning, case-based teaching, and case-method teaching in world literature (N'aimi, Alizadeh and Shariati, 2016). Case-based learning (CBL) is an educational approach in which the method, problem and field of learning are made clear by the learner during the learning process. This approach originates from cases where different approaches offer a variety of problem-solving solutions. This type of learning methods is used for selection, prioritization in decision making and combining various disciplines. In a way, it is the best way to benefit from and combine multidisciplinary scientific approaches. Until the early 1990s, this approach was often interchangeable with case-based reasoning, in which the reasoning is based on recalling previous experiences. However, it is regarded as an approach of problem-based learning (PBL) (Rosenstand, 2012).

Case study as a specific pattern for teaching contents, differs from textbooks in their general sense (Ellet, 2018: 14). Thomas and *et al.* (2001)

have pointed out some issues regarding the advantages and priorities of case study:

- Education through case study increases the capability of information classification so that it can be used in practical cases.
- It brings about such an experience that students would never achieve otherwise.
- It enhances the learners' insight in practical survey reasoning.
- It promotes students' self-confidence.

Thus, case study can be defined as a model of induction-based, problem-oriented and reasoning-oriented approach of designing, writing and teaching in which the learner solves problems on the basis of personal and collective experiences, under the supervision of the instructors.

Table 6. Differences between textbooks and case study contents (Ellet, 2018: 14)

textbooks	case study contexts
Principles and results are proposed.	Only information is provided without principles and results.
The meaning and significance of the concepts are explained.	Readers are asked to construct the meaning of the item.
The content is organized in a reasonable order.	The pattern of "organized disorder" is employed.

22. The origin of the case study

Seemingly, reference to real anecdotes and stories for communicating materials to the learners is as deep-rooted as human history. In the heavenly scriptures, too, many instructive materials are conveyed in the form of stories and tales. Even one of the names of the Holy Quran is Ghasas, meaning real stories, which contains a surah with

the same title. Moreover, in different places in the Holy Quran, instructive short stories of the prophets and the nations of the past are mentioned relating to the subject being discussed. For example, the instructive story of the creation of Adam, the murder of Abel, the story of Prophet Noah, the story of the son of Prophet Noah, etc., as well as stories relating to the era of Last Prophet in Mecca and Medina (Encyclopedia of Quranic Sciences, 2015: 3808).

In this sense, on his return from the battle of Seffain, Imam Ali (PBUH) wrote a letter to Imam Hassan Mojtaba (PBUH) in which he explicitly emphasized the importance of paying attention to the issues and cases, and considered it beneficial and a means of reducing harassment. In his letter, Imam Ali said: "Bring reasons for what has not happened yet from what has happened, and forecast the events not have taken place yet. The events of the world are like one another, so do not be like those who take no benefit from the advice unless by suffering, because wise men must receive advice through education and thought, and it is the beasts that do not obey except by being beaten." (Nahj al-Balaghah, letter 31).

Consequently, in the history of Islamic civilization and especially in Persian language and literature, writing short and instructive anecdotes is a current tradition which has reached the top point in Gulistan of S'adi, and has achieved perfection in literary works such as "Andarznameh, "Seir al-Mulook" and "Nasihatnameh".

In the West, especially in America, Christopher Langdell applied case study to teaching law at Harvard Law School in 1880. Moreover, since 1934, this method was also used in hospitals to record the history of present illness (HPI) patients (Khaki, 2013: 60). Subsequently, this approach was considered in teaching management in the schools of management and business, so that Harvard School of Management based the postgraduate education system on case study method.

23. The objectives of case study

As a method of instruction, teaching and improving the power of analysis and decision-making of the addressees, case study per se cannot create their intellectual system and certainly can act as a complement to theoretical and skill training. If one tries to teach everything through case study, theoretical and great ideas cannot be communicated to the addressees in a coherent way; Hence, case study can be effective and fruitful accompanied by abstract and impractical training, and these two types of teaching logics should be considered as an integrated whole. All in all, as the students receive knowledge through real or nearly-real stories and investigate new solutions, they gain deeper understanding of the subject and forget it later.

Case study concentrates on developing three skills:

1. Designing and defining problems
2. Formulating solutions
3. Evaluating solutions and decision making

These skills result in achieving two specific goals (for instance, identifying the behavioral problems of diabetic patients, or manpower conflict in night shift employees) and general goals (regardless of a specific case). The general goals that can be achieved through case study teaching are as follows:

1. Increasing the ability to analyze problems in specific scientific fields and disciplines
2. Increasing the skill of applying technical tools in specific field of knowledge (e.g., management tools)
3. Developing creative and critical thinking for problem solving
4. Develop the skills for simulating real decision-making situations

5. Promoting the scientific and theoretical capabilities of the case study dealers
6. Promoting effective communication skills for making group research
7. Improving self-assessment skills (Khaki, 2013: 61-65)

24. The history of formulating and writing case studies

Case designing and case writing have been already considered as styles of scientific writing in various disciplines such as medicine and law (Rison, 2013). The researcher, however, intends to apply the same method in management related to his own field of specialty.

The point is that most global management standard textbooks include one or more case studies at the end of each chapter to help students better understand the material (e.g., Schermerhorn and Bachrach, 2016). Moreover, in addition to this style of writing, some books also pay attention to the subject of research independently, some of which are published in Persian and will be introduced in the continuation of this section.

One of the first works published in Persian in the contemporary era is "Cases in the Financial Management" by Hussein Abdoh Tabrizi (1979). As a graduate of the Center for Management Studies in Iran, affiliated with Harvard University, Tabrizi wrote a remarkable book on the significance of this method of teaching and learning. In a special article, he clarified the position of this method and the need to pay attention to it in the country's educational system (Abdoh Tabrizi, 1989).

Alvani and Zahedi (2011) proposed fourteen case studies in a book entitled "Special Issues in Public Administration", first published in 1993. In the first chapter of the book, the author defined case and case writing. In the second chapter of the book, he has presented fourteen organizational cases. The cases are structured in a way that the general goals and behavioral goals of each case

are listed, and then the relevant story comes. One of the characteristics of this book is that it involves a brief analysis of each case, and a four-option self-test follows each case

The third significant work relating to this field is named “Case Study and Case Writing in Management” by Khaki, which was published in 1994 and were copied in other works of the author with modifications and additions. Ghulam Reza Khaki is the most creative and concerned writer in this field. He has published at least four fundamental works in the field of case study and case writing in management through which he has considered laboratory case studies for organizational experience as well as an investigation of Iranian public administration issues. He tried to optimize this course in his book titled: “An Assessment of Iranian Management Issues” (2016). In his most recent book, organized in two sections, Khaki has devoted more than one hundred pages to the theoretical concepts about case study in the first section. In the second part, he has presented thirty cases. The cases are arranged in a good storytelling format covering from one or two pages to several pages. The cases in the second section are followed by questions arranged in the same form for all cases.

Goodarzi wrote a book on case study in industrial management for the first time in 2006 (Goodarzi, 2016). He arranged his book in nine chapters. In the first chapter, he proposed general points about case study. In other chapters, he presented cases relating to the fields of management knowledge such as production and operations, organizational culture, organizational behavior, marketing, financial management, etc., which contain 70 short and long cases (from one page to several pages). The construction of each case contains a description of the subject followed by questions about the case. One of the features of this book relates to the content of final chapter, where a brief section is devoted to the practice of case study writing, which, if developed, could distinguish this book from other written works.

Briefly reviewing the subject of the case study and its advantages and disadvantages in the introduction of the book, Pirannezhad (2017) has presented more than fifty stories in the form of cases in a book titled “Case Studies of Organizational Behavior Management”. The structure of the cases is formulated in a way that the key points of the cases are presented first, and then the case story is presented in the form of real stories (albeit by changing the names of individuals and companies). Following, there are some questions for discussion and exchange of views. The outstanding feature of the book involves presentation of a subjective list of key points at the beginning of the book, in which the cases related to the sub-topics of organizational behavior are introduced throughout the book.

Alavi (2018) has presented 20 narrations of the experiences of Iranian organizations following Gary Yukl's (2009) “Leadership in the Organization” in a book entitled “Analytical Organizational Behavior”. According to the author, the materials of the case studies are taken from the author's experience in carrying out consulting projects, researches, training courses, and interviews and consultations in Iranian organizations. The cases are relatively short and medium (almost 600 to 1200 words) and includes headings, key topics, questions, the key to questions, and suggestions for further reading. In writing cases, he has tried to ascend from basic and simple topics, mainly at the level of individual analysis, to more complex ones at group and organizational levels. A distinctive feature of this work involves the point that the case studies contain some accurate information in the field of human relations which help the audience consider more complex aspects of organizational behavior in solving the cases.

25. Types of case studies

In a general classification, Ellet (2018) has classified cases and stories into three categories in terms of general intentions: decision scenario cases, evaluation scenario cases, and problem diagnosis scenario cases. Based on the author's

experience as well as by studying the published documents and a wide range of written cases, a more detailed classification of the types of case studies can be provided, in which the cases can be identified in terms of how they are designed, how they are performed, and the role of instructors and professors with no regard to the discipline wherein the cases have taken place.

26. How to write cases

In terms of how cases are written, they can be divided into short or long, real or fabricated, one-stage or multi-stage, static or dynamic, descriptive or interrogative, textual or oral.

Short or long case studies: A short case covers one to several pages and can usually be read in a short period of time of 5 minutes at most. However, long cases, sometimes called case writing or experiment writing, are in the form of a book or booklet and can cover several hundred pages. Books such as *“The Soft Soils of the Kooshk”*, *“Along with Thunderbolt”*, *“The Front Line”*, and *“Da’a”* are good examples of local works. In the international context, books such as *“Becoming”* of Michelle Obama, Steve Jobs, Alex Ferguson, etc. can be added to list of long case writings. The collection of *“Once Upon A Time, Ghasem Soleimani”* (2016), which is remarkable and instructive work, is another work regarding Martyr Soleimani.

Real or unreal case writing. Case writing can be completely real, completely fictitious (the product of the author's imagination), or something in between. The factuality of the case under consideration helps the readers better understand the case and accept it and realize the effects and consequences of the decisions made during the story in the case study. In real cases, consideration of confidentiality of information and people and the preservation of dignity and moral issues are very important and should never be neglected. Some case writers have taken the middle ground in a way that they change the names of places and people, but the main subject being studied is real (Goodarzi, 2016). In the fictitious cases, everything is up to the authors.

They can expand the subject as much as they like on the basis of their imagination and mentality, or they can shorten the case partially or entirely (Schermerhorn and Bachrach, 2016).

One-stage or multi-stage cases: Many cases consist of a single story followed by several questions. These cases are one-stage event (Pirannezhad, 2018; Goodarzi, 2016; Alvani and Zahedi, 2011). In the meantime, cases can be written in several stages; That is, a story, then pause, reflection and asking questions up to that certain point, and then continuing the story, pause again at that point, reflect and raising more questions on the discussion. This type of multi-stage model can better reflect the consequences of a decision and the outcomes of each decision, and gives readers the opportunity to think about an issue in a chain.

