



The principles, policies, and requirements of the jihad of explanation in the political system of the Islamic Republic of Iran

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Abstract

The world of arrogance with the tool of media to take control of the minds of the target community in Muslim countries and especially the political system of the Islamic Republic of Iran has started a massive attack to change their beliefs and values and change the ruling values in the society. One of the effective and efficient ways to deal with this dangerous and all-around planned conspiracy for which billions of dollars have been and will be spent by the false front is "Jihad of Explanation" which the Supreme Leader addressed in detail in December 2021 and called it a "Duty". Therefore, the main purpose of the current research is to examine the principles, policies, and requirements of jihad of explanation in the political system of the Islamic Republic of Iran. The collection method of this research is library and its analysis method is descriptive with a qualitative approach. The findings of the research indicate that the jihad of explanation should be implemented based on 6 principles which are derived from; The Holy Qur'an, the traditions of Ahl al-Bayt (AS), the orders of the Supreme Leader, and consultation with the elite community of the seminary and university. These principles clarify the path of 4 general policies that require some requirements to be implemented, 9 of which have been investigated and explained in this research, which the authorities and jihadists in the field of jihad of explanation must oblige themselves to implement and publish them as much as possible to achieve a better and faster result of this duty.

Keywords: The Holy Qur'an, the Traditions of Ahl al-Bayt (AS), the Leader of the Revolution, the Principles, Policies and Requirements, Jihad of Explanation.

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1. Introduction

Explanation is a tool of correct understanding to remove distortions and misunderstandings. Explanation means clarification and expression of facts and realities. Jihad of explanation was first emphasized in May 2016 by the Supreme Leader (Khamene'i, 2021: 23) and in December 2021 to increase and explain the public opinion in the Islamic Republic of Iran and all the people of the world regarding the actions carried out in the Islamic Republic of Iran during the past 4 decades (leader's statements: 9/21/2021). In December 2021, the term "Jihad of Explanation" was mentioned in the discussions, meetings, and research of thinkers and elites of the seminary and university, but the illogical attitude of some politicians of that time, especially the Islamic Parliament (11th Parliament) and creating some whispers to assign 10/000 billion Rials from the treasury budget for the "Jihad of Explanation" led to the direct entry of the supreme leader to cancel this decision of the parliament, and he openly and publicly declared his opposition to allocating such a budget from the treasury for the explanation for Jihad and said, "I do not agree with this way of dealing with issues, and experience also shows that these budgets are often wasted" (leader's statements: 12/19/2021).

About the direct entry of the Supreme Commander of the Armed Forces into this important and necessary discussion, as well as the existence of actual and potential threats to the Islamic Republic of Iran inside the country and abroad in two regional and especially extra-regional areas, as well as false explanations that the Supreme Leader said about it, "The main external obstacles are the injection of despair, the induction of incapacity and the like." Words such as; it's not possible, it's useless and you can't, it's constantly being pumped, it's constantly being injected, both a feeling of hopelessness and a feeling of helplessness. Incorrect Explanations are a distortion of historical facts" (Khamene'i, 2021: 37) caused more and more scholarly attention from writers intellectuals, and elites of the seminary and university to this matter, and this important fact has increased the importance of expressing and examining and analyzing the principles, the policies and the requirements of jihad of explanation in the political system of the Islamic Republic of Iran.

2. Statement of the problem

In the Holy Qur'an, the issue of jihad of explanation has been discussed a lot, and God says in verse 187 of Surah Al-Imrān, "And when God made a covenant with those who were given the Book that you should reveal it to the people and not hide it." This explanation and enlightenment is a help to people who do not have enough knowledge and live in doubt and ignorance, therefore, confronting the misleading movement of the enemy that keeps the public opinion in doubt

can be neutralized with the jihad of explanation. According to this verse, "And when you used to say to the one whom God had blessed and you had blessed him: Keep your wife and fear God, and you were hiding something in your heart that God will reveal it." You feared people, while God deserves to be feared. So, when Zayd divorced his wife, we made her your wife so that there would be no problem regarding the marriage of the believers with the wives of their adopted sons when they divorce, and God's command is doable" (Isrā': 37) Prophet Mohammad (PBUH) informed the public in time and explained the truth of his marriage order to Zayd's divorced wife. Also, during her captivity in the center of the cruel government, Hazrat Zainab (AS) launched Jihad of Explanation and did not allow the narrative of the infidels and usurpers of the Caliphate of the Ahl al-Bayt (PBUH) to prevail over the truth. She informed and explained clearly and at the same time courageously so that her narrative prevailed over the public opinion of the society.

Therefore, in this regard, the Supreme Leader says, "If you do not narrate the facts of your society, country, and revolution correctly, the enemy will narrate them incorrectly" (Leader's statements: 9/21/2021). At the same time, it is very important to be complete and correct to the public opinion of the target society, therefore, efforts in the direction of jihad of explanation and identifying the principles of jihad of explanation, as well as its policies and requirements, is an urgent research need, as a result, considering the above issues and the importance and the necessity of jihad of explanation and its many benefits among members of the society in all fields, the author has put the subject of his research under the title "Principles, policies and requirements of jihad of explanation in the political system of the Islamic Republic of Iran".