Static or dynamic case writing. Most cases are formulated in a static form. It means that the content is written statically in full before the training course begins, and no reaction to the participants' responses are thought about in the content. In the case of multi-stage analysis, however, the new stage can be rewritten with a constructive approach based on the reactions proposed in the previous stage. This method makes the work more attractive, but it takes more time, causes additional charges and requires constant attendance of the designing team to write the following sections according to the answers provided. This type of case writing was conducted for the first time in the Industrial Studies Office of Imam Sadegh University by Razini and Nouroozi under the title of *“Be the Manager”* in 2018-2020, which came about with remarkable results (Nouroozi, 2020).

Descriptive or inquisitive case study. Sometimes, case studies are simply aimed at presenting and describing a case through a short or long story. In this type of writing, either there is no challenge, or, if any, it comes to an end in the same story. In the case of inquisitive inquiry, however, an attempt is made to create challenges by reading through the story and arrival of the

readers at crossroads, ultimately, they have to answer the questions on the basis of the events of the story. Most of the case studies obtainable in related books are inquisitive (Khaki, 2016; Goodarzi, 2016; Pirannejad, 2018). In the meantime, *'Forty Tactics'* (Ulfatpoor, 2010) is a significant work in descriptive writing in the field of governance challenges in the years after the Islamic revolution.

Written or spoken case study. Publication of written case studies saves time and allows later references to the text. Furthermore, it increases reading skills and readers' accuracy. On the other hand, sometimes the instructor decides to define case study. This method is suggested especially for children, or where the addressees are so extensive that reproduction cost high, or where there is a concern about the circulation of the story due to its classification. Moreover, a combination of text, speech, videos, and photos can be used in the presentation of case studies. This method requires careful design in the writing and editing stage.

Implementation method

Case study can be classified differently in terms of implementation methods. These include inside or outside the field, individual or grouping, one session or more, group or team structure, with or without additional access, closed-ended or open-ended questions.

Inside or outside the field case studies. Although the recognition sensing the differences are sometimes difficult and costly, it gives the participant the opportunity to touch the subject with material senses. While in case studies in places such as the classroom, the variables are accessible for the instructor and implementation costs are much lower. However, field case studies leave more memories, and are more tangible for the participant.

Individual or group case study. Case studies can be implemented individually or in groups. In individual studies, the participants' capacities can be realized, and can even be applied to their

evaluation and selection in new careers. However, in group exploration, persuasion and teamwork skills are strengthened, and management and leadership skills are developed in some way. Groups are usually formed by three to five people.

Single-session or multi-session case studies. While in most cases, conducting a case study is completed in one session, due to the scope and significance of some subjects, and the need for further study and discussion, sometimes they are set in several sessions. In multi-session case studies, individuals and groups have the opportunity to gather more information.

Group or team structure. Many actual problems and issues cannot be resolved through the knowledge and experience held in a single discipline; rather, it requires the attendance of people with capabilities and knowledge from various fields. In this case, instead of forming a homogeneous group of one discipline, a team is formed. This group contains the required specialties on the basis of the type of problem. In this way, the ground can be better prepared for interdisciplinary and multidisciplinary studies.

With or without access case studies. Some case studies limit the access of individuals and groups to the data in the context to carry out the case study; while sometimes, individuals and groups are permitted to use other sources (books, articles, reports and even informed people ...) at their request.

Closed-ended or open-ended case studies. The instructors can conduct completely closed-ended case studies. That is, they determine a best solution and try to get participants to find the best solution to achieve that end. While it is possible to presume no desired answer and allow the researchers to investigate different solutions based on their views and capacities. In this way, it is always possible for new people to have a different and even more appropriate response than the people who have presented the idea. Of course, participants are generally interested in receiving a certain solution as the best answer and

evaluating and ranking accordingly. However, the point is that the same method can be left open so that the investigators' minds would not be already preoccupied with the problem considering it as a solved one.

27. The role of the instructors and the professors

Instructors and professors can play different roles in case studies. This role extends through a spectrum from minimum to maximum intervention. Sometimes, instructors only describe the case, but occasionally they appear as explicators and respond to most of the questions of the groups and individuals not mentioned in the text of the case. However, the instructors sometimes play the role of a facilitator and guide. By asking the members of the group some questions, they involve them in the complex dimensions of the subject and introduce more resources to them to read and then make decisions. In the case of the most interventions, the instructors become a member of the group and tries to take an active role as an actor in the assessment and responding to case studies.

Table 7. Case study typology

how to design	how to carry out	the role of instructors and professors
short or long	inside or outside the field	descriptor
real or unreal	individual or group	explainer
single-stage or multi-stage	single-session or multi-session	facilitator
static or dynamic	group or team working	active member
written or spoken	with or without accession	
descriptive or inquisitive	closed-ended or open-ended	

28. Important considerations before designing a case study.

As stated in the case study typology, the author has to select a combination of the mentioned dualities to begin writing accordingly. In this way, short, real, one-stage, and static case studies can turn into written (descriptive) case studies in a textual format with no questions and challenges. Or, long, real, multi-stage, static, and textual case studies can be designed without questioning. The question of which design is better, requires further researches; however, it seems that the final choice of the writing style and model depends on factors such as:

1. Course objectives
2. Competence of the author / authors
3. The capability and capacity of the instance and the case (in terms of complexity, importance and availability)
4. Knowledge, skills and abilities of the target addressee
5. Facilities, response field and proper budget

All in all, it seems obvious that case writing is easy but simultaneously difficult, and not everyone is necessarily qualified to do so; however, in real cases such as Martyr Ghasem Soleimani, it is inevitable that the writer contains three perfect competencies, or establishes a group consisting of people to come together with these three abilities.

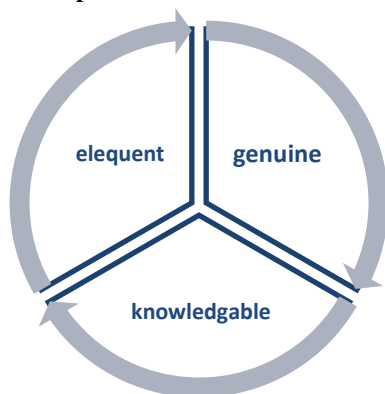
The first qualification is to be close and intimate to the case in order to prevent the subject from getting deviated, because along with the media image of Martyr Soleimani, there is a first-hand, real and genuine image of him. It is necessary to identify such people and benefit from them. Those who have accompanied Haj Ghasem owned such competencies. Those who have worked closely with him and shared life experience are honest and punctual, and have a good memory, do not exaggerate, and narrate everything as they were. Such people can comment on the moments they had with him, and

narrate the cases as they have really occurred. Otherwise, we may come across general, imaginary and unreliable data.

The second competence relates to the knowledge and proficiency of the researcher in the specific case which is being studied. That is, anyone who intends to write about Haj Ghasem is supposed to have enough knowledge and expertise about him and his specific knowledge. Haj Ghasem had experienced attendance in several fields which cannot be viewed from a single scientific perspective such as knowledge of management, politics, international law, command and headquarters, etc. Generally, if the investigators are knowledgeable enough, they will appreciate the value of pure jewels better and can highlight points that may seem insignificant to others as novel scientific achievements, and avoid the replication of topics which seem significant and valuable to ordinary people.

The third qualification necessitates literary knowledge, in the sense that the author of the case writing must have a good command of the language and literature and writing skills in order to present the text in an attractive narrative way with literary eloquence. Case studies contain deep content, and their format should be artistic, full of attraction, having pleasant story and various characters to make distinctive, readable, and effective writing. Hence, case studies are not written; rather, they are designed.

Figure 4. Competencies of the authors of case studies

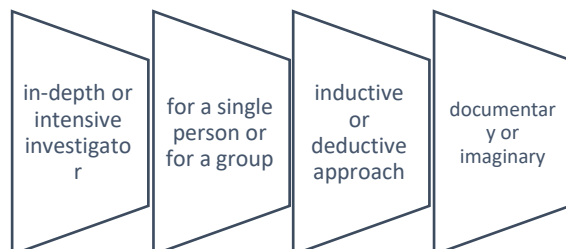


Moreover, it should be determined whether the case is a person, a group, or an organization, or a specific situation, before beginning to write about research. For example, one of the multidimensional and challenging decisions in the management model of General Soleimani can be selected as the case. Normally, in such cases, decisions are influenced by the actual and legal status of the selected person. In such cases, the general goal is for the readers to become familiar with the behavioral character, thinking logic, and management style of the particular person, in order to perform better in the similar situations; however, in situation-oriented case studies, an important and challenging event containing strategic dimensions are concerned which can have lessons as well as lots of experience which are selected as the core of the design. For example, the public relations strategies of the crisis in the Islamic Republic of Iran in the case of the crash of an Ukrainian passenger plane due to the mistake of the IRGC Air Force Defense Force, can be regarded a case in point. In such cases, a series of interrelated events which together make a major event are narrated on the basis of an idea. Designing such cases is intended to collect, preserve, and transfer strategic experiences, knowledge management and teaching.

All in all, what matters in the pre-designing stages regards the question whether we are going to investigate a person or an event in depth or have an extensive view. In the in-depth approach, we collect so much data and evidence about the case or the event and the consequences and extends and delve into the case so deeply so that we become sure the subject has been thoroughly and correctly investigated and the situation has reached information saturation in terms of explaining the dimensions. It is only through this approach, and by designing such cases, that we can get assured to some extent that various aspects of the thought and personality of General Soleimani in that situation have been satisfactorily discovered and explained. While in the extensive strategy, one or more characteristics

of Martyr Soleimani, such as authority and dominance in negotiation, or patience in dealing with forces, and then, several different situations, wherein the commander has demonstrated these characteristics, are explained. This type of case writing helps the readers to better understand the principles and subprinciples of the General's decision-making logic and to distinguish them from one another.

Furthermore, one can follow an inductive (from examples to general), or a deductive (from general to examples) approach in case writing. For example, in the inductive or subject-oriented approach, one should first study the life story of General Soleimani, and reach the peaks and power of his personality and thinking logic from the information provided in the study. Then, the researcher can try to find their corresponding events in the literature and management knowledge and write about the case. For example, topics such as "international visualization of the Islamic Republic of Iran", "the national influence and popularity", "network governance" and "leadership style" can be included in this category. In a deductive or need-based approach, however, considering the acceptability and desirable capacity of modeling a person like General Soleimani, the general problems and needs of students and administrators are recognized first, and then, a case study will be designed to solve the problems according to the policy and life of Martyr Soleimani. For instance, designing case studies on "financial purity and observance of the financial issues and "Bayt al-mal" and "transcendent, constant and firm motivations" of General Soleimani cover the needs of the students and can be taught to them as examples of his managerial behavior.



29. Important points and decisions before designing a case study

In actual cases such as Haj Ghasem, documentation of the story is essentially important. Some people intend to make myths of great and noble characters. This myth-making and distortion of the great people is more harmful rather than useful, and takes them out of reach (Motahhari, 2011: 57-60); Therefore, it is crucial to consider this point about important and influential actual cases such as Haj Ghasem, and make sure that the author's version corresponds to reality with no distortion. The use of genuine and multiple corresponding sources, authenticity and preventing the individual values, and assessment of the findings before the final formulation of the case, ensure the originality and documentation of the output.

30. Case writing stages

Although it is not proper, and one should avoid forcing the case writer to follow a certain logic and formulation for writing the case, some experts have suggested models for handling this issue (Somekh et al., 2017). Generally, the design and development stages of cases can be formulated in the following steps:

1. Familiarity with the world of the selected character or event

- Reviewing the published sources and documents on the central event or character, especially the memoirs and narrated stories.

- Interviewing the knowledgeable family members, friends, colleagues and peers to obtain firsthand data

- Studying the important measures and influences of the person under study or the subsequent consequences of the event

2. Deciding on a case writing strategy

3. Making groups of intimate, literate, or knowledgeable people (in the absence of a combination of competencies in a single person)

4. Identifying the specific discipline corresponding to the case, and reviewing the related literature of the required field

5. Purposeful investigation and selection of the sources, and interviewees, on the basis of the selected topic. This step is intended at selecting, collecting data and initial engineering of the situational map of the subject. At this stage, you are supposed to find people who understand the situation themselves, or have access to the data that clarifies different dimensions of the situation or the case. Of course, this search is a dynamic process, and you may come across other appropriate people for interviews and data collection during the interviews.

6. Designing questions and deciding on the style of the interview. Having selected the interviewees, you should raise a set of questions according to the characteristics and conditions of each interviewee. This step is important as much as the questions are raised by you and you need to investigate the events. Keep in mind that in-depth interviewing is a specific technique and requires knowledge and practice. These types of interviewing are quite dynamic in nature; Therefore, to the extent to which the interviewers are ready, mindful, skillful in interviewing methods, and intelligent, they can obtain better and more data in the interviewing process by:

1. Analyzing data sets, construct events to create the final case situation
2. Case writing
3. Evaluation of the case by experts and making supplementary corrections

The validity of the case varies depending on whether the case is actual or imaginary. In imaginary case studies, attraction and instruction are important (artistic and scientific aspects), while in actual case studies, documentation is more important. Therefore, documentation is very important in Haj Ghasem's case. While observing the principle of confidentiality and considering the security aspects of the issue, one should not be satisfied with a famous narration

and is supposed to consider all types of narrations and select and clarify the most accurate and documented ones regarding Martyr Soleimani. Frequent references to people, as well as reviewing and matching the existing documents and texts, help validate the case study more.

31. How to carry out and evaluate the implementation of case studies

Although the designing and writing of the cases are quite crucial and of course tedious, the way it is carried out affects its effectiveness too. The method of carrying out case studies is selected variously depending on the content and type of the case study. However, typically, learning case studies involve seven stages as follows:

1. Statement of the case by a professor or an instructor (in text, speech or multimedia)
2. Case analysis by groups (groups can be formed spontaneously or compulsorily).
3. Flow of thought (intragroup processes)
4. Formulating learning objectives (by the instructor)
5. New findings
6. Sharing group results
7. Identifying new areas for improvement and combination with practical measures (Williams, 2005).

These steps are related to one-stage case study. In case of multi-stage exploration, these seven steps are repeated with new challenges.

32. Closing discussion: Haj Ghasem as a school

All in all, reviewing the available works on case study and instruction in the case study method, indicated that although attention to case study has increased compared to the past, it has not achieved its position in the curriculum planning. If there have been any attempts in this regard, they have generally been carried out independently apart from Persian textbooks.

Students are not required to prepare, organize and solve cases. Despite the position of case studies in the policy of the relevant scientific journals, they have not dedicated an independent headline to the publication of magnificent case studies. Unfortunately, case studies using the experience of successful and honored managers of the Islamic Republic of Iran, or those of the important and unique historical arenas and events, which any of them can be formulated into tens and hundreds of cases, have not yet turned into a discourse, and are carried out just as monographs.

Haj Ghasem Soleimani stands out at an eminent position among the contemporary characters of the Islamic Revolution. His simplicity, purity and tangible intimacy for general people, courage and responsibility, attending important positions since the beginning of the Islamic Revolution, variety of activities while maintaining his professional and specific career, transnational and regional influence, stability in the path of the revolution and *velayat*, and ultimately his brilliant martyrdom and the incomparable appreciation of the Imam and the *Ummah* have made him a figure who, according to the Supreme Leader of the Revolution, stands out as a school. Having a brief review of this great figure, the researcher believes that the true stories of Martyr Haj Ghasem Soleimani in various historical eras of the revolution can be introduced as a local, Islamic and revolutionary subject, which has worked in practice. Furthermore, a collection of various efficient case studies can be made from his experience. Altogether, Haj Ghasem's case studies can be formulated in five different eras each of which containing specific experiences and stories, which can be applied to specific fields:

1. From birth to the time of joining the Revolutionary Guards Corps (50s to 80s)
2. The era of instruction and commanding of the 41st Sarallah Division of Kerman (80s)
3. The era of commanding the Quds Headquarters of the Revolutionary Guards in the southeast of the country (late 80s to mid-90s)

4. The era of commanding the Quds Force of the Islamic Revolutionary Guard Corps (from the mid-70s to 2019)

5. After martyrdom, achievements and works.

Hajj Ghasem can also be studied in terms of confrontation with various types of people in various scientific dimensions, some of which are mentioned as examples:

1. Peace and war
2. Holy Defense
3. Military command and training forces
4. Jihadi leadership and management
5. International Law
6. Cultural management
7. People and the reconstruction of the Imams' holy Shrines
8. National economy and the axis of resistance
9. Strategic management and future studies
10. Diplomacy, regional politics and geopolitics
11. Mysticism, epic and communication with scholars and virtuous people
12. Intercultural awareness and popular movements in the Islamic world
13. Human interactions and relationship with the families of martyrs and devotees.

This list is, of course, limited and more topics can be added to it to be employed in identifying titles for case studies. As the author is engaged in management, some of the titles related to jihadi management and leadership, as the distinguishing feature of the great Martyr Haj Ghasem, are suggested. These topics are potentially proper for case studies by management students.

general topic	corresponding discipline
teaching and rising forces	empowerment-human resource
training and authorizing individuals	succession- human resource
resolving organizational conflicts	conflict management-organizational behavior
controlling the situation in difficult and stressful conditions	crisis management-organizational behavior
consideration and management of the general situations of decision making	visualization management-marketing management
ecology and strategic management	strategic management -
crisis management and attendance in critical situation	strategic management
following up to achievement	performance management
optimum usage of various capacities	resource management
resolving military and economic problems by negotiation and diplomacy	negotiation and diplomatic techniques
paying attention to the forces under his command and the martyrs' families	service compensation system

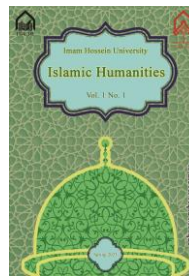
One of the ways for defending the blood of this noble martyr certainly involves a deep identification of the aspects of his life, which will be instructive in classrooms. The author believes that the foreign and domestic Western movements have often introduced special people and events in line with the West as the heroic ones. They

have inserted them in the agenda of education, and have made students and even system administrators to accept them as up-to-date scientific and knowledgeable people. However with a little skill and determination could make it possible to benefit from important and instructive events and noble and valuable people in the years after the revolution to be introduced in textbooks to make use of their experiences and lifestyles as rich and indigenous foundations updated sources for education. The case study of Martyr Haj Ghasem Soleimani and the events taken place by his attendance are unique, diverse and instructive. It is hoped that along with paying attention to writing books and scientific articles about him, the case study method can also be applied to his life story providing a more attractive and informative representation of his experience.

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Analyzing the factors affecting the number of patents registered in the provinces of the country

Mazarei, Seyyedhamed¹; Pakzad, Mahdi²

Patents, Knowledge-based Firms, Research and Development, Postgraduate education, Innovation output

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Correspondence:
hamedmazarei@ut.ac.ir

ABSTRACT

Due to the importance of innovation, in recent years, several activities have been carried out to identify the factors affecting the creation of innovation. In this regard, since one of the important indicators of creating innovation is the number of patents registered, so the present study seeks to identify the most important factors affecting patents in the country. To achieve this goal, all patents registered during the years 1390 to 1395 were identified and analyzed by referring to the official Gazette of the country. Also, by reviewing the research literature and interviewing experts, the most important factors influencing the inventions were identified and five quantitative factors whose data were available for all provinces of the country were selected to continue the analysis. Then, using a regression analysis test, the effect of the factors on the number of patents registered in the provinces of the country was investigated. The results show that the per capita factor of the number of Knowledge-based Firms in each province has the greatest impact on the number of patents. Also, the factors of workshops with research and development licenses and the number of master and Ph.D. students have a great impact on the number of patents after the above factor and the factor of the distance between the province capital to Tehran has an inverse and moderate effect on the number Has patents registered in each province.

¹ - Researcher, Innovation policy and future studies department ,Technology Studies Institute (TSI). hamedmazarei@ut.ac.ir

² - Assistant Professor, Policy Evaluation & STI Monitoring Department ,National Research Institute of Science Policy(NRISP). mpakzad89@yahoo.com

4. Introduction

Innovation is a very important factor in survival and success for those organizations that upgrade their competitive base (Baumol, 2002). One of the most important indicators for evaluating innovation is the number of patents. But it must be borne in mind that an invention alone cannot guarantee commercial success, however, it represents some of the innovation output (Kemp, Folkerlinga, De Jong & Wubben, 2003). In fact, invention data is very attractive for innovation research, especially for the following reasons: First, patent documents are rich and complete in that they are a solid foundation with a rich description of the technology. In addition, they have multifaceted information such as the inventors' information, the place of patenting, its applications, and so on. Second, a large amount of patent data is recorded in standard and systematic formats, which gives researchers high analytical power. Another reason is that the information in the patents is available and visible to everyone (Kim & Lee, 2015). Finally, patent documents do not change over time, because patent data is an important resource that allows researchers, managers, and policymakers to analyze innovation processes at the national (Kang, Huo & Motohashi, 2014), sectoral (Kang & Motohashi, 2014), corporate, and real levels (Kang, 2015). By analyzing the status of patents, senior managers and policymakers can identify and modify innovation development direction in different areas of the country to develop them; But to be able to modify the development of innovation (with the patent assessment tool) according to the needs of the country, they need access to the factors affecting patents. These are the factors that stimulate change in the development of inventions in the country.

Different researchers have studied the factors affecting inventions from different perspectives. Hu and Jefferson (2009), for example, examine the rising tide of patents in China and conclude that a focus on research and development can only partially explain this growth. The present study shows that the factors of foreign direct

investment, the revision of the patent law (in 2000) as well as the revision of the property law have had a significant impact on the explosive growth of inventions in China (Albert Guangzhou Hu & Jefferson, 2009). Cheung and Lin (2004) also found a significant relationship between foreign direct investment and the number of patent applications in China between 1995 and 2000. Chen (2018) study shows that the growth of research and development is not enough alone cannot explain the growth of the number of inventions. The results show that China's R&D spending increased by more than 256 percent from 1999 to 2006; although the number of inventions during this period for all types of patents should have increased between five and nine percent, but in fact the number of inventions has grown by 896 percent, utility patents (applied patents) by 333 percent and design patents by 160 percent. Researchers in this study conclude that other factors besides research and development (such as foreign direct investment and patent grant programs) have been the cause of this event (H. Chen, Wang, & Singh, 2018). In the country, Farhangnejad et al. (1398) in their research seek to extract an integrated model of factors affecting the creation of patents and have counted their factors qualitatively (not quantitatively). Also, Bagheri et al. (2013) in their research examined the two factors of distance between the distance between the province capital to Tehran and the average level of household income as factors affecting the geographical distribution of inventions. The results of this study indicate the significant effect of geographical distance to Tehran and the lack of effect of the average household income level on patents (Bagheri, Samandarali Eshtehardi, Peymankhah & Shafiei, 1392). In fact, many factors affecting inventions have been qualitatively extracted; However, most of the researches have been done quantitatively (Table 2) in which only one or two factors have been studied and since in this research the identification of factors along with statistical data is considered; therefore, only quantitative factors that their data can be identified for the provinces have been analyzed. In general, present study

seeks to identify more comprehensively and with statistical documentation those factors affecting patents in the country so that top managers can have effective tools to develop innovation.

Also, for data analysis, some descriptive statistics such as the trend of the number of inventions, women share in patents and the status of multi-inventions people have been examined. On the other hand, in order to enrich the research results as much as possible and through interviews with experts, some new factors (besides the factors enumerated from the literature) were added to the present research: the factor of the number of Knowledge-based Firms).

34. Literature Review

Farhangnejad et al. (1398) in their research seek to provide an integrated model of factors affecting the creation of patents. Patent process management, international interactions in R&D (foreign investment), R&D activities, intellectual property rights system, technology management services (including science and technology parks and technology transfer centers), knowledge management and macroeconomics environment from the perspective of these researchers are the most important factors influencing patents (Farhangnejad, Elahi, Ghazi Noori & Majid Poor, 1398).

Some studies have examined the role of knowledge management on patents. These studies emphasize the role of knowledge storage and tacit knowledge flow (Alletto, Bruccoleri, Mazzola & Ramanathan, 2017), knowledge spillovers (Agrawal, 2001; Tseng & Pai, 2014), using the information technology tools (Garcia-Muina & Gonzalez-Sanchez, 2017), access to knowledge resources (Kammoun & Rahmouni, 2014), and production of science and scientific publications in patents (Fabrizio, Poczter, & Zelner, 2017; Grimm & Jaenicke, 2015; Meyer, 2006). These factors increase the capacity for innovation, increase the production of technological knowledge, and finally lead to an increase in patents (Farhangnejad et. al., 1398). Sen and Sharma examined the relationship

between scientific papers and the number of patents in the field of superconductors from 1951 to 2000. They concluded that the relationship between the two factors is nonlinear and that the growth in the number of scientific papers does not correlate linearly with the growth in the number of patents in this area. They assume the reason to the fact that there is a period of rest between the paper publication and patents (Sen & Sharma, 2006).

Some research also emphasizes the importance and role of technology transfer offices, supporting technology commercialization, granting royalties (Arque-Castells, Cartaxo, Garcia-Quevedo & Godinho, 2016; Kolympiris & Klein, 2017; Lee & Stuen, 2016) and the role of science and technology parks. Science and technology parks, through their role of mediation, coordinate research, and development-related collaborations and create a link between government, industry, and academia (Jongwanich et al., 2014). Science and technology parks, through their role of mediation, coordinate R&D-related collaborations and link government, industry, and academia. This infrastructural factor grows research and development activities, creates more connections in the form of research networks, and promotes the ability of researchers that finally increases patents (Farhangnejad et. al., 1398).

Another group of researchers has focused on the role of investment in the number of patents and concludes that state-owned companies (which have used foreign investment) have spent more on research and development than private companies (Acharya & Xu, 2017; Guerzoni, Aldridge, Audretsch & Desai, 2017). They have been able to patent better inventions. Hu and Jefferson (2009) concluded in their study that also foreign direct investment affects the number of inventions (Albert Guangzhou Hu & Jefferson, 2009). Also, the results of some other studies show that foreign direct investment has an impact on applied patents and design patents in China (Z. Chen & Zhang, 2019). The role of investment in inventions is also evident in the study of Gurzoni

et al. They conclude that allocating academic resources to researchers leads them to be more willing to patent. Venture capital is another type of investment that, according to Bertoni and Tikova (2015), has a positive effect on patents (Bertoni & Tykvová, 2015).

The relationship between R&D and patents has been investigated in some studies (Griliches, 1981; Hausman, Hall & Griliches, 1984). Chen et al. (2019) concluded in their research that investment in research and development is one of the factors influencing increasing or decreasing the number of inventions. In their view, increasing research and development studies in China was one of the most important factors affecting the growth of inventions there (Z. Chen & Zhang, 2019). Coupe (2003) also examines academic inventions, points to the impact of research and development costs and confirms

impact on the output of university inventions (Coupe, 2003). Unlike previous researches, Hu (2017) shows that the role of the R&D factor in patent applications is not very important (Albert GZ Hu, Zhang & Zhao, 2017).

The patent system in each country is also one of the factors that affect patents. A study by Ang et al. in China shows that the intellectual property rights system affects the ability of companies to attract foreign investment and leads companies to invest more in research and development, which finally leads to increased patents (Ang, Cheng & Wu, 2014); But studies in the United States and Japan show that intellectual property rights have a negligible impact on the number of inventions (Z. Chen & Zhang, 2019). For example, Sakakibara (2001) et al. studied the impact of the Japanese Patent Act revision on inventions but found no significant relationship between them (Sakakibara & Branstetter, 2001).

Table 8. Factors affecting patents

Factors affecting patents	Sources
Knowledge management (knowledge storage, tacit knowledge flow, knowledge spillover, using information technology tools, access to knowledge resources, science production and scientific publications)	(Alletto, Bruccoleri, Mazzola, & Ramanathan, 2017) ,(Agrawal, 2001; Tseng & Pai, 2014) ,(García-Muiña & González-Sánchez, 2017) ,(Kammoun & Rahmouni, 2014) (Fabrizio, Poczter, & Zelner, 2017; Grimm & Jaenicke, 2015; Meyer, 2006), (Sen & Sharma, 2006).
Infrastructures (science and technology parks, technology transfer offices)	(Arqué-Castells, Cartaxo, García-Quevedo, & Godinho, 2016; Kolympiris & Klein, 2017; Lee & Stuen, 2016), (Jongwanich, Kohpaiboon, & Yang, 2014; Minguillo & Thelwall, 2015)
Investment (foreign investment, venture investment)	(Acharya & Xu, 2017), (Guerzoni, Aldridge, Audretsch, & Desai, 2017), (Albert Guangzhou Hu & Jefferson, 2009), (Chen & Zhang, 2019), (Bertoni & Tykvová, 2015).

Factors affecting patents	Sources
Research and Development	(Griliches, 1981; Hausman, Hall, & Griliches, 1984), (Chen & Zhang, 2019), (Coupe, 2003),
Patent's system	(Ang, Cheng, & Wu, 2014), (Chen & Zhang, 2019), (Sakakibara & Branstetter, 2001).
Science, technology and innovation policy making	(Fabrizio et al., 2017), (Del Giudice, Maggioni, Romano, & Nicotra, 2014), (Rizzo & Ramaciotti, 2014), (Verspagen, 2006; Zucker, Darby, Furner, Liu, & Ma, 2007).
Distance from provinces to Tehran	(Bagheri et. al., 1392)
Average household income level	(Bagheri et. al., 1392)
Access to resources	(Laplume, Xavier-Oliveira, Dass, & Thakur, 2015)
Tax policies	(Mukherjee, Singh, & Žaldokas, 2017)
The scientific reputation of the inventor	(Lee & Stuen, 2016)
Quality of previous inventions	(Sterzi & Lawson, 2014)
Provide financial and non-financial incentives	(Brander & Zhang, 2017)
Patent processes, macroeconomic environment, human resource management and empowerment, capabilities and records of companies and universities, demographic and psychological characteristics, absorption capacity, and innovation capacity	(Farhangnejad et. al., 1398)
Patent fee	(De Rassenfosse & Jaffe, 2018)

The policy-making role of science, technology, and innovation on patents has also been considered in some studies. Fabrizio et al. (2017) review energy-related data and conclude that these policies are associated with an increase in inventions (Fabrizio et. al., 2017). In their study, Del Giudice et al. (2014) conclude that patent-related activities are influenced by domestic policies and regulations of academic and research centers (Del Giudice, Maggioni, Romano & Nicorta, 2014). Another group of researchers also introduces the adoption of academic policies and regulations related to patents as a factor influencing the number of applications for academic patents (Rizzo & Ramaciotti, 2014).

Other factors studied by various researchers include: Access to resources (Laplume, Xavier-Oliveira, Dass, & Thakur, 2015), Tax policies (Mukherjee, Singh, & Žaldokas, 2017), The scientific reputation of the inventor (Lee & Stuen, 2016), Quality of previous inventions (Sterzi & Lawson, 2014), Provide financial and non-financial incentives (Brander & Zhang, 2017), Patent processes, macroeconomic environment, human resource management and empowerment, capabilities and records of companies and universities, demographic and psychological characteristics, absorption capacity, and innovation capacity (Farhangnejad et. al., 1398).

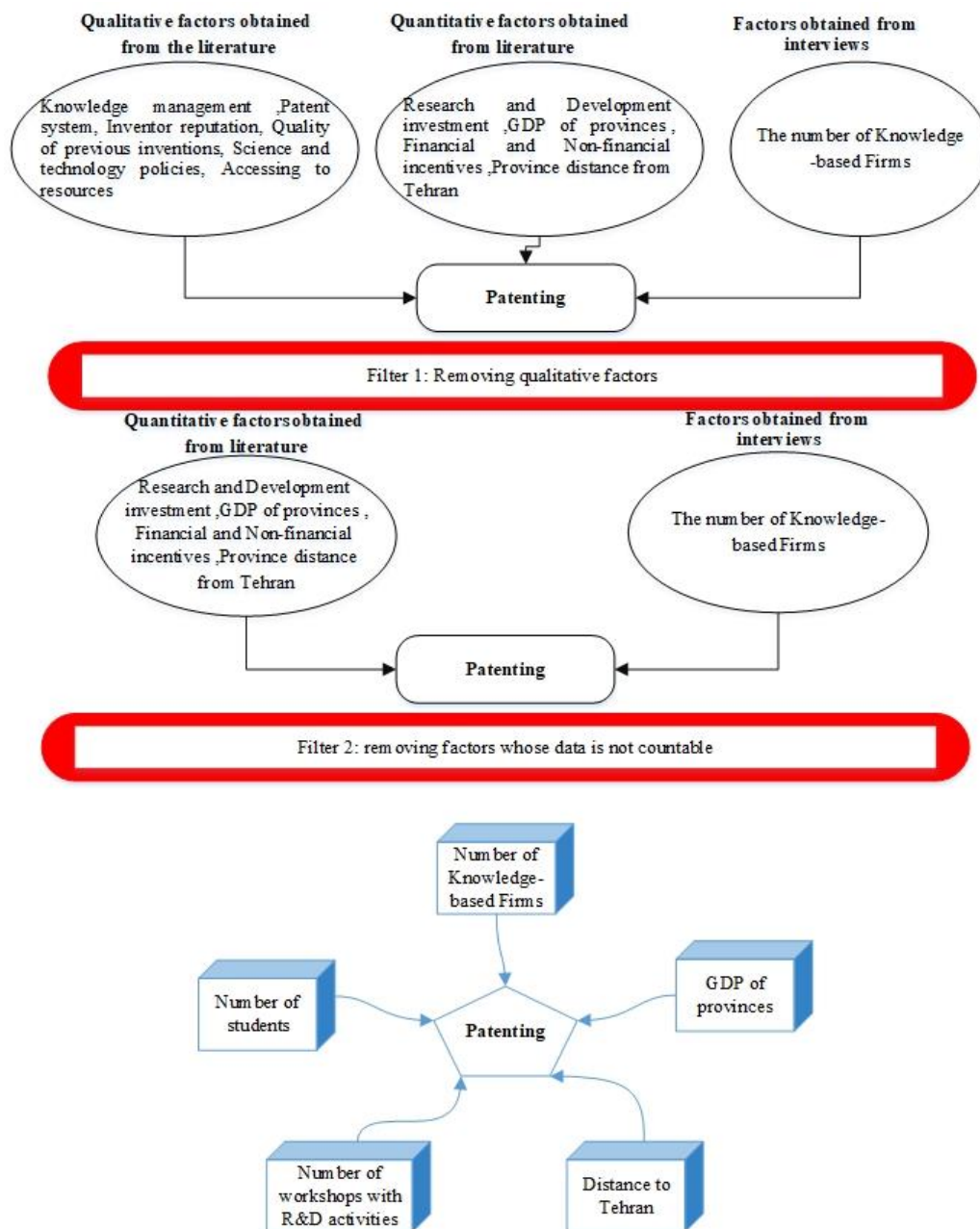
Table 9. Some of Previous Studies

Topic	Authors	Publication year	Variables	Research Method
A note on growth of superconductivity patents with two new indicators	Subir K. Sen, Hari Prasad Sharma	2006	Number of scientific papers	Quantitative
China As Number One? Evidence from China's most recent patenting surge	Albert G.Z. Hu, Zhang Peng, Zhao Lijing	2009	R&D, Foreign Direct Investment, Labor productivity	Quantitative, Regression analysis
Does enforcement of intellectual property rights matter in China? Evidence from financing and investment choices in the high-tech industry	James S. Ang, Yingmei Cheng, and Chaopeng Wu	2014	Intellectual property system	Quantitative
Royalty sharing, effort and invention in universities: Evidence from Portugal and Spain	Pere Arqu�-Castells, Rui M. Cartaxo, Jose Garc�a-Quevedo, Manuel Mira Godinho	2016	Academic incentives (to inventors), division of ownership of inventions	Quantitative, Regression analysis, Qualitative
University reputation and technology commercialization: evidence from nanoscale science	Jeongsik Lee, Eric Stuen	2016	Inventor reputation, university reputation, technology transfer policies	Quantitative, Regression analysis,
Employee relations and innovation: an empirical analysis using patent data	James A. Brander & Wei Zhang	2016	Provide financial incentives (such as dividends and stock ownership) and non-financial incentives	Quantitative, Regression analysis,
The Effects of Academic Incubators on University Innovation	Christos Kolympiris, Peter G. Klein	2017	Academic incubators	Quantitative, Regression analysis,
Types of patents and driving forces behind the patent growth in China	Zhiyuan Chen, Jie Zhang	2018	Foreign direct investment, research and development growth, patent subsidy programs	Quantitative, Regression analysis,
An Analytical Look at The Geographically Distribution of Patented Inventions in Iran	Bagheri Seyed Kamran , Samandarali Eshtehardi Mojgan, Peymankhah Sadegh, Shafiei Leila	1392	Distance from province to capital, average household income	Quantitative, Correlative analysis,
Mapping the Patent Creation Affecting Factors Using Meta-Synthesis Method	Farhangnejad Mohammad Ali, Elahi shaban, Ghazinoory Seyed Sepehr, Majidpoor Mehdi	1398	Knowledge management, technology management services, patent process management, international R&D interactions, R&D activities, innovation capacity, networking, intellectual property rights system, access to organizational resources, human resource management and empowerment, environment Macroeconomics, financial resources from patent registration, participation of researchers in business, type of research and research policies, quality of inventions, financial and non-financial support for research and development in industry and academia, demographic psychological characteristics, capability and company/university records, Policies, Regulations and Motivational Criteria for Researchers and Absorption Capacity	Qualitative, Meta-Synthesis

Table 2 shows some of the previous researches. In this table, the topic of the paper, publication year, the authors, and the studied variables are given. Figure 1 also shows the research framework and the method of achieving it. As it is known, based on the experts' view and literature review, the factors affecting patents were examined, filtered in two stages

(once removing the qualitative factors and then eliminating the factors whose data cannot be counted for researchers), then reviewed by the research team (the R&D variable broken down into two variables: the number of graduate students and the number of researchers in research and development workshops), and finally, five factors entered the analysis phase.

Figure 5. Research framework and the method of achieving it



35. Methodology

The present study was conducted based on the quantitative approach, which means only quantitative factors and those whose data are available for all provinces entered the analysis phase. In this regard, to collect data, reference was made to related databases. Since statistics and information on the number of patents registered in the country (by provinces and years) were not available, so in the first step, reviewed the official newspaper of the country and extracted statistics related to patents registered in the country for the period 1390-95 (including more than twenty thousand inventions) during a process of several months. For each patent, information such as patent date, name of inventors, name of owners, type of patent ownership (real, corporate, or academic), number of inventors, number of female inventors, city, province, and country of the inventor, etc. obtained. In the literature, various factors studied that affect the number of patents, but as mentioned, many of these factors are qualitative and do not fall within the scope of quantitative research. On the other hand, the data of all quantitative variables also cannot be counted. As a result, in this study, the data of quantitative variables have been examined. Also, to enrich the literature and through interviews with some experts (three faculty members of the Technology Studies Institute and Mazandaran University who specialize in management and science and technology policy-making), the number of Knowledge-based Firms was added to the studied factors. They were provided with the results obtained from the literature and were asked to express the factors that can affect the number of inventions based on the conditions of the country. It is worth noting that although the literature does not directly address the impact of the number of NTBFs on patents, the literature review shows that in many studies, patents have been mentioned as the output of this group of companies (Lofsten, 2015; Rickne & Jacobsson, 1999) and a change in the number of NTBFs has the potential to change the number of patents. Some sources also indirectly mention the effect

of the number of NTBFs on the number of patents. For example, Lofsten's paper (2015) states that NTBF companies based in growth centers can build networks and support public and patent development (Lofsten, 2015). In the next step, by examining the databases, statistics and information related to the main variables in 1390-95 were extracted (Table 3). The statistical population of the present study includes all 31 provinces of the country, and the period studied in the research is 1390-95. It is worth noting that in extracting data related to some variables, there were some considerations that are mentioned below. First, regarding the GDP variable, because there was no valid data related to 1395, so the study was conducted for the period 1390-94. Since the distance between province capitals and Tehran was constant and unchangeable, so in all the years studied, this number has been considered constant. Also, to change the number of Knowledge-based Firms, only the most up-to-date statistics related to Knowledge-based Firms have been used. Because the statistics related to the population of the province are not published annually, so in the present paper, the statistics related to the year 1395 have been used.

Table 10. Research variables and their related source

Variables	Sources
Number of patents registered in each province by year	http://rrk.ir/news/newslst.aspx
GDP by provinces	www.amar.org.ir
Distance of each province from the Capital (Tehran)	https://www.bahebab.ir/map/distance
The number of Knowledge-based Firms	www.pub.daneshbonyan.ir
The number of researchers in research and development workshops	www.amar.org.ir
The number of postgraduates, Ph.D. and professional doctorate students	Statistics from the research and development workshops, reports from the Statistics Center of Iran
The population of each province	www.amar.org.ir

In general, the present study seeks to identify and analyze the factors affecting the number of patents in the provinces. Of course, as mentioned, the focus of this study is on factors whose data are quantitative and available for all provinces. Therefore, in general, according to the explanations provided, the research hypotheses are as follows:

Hypothesis 1: The number of Knowledge-based Firms in each province is a factor affecting the number of patents registered in that province.

Hypothesis 2: The GDP of each province is a factor affecting the number of patents registered in that province.

Hypothesis 3: The number of researchers in R&D workshops in each province is a factor affecting the number of patents registered in that province.

Hypothesis 4: The number of postgraduate, Ph.D. and professional doctorate students in each province is a factor affecting the number of patents registered in that province.

Hypothesis 5: The distance of each province's capital from Tehran is a factor affecting the number of patents registered in that province.

To test the above hypotheses and investigate the effect of each independent variable on the dependent variable (per capita number of patents registered in the provinces), ANOVA and regression analysis were used, and also, SPSS 22 and Excel software for analyzing data. These tests were used to investigate whether the regression model is significant to determine the relationship between independent and dependent variables at the 95% confidence level (5% error). It is necessary to mention that considering that the number of data is more than 30 and according to the theorem of the central limit, data distribution considered to be close to normal. It is worth mentioning that in the statistical tests for the variables affected by the population of each province, the per capita rate was used per one hundred thousand people. In fact, in this way, the effect of the population variable on outputs was neutralized. Therefore, in the whole of this

research, the variables of number of patents, number of Knowledge-based Firms, number of postgraduate students, Ph.D., and professional doctorates, number of researchers in R&D workshops, and GDP per capita per 100,000 population are considered.

36. Data Analysis

At first, descriptive statistics are presented on registered patents in different provinces. It is interesting to note that in most of the provinces, the per capita number of patents for 1391 was higher compared to the other years in the period under review. In addition, the highest per capita in 1390-92 was related to Tehran province, while allocated to Semnan in 1393-95. The lowest per capita patent in the whole period was allocated to Sistan and Baluchestan province (Table 4).

Table 11. Per capita statistics on the number of patents registered in the country by the province in 1390-95 (per hundred thousand population)

Provinces	1390	1391	1392	1393	1394	1395	Average of 1390-1395
Ardabil	2.52	2.68	1.73	2.60	2.28	2.20	2.34
Isfahan	7.77	8.89	7.26	6.35	5.14	6.44	6.97
Alborz	3.94	7.56	6.41	4.68	3.28	4.65	5.09
Ilam	3.10	3.45	5.00	2.24	3.27	4.48	3.59
East Azerbaijan	4.45	5.68	4.63	3.91	2.58	4.73	4.33
West Azerbaijan	1.65	1.90	2.14	1.26	1.04	2.02	1.67
Bushehr	0.60	1.81	0.77	1.81	2.32	1.98	1.55
Tehran	9.29	12.61	9.62	8.89	7.09	8.67	9.36
Chaharmahal and Bakhtiari	4.11	6.23	3.69	3.27	3.06	4.96	4.22
South Khorasan	1.69	3.12	3.12	6.24	5.98	5.33	4.25
Razavi Khorasan	2.50	3.95	3.19	3.59	2.86	4.01	3.35
North Khorasan	2.32	2.78	2.43	1.62	1.97	2.55	2.28
Khuzestan	1.27	1.89	1.40	1.32	1.53	2.21	1.60
Zanjan	4.63	7.85	4.92	4.07	3.69	3.78	4.82
Semnan	6.69	12.53	5.27	10.68	7.12	10.68	8.83
Sistan& Baluchestan	0.22	1.19	0.61	0.68	0.47	0.65	0.64
Fars	4.23	6.00	4.16	4.21	2.82	4.72	4.36
Qazvin	2.12	6.12	3.69	3.14	2.59	2.51	3.36
Qom	3.64	3.56	1.55	2.55	2.01	4.02	2.89
Kordistan	1.31	2.99	3.56	2.37	2.31	2.93	2.58
Kerman	1.36	2.94	2.50	1.93	1.39	3.19	2.22
Kermanshah	3.59	7.07	3.94	3.74	2.92	3.38	4.11
Kohgiluyeh & Boyer-Ahmad	1.68	3.23	1.40	2.24	3.23	4.35	2.69
Golestan	1.34	3.96	2.78	2.19	1.55	2.62	2.41
Gilan	1.74	2.13	2.81	2.13	1.94	3.04	2.30
Lorestan	2.50	3.52	1.93	1.76	1.70	2.78	2.37
Mazandaran	3.11	4.63	3.47	3.50	2.65	5.18	3.76
Markazi	5.25	7.56	5.39	3.64	2.17	3.50	4.58
Hormozgan	1.18	3.38	2.03	2.25	1.46	4.00	2.38
Hamedan	3.57	6.16	2.76	3.85	2.42	4.26	3.84
Yazd	6.24	9.31	5.97	5.71	3.86	5.53	6.10
Whole country	3.21	5.05	3.55	3.50	2.86	4.04	3.70

Also, in Figure 2, the situation of the provinces of the country compared with each other in terms of the number of per capita inventions during different years based on population. In this figure, 31 provinces are divided into four categories. The first category marked in blue is the provinces with

the most registered inventions concerning their population (including Tehran, Alborz, Zanjan, Markazi, Semnan, Isfahan, Yazd, and Fars). The least registered inventions, marked in yellow, belong to the North Khorasan, South Khorasan, Hormozgan, Kohgiluyeh and Boyer-Ahmad, Lorestan, Qom, and Kurdistan.

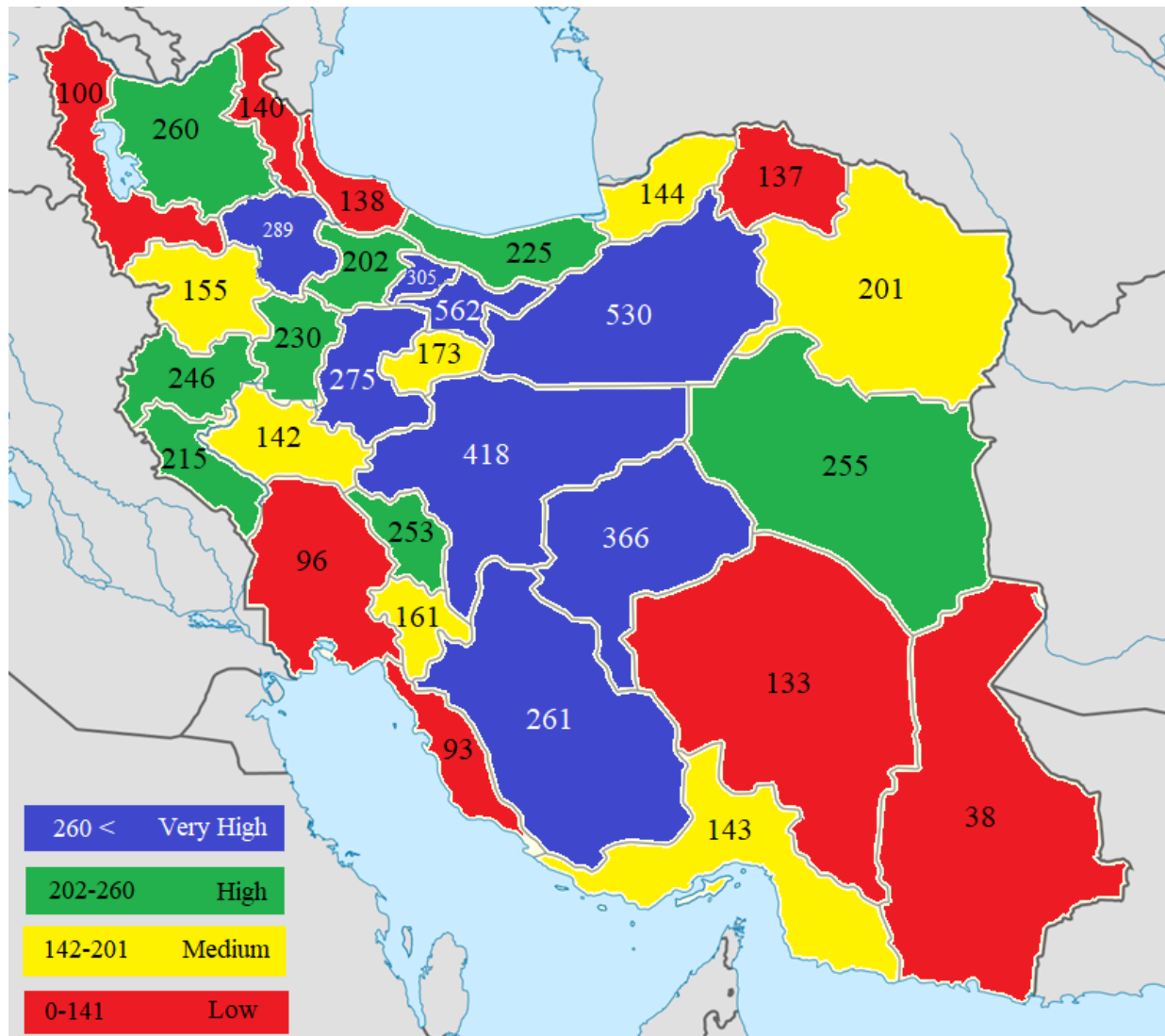


Figure 6. Number of patents per province per million population (1390-1395)

As it is clear from figure 3, this amount was decreased during the years 1391-1394 and increased again in 1395.

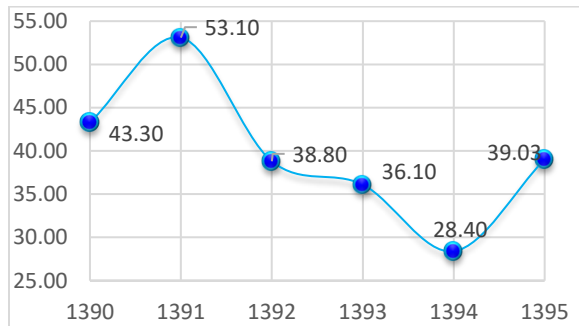


Figure 7. Number of inventions per million population

The change in the number of inventions during the years under review is shown in Figure 4. As it is known, the number of inventions increased significantly from 1390 to 1391, from 3690 to 4346 cases. And until 1394, we are witnessing a downward trend so that in 1394, the number of inventions is equal to 2384 cases. In 1395, the number of inventions has gone again in ascending trend.

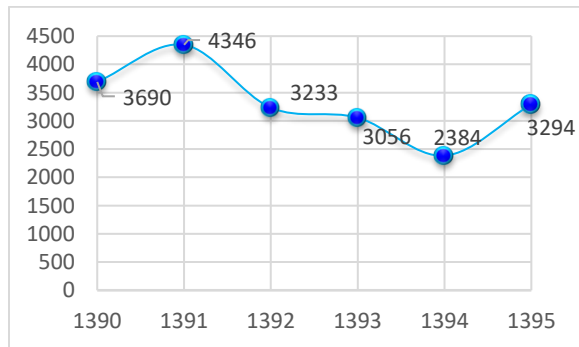


Figure 8. The trend of changing the number of inventions during the years 1390 to 1395

Figure 5 shows the changing trend of single- and multi-inventions. As it is known, during the years 1390 to 1395, the percentage of inventions registered with just a single inventor gradually decreased from 50% in 1390 to 43% in 1395.

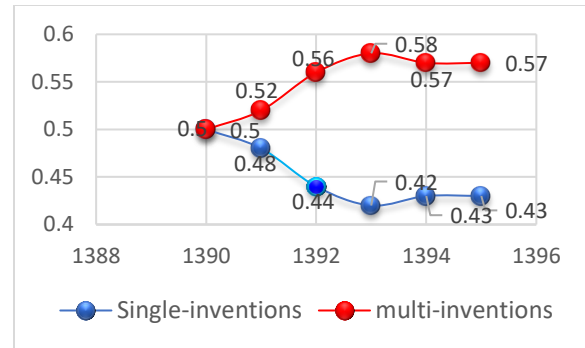


Figure 9. The trend of multi-inventions during the years 1390 to 1395

As shown in Figure 6, the percentage of inventions included a female inventor has increased from 1390 to 1393 and then until 1395 has taken a downward trend. Generally, the percentage of female inventors has had an upward trend during the years under study.

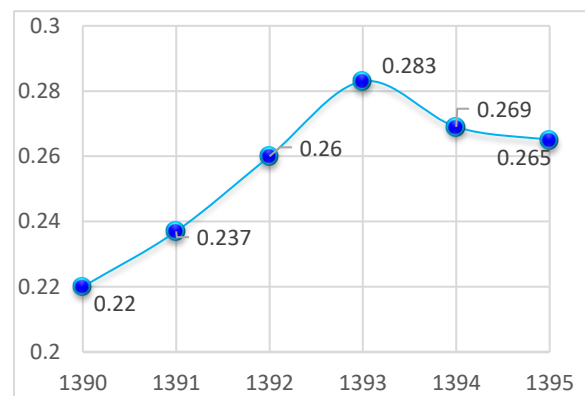


Figure 6. Women's share of inventions during the years 1390 to 1395

Figure 7 shows the inventors' ownership changes over the years under study. As can be seen, generally, most of the inventions in the country are registered by real people. However, during the years 1390 to 1395, the percentage of ownership for real entities has decreased relatively, from 82% of inventions in 1390 to 76% in 1395.

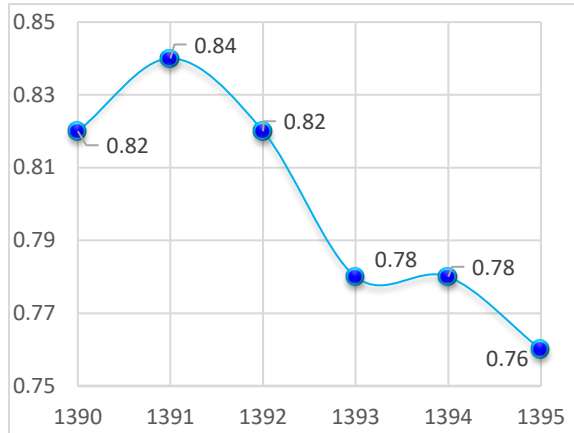


Figure 7. The trend of changes in the ownership of real and legal entities during the years 1390 to 1395.

Figure 8 shows the ratio of inventions registered in Provincial centers and Tehran to the total number registered in the country during the years 1390 to 1395. As it is known, the number of inventions of Provincial centers to the total number in the country has not changed significantly during these years; but the number of inventions in Tehran has increased from thirty-six percent to thirty-one percent.

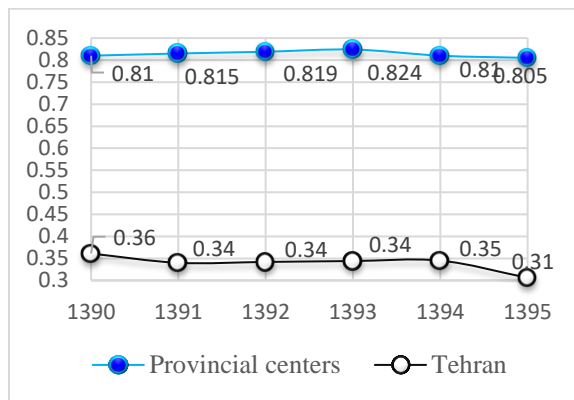


Figure 8. The ratio of inventions of provinces and Tehran to the total number registered in the country

To investigate the effect of independent variables including GDP, number of Knowledge-based Firms, number of researchers in R&D workshops, number of postgraduate students, Ph.D. and professional doctorate (all are per capita), and distance from the Tehran (km), on the dependent

variable of number of patents per 100,000 population, using data collected from the database of the Patent Organization and the Statistics Center of Iran, SPSS 22, Regression and Variance analysis were used. In fact, in this section, the relationship between the independent variables and the per capita number of patents, and also their impact in the period 1390-95, has been studied separately for each year. In general, researchers in the present study sought to examine the following five hypotheses, which are:

Hypothesis 1: *The number of Knowledge-based Firms in each province is a factor affecting the number of patents registered in that province.*

The results of the regression analysis test indicate that the correlation coefficient between the per capita number of Knowledge-based Firms, and the per capita number of patents registered in each province of the country during the years 1390-95, is high and its minimum value was in 1390 equal to 0.71. For this reason, the lowest adjusted coefficient of determination is related to the year 1390 and equal to 0.49. Therefore, it can be said that during the years under review, the variable number of Knowledge-based Firms can predict and explain at least 50% of the changes in the number of patents registered in each province. Given that the significance level of the variance analysis in all years is less than 0.05 (zero), so it can be said that the present regression model significantly predicts the changes of the dependent variable.

Since the significance level in the regression test is less than 0.05, it can be concluded that in all years, the number of Knowledge-based Firms affects the number of patents in each province. Since the regression coefficient is positive and its minimum value is related to the year 1390 (0.714), so growing the number of Knowledge-based Firms in each province leads to an increase in the number of patents there.

Table 12. Regression test of the effect of the number of Knowledge-based Firms on patents in the provinces in 1390-95

Number of Knowledge-based Firms	Model			Variance analysis		Coefficients			
	R	R ²	R ² Adjusted	F	Sig.	B	Beta	t	Sig.
1390	0.714	0.51	0.493	30.21	0	1.395	0.714	5.5	0
1391	0.76	0.577	0.562	39.53	0	1.85	0.76	6.29	0
1392	0.801	0.641	0.629	51.79	0	1.41	0.801	7.2	0
1393	0.83	0.689	0.678	64.14	0	1.597	0.83	8.01	0
1394	0.825	0.681	0.67	61.97	0	1.06	0.825	7.87	0
1395	0.845	0.713	0.704	72.21	0	1.53	0.845	8.49	0

Figure 9 shows a good positive relationship between the number of Knowledge-based Firms and the number of patents in the country's provinces.

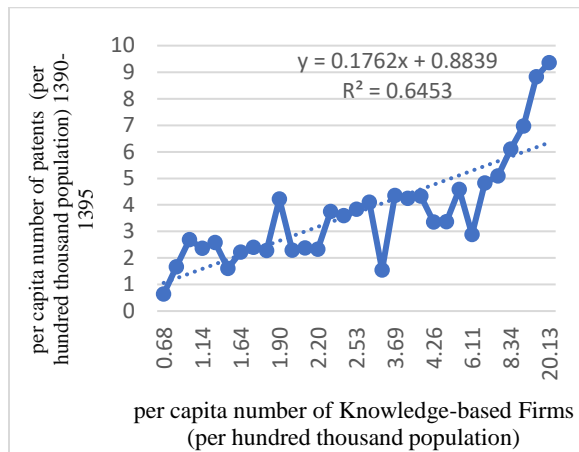


Figure 9. Relationship between the per capita number of patents in each province and the per capita number of Knowledge-based Firms

Hypothesis 2: *The GDP of each province is a factor affecting the number of patents registered in that province.*

The results of the regression analysis test indicate that the correlation coefficient between GDP per capita and the number of patents registered in the provinces during the years 1390-94, is low and its maximum is 0.119 relates to 1393. So, the highest coefficient of determination is related to the same

year and equal to 0.014. Therefore, it can be concluded that the per capita variable of GDP does not cannot explain well the changes in the number of patents registered in each province. Also, given that the significance level of the analysis of variance test is greater than 0.05 (zero) for all years, it can be said that the present regression model does not significantly predict the changes of the dependent variable.

Table 13. Regression test of the impact of GDP on patents in the provinces in the period 1390-94

GDP Per Capita	Model			Variance analysis		Coefficients			
	R	R ²	R ² Adjusted	F	Sig.	B	Beta	t	Sig.
1390	0.009	0	-0.034	0.002	0.962		-0.009	-0.048	0.962
1391	0.02	0	-0.034	0.012	0.915		0.02	0.108	0.915
1392	0.108	0.012	-0.023	0.34	0.564		-0.108	-0.583	0.564
1393	0.119	0.014	-0.02	0.414	0.525		-0.119	-0.644	0.525
1394	0.047	0.002	-0.032	0.064	0.802		0.047	0.253	0.802

According to Figure 10, it is clear that there is no strong and clear relationship between the per capita GDP of the provinces and that one of the registered patents.

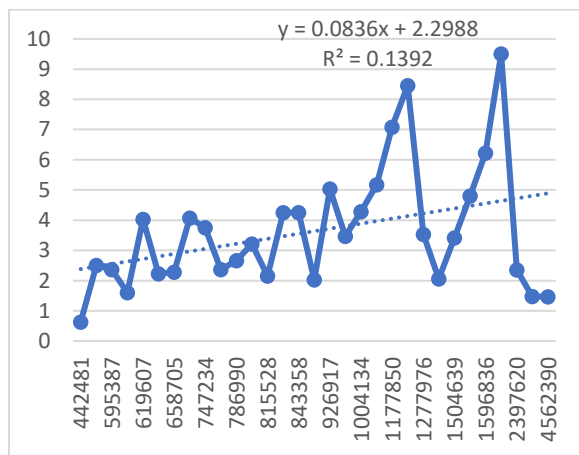


Figure 10. Relationship between the per capita number of patents in each province and the per capita GDP in the period 1390-95

Hypothesis 3: *The number of researchers in R&D workshops in each province is a factor affecting the number of patents registered in that province.*

The results of the regression analysis test show that the correlation coefficient between the per capita number of researchers in R&D workshops, and the per capita number of patents registered in each province during the years 1390-95, was relatively high, and only in 1993 it was less than 0.5 (equal to 0.469). The lowest coefficient is related to the year 1393, which is 0.22. Therefore,

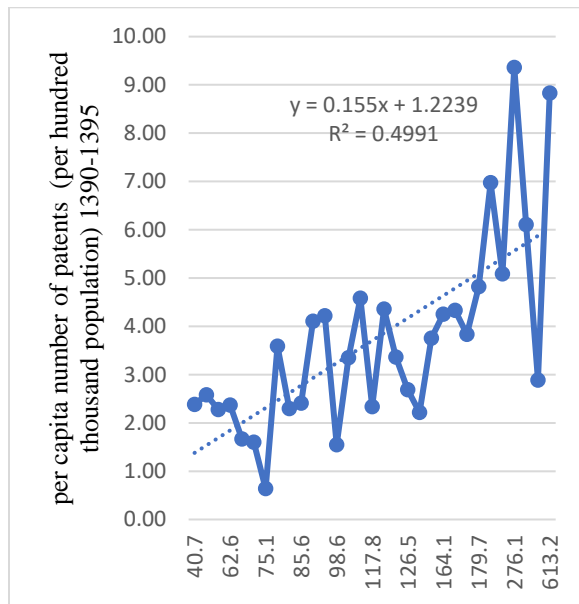
it can be said that during the years under study, at least 20% of the changes in the per capita number of patents can be explained using the number of researchers in R&D workshops. In addition, considering that the significance level of the analysis of variance test is less than 0.05 in all years, so, at the 95% confidence level, it can be concluded that the present regression model significantly predicts the changes in the dependent variable.

In addition, the positive regression coefficient in all years indicates that the number of researchers in R&D workshops has a positive and significant effect on the per capita number of patents registered in each province. Therefore, the increase (decrease) of researchers in R&D workshops leads to an increase (decrease) in the number of patents registered in each province.

Table 14. Regression test for investigating the effect of the number of researchers in R&D workshops on patents in the provinces of the country in the period 1390-95

Number of researchers in workshops	Model			Variance analysis		Coefficients			
	R	R ²	R ² Adjusted	F	Sig.	B	Beta	t	Sig.
1390	0.792	0.627	0.614	48.75	0	45.9	0.792	6.98	0
1391	0.691	0.477	0.459	26.49	0	50.01	0.691	5.147	0
1392	0.807	0.652	0.64	54.23	0	42.14	0.807	7.36	0
1393	0.469	0.22	0.193	8.18	0.008	26.79	0.469	2.68	0.008
1394	0.713	0.508	0.491	29.91	0	27.32	0.713	5.47	0
1395	0.645	0.416	0.396	20.65	0	34.67	0.645	4.54	0

Figure 11 shows well there is a positive relationship between the number of researchers in R&D workshops and the number of patents in the provinces.

**Figure 11. Relationship between the number of per capita patents in each province and the number of researchers in R&D workshops in the period 1390-95**

Hypothesis 4: *The number of postgraduate, Ph.D. and professional doctorate students in each province is a factor affecting the number of patents registered in that province.*

The results of the regression analysis test show that the correlation coefficient between the number of postgraduate students, Ph.D. and professional doctorate and the number of patents registered per province in the country during the years 1390-95 was relatively high and only in 1393 was less than 0.5 (equal to 0.489). In this regard, the lowest coefficient is related to the year 1393 that is equal to 0.24. Therefore, it can be said that during the years under review, at least 20% of the per capita changes in the number of patents can be explained using the number of postgraduate, Ph.D., and professional doctorates. In addition, considering that the significance level of the analysis of variance test is less than 0.05 in all years, so, at the 95% confidence level, it can be concluded that the present regression model significantly predicts the dependent variable changes.

In addition, the positive regression coefficient in all years indicates that the number of postgraduate, Ph.D., and professional doctorate students has a positive and significant effect on the per capita number of patents registered in each province. Therefore, increasing (decreasing) the number of postgraduate, Ph.D., and professional doctorate students leads to increasing (decreasing) the number of patents registered in each province.

Table 15. Regression test of the effect of the number of postgraduate, Ph.D., and students on patents in the provinces in the period 1390-95

Number of researchers in workshops	Model			Variance analysis		Coefficients			
	R	R ²	R ² Adjusted	F	Sig.	B	Beta	t	Sig.
1390	0.793	0.629	0.616	49.08	0	276.3	0.793	7	0
1391	0.686	0.47	0.452	25.72	0	298.3	0.686	5.07	0
1392	0.793	0.628	0.615	49.01	0	248.74	0.793	7	0
1393	0.489	0.24	0.213	9.13	0.005	168.02	0.489	3.02	0.005
1394	0.738	0.544	0.528	34.59	0	170.02	0.738	5.88	0
1395	0.635	0.403	0.383	19.59	0	205.23	0.635	4.43	0

Figure 12 indicates well a positive relationship between the number of postgraduate, Ph.D., and professional doctorate students and the number of patents in the provinces.

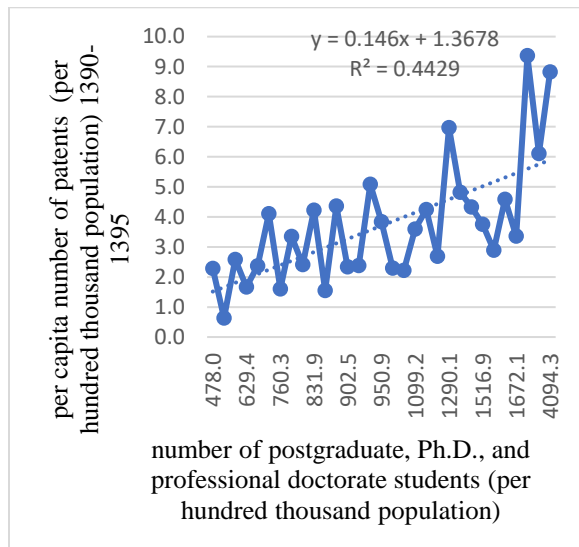


Figure 12. Relationship between the number of per capita patents in each province and the number of postgraduate, Ph.D., and professional doctorate students

capita number of patents registered in each province during the years 1390-95 was an average amount. The lowest correlation is 0.372 related to 1391, and the highest correlation is 0.635 related to 1394. Therefore, it can be said that 1394 is the best since approximately 40% of the number of patents per capita is explained using the distance variable from Tehran. In addition, considering that the significance level of the analysis of variance test is less than 0.05 in all years, so at the 95% confidence level, it can be concluded that the present regression model significantly predicts the changes of the dependent variable, however, it cannot explain well.

In addition, the negative regression coefficient in all years indicates that the variable distance from Tehran has a negative and significant effect on the per capita number of patents registered in each province. Therefore, increasing (decreasing) the distance from Tehran leads to decreasing (increasing) the number of patents registered in each province.

Hypothesis 5: *The distance of each province's capital from Tehran is a factor affecting the number of patents registered in that province.*

The results of the regression analysis test indicate that the correlation coefficient between the distance of provinces from Tehran and the per

Table 16. Regression test to evaluate the effect of distance from Tehran on the number of patents registered in the provinces in the period 1390-95

Distance from Tehran	Model			Variance analysis		Coefficients			
	R	R ²	R ² Adjusted	F	Sig.	B	Beta	t	Sig.
1390	0.428	0.183	0.155	6.517	0.016	-80.092	-0.428	-2.55	0.016
1391	0.372	0.138	0.108	4.65	0.04	-86.767	-0.327	-2.156	0.04
1392	0.451	0.203	0.176	7.392	0.011	-75.878	-0.451	-2.719	0.011
1393	0.589	0.347	0.324	15.406	0	-108.495	-0.589	-3.925	0
1394	0.635	0.404	0.383	19.634	0	-78.579	-0.635	-4.431	0
1395	0.617	0.381	0.36	17.871	0	-107.081	-0.617	-4.227	0

Figure 13 indicates well the inverse relationship between the variable of distance from Tehran and the number of patents in the provinces.

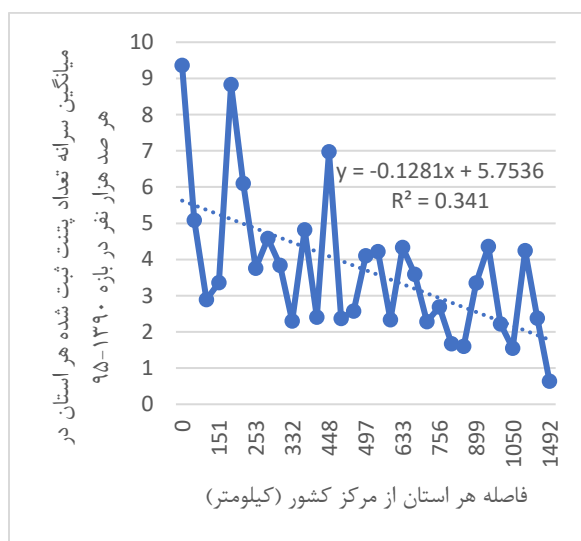


Figure 13. Relationship between the variable distance of each province from Tehran and the per capita number of patents registered in that province per one hundred thousand people in 1390-95

37. Conclusion

In recent decades, inventions have been considered as a valuable resource for the study of innovation and technological evolution, which can affect the performance of companies and the economy as a whole (Z. Chen& Zhang, 2019). On the other hand, the analysis of patents is useful

and effective for many researchers for many reasons (mentioned earlier). But what is most useful to managers and policymakers is analyzing the factors affecting the patents. But it seems that analyzing the factors that affect patents is most useful to managers and policymakers since it can be used as the initial data for their policy-making at the macro level. In this study, the patents registered in the country during the years 1390 to 1395 and their relationship with quantifiable variables (distance of each province from Tehran, number of postgraduate, Ph.D., and professional doctorate students, per capita researchers in R&D workshops, per capita GDP, per capita number of Knowledge-based Firms) in each province were analyzed.

The present paper shows that the variable per capita GDP in each province does not have a significant effect on the number of inventions in that province, but the other four factors have a significant correlation with the variable under study. For example, the number of Knowledge-based Firms in each province, on average, has the greatest impact on the number of inventions, so that it can explain more than 60% of the changes in variable of the number of inventions. Two factors, the number of research and development workshops and the number of master's, Ph.D., and professional doctorate students, also have a high impact on inventions, and finally, the

distance of province from Tehran has a moderate and inverse effect on the study factor.

As mentioned, several studies have been conducted to investigate the factors affecting inventions. Many of these studies have been conducted qualitatively (H. Chen et al., 2018; Farhangnejad et al., 1398), and many other studies have examined only one factor (foreign direct investment) (Cheung & Ping, 2004) or two (Bagheri et al., 1392). However, in this study, we tried to examine the various factors, the data of which are quantitatively available, comprehensively, and together. The factors of the number of R&D workshops and the number of master and Ph.D. students studied in this research are almost similar to the effect of research and development on the number of inventions that have been studied in previous studies (Z. Chen & Zhang, 2019; Coupe). According to researchers, these factors have a high impact on registered patents. The factor of geographical distance, which according to the results of the present study, has a moderate effect on inventions, was previously studied by Bagheri et al. (Based on data from 1387 to 1389); But in their view, this factor has a large impact on the number of inventions (while the results of the present study show that the impact of this factor is moderate). The results of both studies emphasize the effectiveness of this factor, but the level of effectiveness is different. It seems that the impact of this factor on inventions in the provinces has decreased significantly over time (from 0.68 to 0.4 or even 0.13). Investigating the root of this difference requires in-depth study; However, as mentioned, the per capita number of Knowledge-based Firms in each province in terms of this research has a very high impact on the number of inventions. Since the Law on the Protection of Knowledge-based Firms and Institutions was passed in the country in 1389 and since then the growth and development of Knowledge-based Firms in the country have begun, it may be possible to link decreasing the impact of geographical distance on inventions to the

growing interest in the development of Knowledge-based Firms.

Considering that one of the factors affecting the number of patents registered in the provinces is Knowledge-based Firms; Therefore, to increase this type of companies in the provinces, it is necessary to establish universities, research institutes, and science and technology parks that examine the existing scientific and technological capacities and potentials in the provinces, to plan to encourage researchers and related technologists to launch a knowledge-based company and follow up their activities in the form of such companies.

One of the main sources of idea formation and innovation is the number of research activities of companies and industrial and service workshops active in the province, the output of which is usually registered in the form of an invention to protect against competitors. Therefore, to increase patents registered in the provinces, it is necessary first, the organizations of the industry, mine, and trade of the provinces by using and offering the facilitators and incentives, encourage companies, and workshops to establish research and development centers and offices. Secondly, by providing the necessary incentives, make it possible to recruit postgraduate personnel in research and development offices of companies and workshops.

One of the research findings is that the number of single inventions has decreased over time, and vice versa, the number of multi-inventions has increased significantly. This statistic shows that individuals have tried to move towards joint and multi-person partnerships, and therefore managers and policymakers in this sector can encourage this type of joint partnership by adopting appropriate policies and programs. Examples of these policies could be team building, networking inventors, or even encouraging them to establish Knowledge-based Firms. Another result of this research is that the share of women in inventions has increased over time; However, the role of women as half of

society is still not desirable. Therefore, managers and policymakers can provide programs and policies to increase women's participation in this field.

One of the limitations of the present study is the lack of information in many fields in the country. For example, there are no accurate statistics on foreign direct investment, venture capital, R&D spending, financial and tax incentives, and patent fees in the country, broken down by province. Establishing a system to monitor the value of these variables in the country, in addition to being able to help policy in the field of innovation output, can also be very useful for other parts of the country. This will be possible through the cooperation of the Statistics Center of Iran with the responsible agencies (such as the Planning Organization, the Innovation Fund, etc.). In addition, for future research, by extracting data from a larger set of factors by provinces, the effect of a wide range of factors on patent registration should be investigated.

Given the lack of confirmation of the relationship between GDP and the number of patents registered in each province, it can be concluded that despite the costly process of patent registration, lack of access to financial resources is not necessarily one of the reasons for inventors not to register their patents. It is to some extent due to a lack of awareness and lack of information about patent filing processes. Therefore, it is suggested that the government increase the level of knowledge of inventors about the patent registration process and its benefits through various means such as holding extensions and educational programs.

38. Resources

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