3. Research method and plan

The current research is applied in terms of the type of objective and terms of the method of data collection, it is a documentary and with a survey tool. The research plan has started with a main question titled "What are the principles, policies, and requirements of jihad of explanation in the political system of the Islamic Republic of Iran?" to answer this question, detailed studies have been carried out using numerous Qur'anic sources, narrations, Nahj al-Balāghah and the orders of the Supreme Leader and consensus and consultation with the elite community of the seminary and university and library sources have been used to collect information.

To understand the concepts, description, and explanation of the research subject, the content analysis method has been used by examining reliable sources in the field of Islamic sciences, and the researcher has tried to reach a better understanding of the subject by using the mentioned sources and

analyzing their content.

4. Basic goals of conducting research

The main purpose of conducting the present research is transparency and clarity regarding the concepts of Jihad, explanation, jihad of explanation, principles of jihad of explanation, and policies of jihad of explanation as well as review and analysis of the principles, policies, and requirements of jihad of explanation to provide the necessary infrastructure for the application of these principles, policies and requirements by officials and organizations and relevant institutions in the political system of the Islamic Republic of Iran.

5. Research questions

Scientific research begins with trying to answer a question (Khorshidi, 2011: 40). During the research, considering the mentioned question, the researcher has concentrated his research activities to increase its productivity and effectiveness.

Scientific research begins with an effort to answer a question, this question, which is the basic question of research, will be the main guide of the researcher during the research work (Lezgi and Abdi, 2022: 8), in other words, the researcher along the path of his research with considering the mentioned question concentrates and converges all his efforts in research to increase its effectiveness and efficiency.

- What are the principles, policies, and requirements of jihad explanation in the political system of the Islamic Republic of Iran?

6. Theoretical foundations of research

Considering that in this research, the researcher seeks to express the "Principles, policies and requirements of Jihad explanation in the political system of the Islamic Republic of Iran", therefore, in the topic of the theoretical foundations of the research, he has explained the concepts and variables related to the discussion such as: "Jihad", "Explanation", "Jihad of explanation", "Principles" and "General Policies".

6-1. Jihad

Jihad means struggle and effort in the direction of advancing the goals that are combined with conflict with the enemy, so every effort is not an example of Jihad, and one of the important and main conditions of Jihad is to confront the hostile and purposeful movement of the enemies (Khamene'i, 2021: 25).

Jihad is not only on the battlefield, it is necessary in the field of science as well as in other fields of life. Jihad means non-stop effort, along with reasonable risk-taking progress and hope for the future.

6-1-1. The pillars of jihad

Two things are necessary in Jihad: one is to be diligent and active. Second, there is an enemy in front of him. There is no meaning in fighting where there is no enemy, and Jihad is based on these two pillars. If someone strives hard against a friend, this is not Jihad (Leader's statements at the beginning of the foreign jurisprudence lesson: 6/20/1994)

6-1-2. Different fields of Jihad

Jihad is a struggle for a noble and sacred goal, one of whose fields is participation in the battle of the common armed forces of the world.

Jihad also has a field of politics, it also has a field of science, it also has a field of ethics, the criterion for the truth of jihad is that this movement that is carried out is directed and faces some obstacles, and the effort is placed on removing these obstacles (Khamene'i, 2021: 30).

6-2. Explanation

Explanation means a logical and well-reasoned statement, away from noise and controversy and accompanied by enlightenment, because the issue of stating the truth was one of the main goals of the Prophets (PBUH) and the Imams (PBUH) because not knowing the truth is the cause of the human deviation, that's why we must reveal the truth and untie mental knots (Leader's statements: 14/6/2009) Accordingly, intellectual jihad is also considered as one of the types of jihad, and it should be fought against the enemy who can lead people into the abyss of errors and mistakes through the deviation of thoughts and ideas and make the general public unaware (Khamene'i, 2021: 33).

6-3. Jihad of explanation

Jihad of explanation means doing scientific work, talking, and explaining to confront the enemy and destroy his evil temptations (statements of the leadership: 3/11/2021). So the Supreme Leader has combined the two words "Jihad" and "Explanation" to prevent the goals of the enemies from polluting the minds of the Iranian nation and the free people of the world towards the Islamic Republic of Iran.

6-4. Principles

Uṣūl (i.e. principles) is the plural of the word Aṣl (i.e. principle) and has two literal and idiomatic meanings.

Literal meaning: Aṣl is something on which something else is built. Uṣūl is the plural of Aṣl and it means roots, rules, and laws on which every science is based and is opposite to Furū' (Dekhoda, 1998: under the word Uṣūl).

Idiomatic meaning: Aṣl is used in 4 meanings in the term of jurists.

- Opposite of Far': for example, it is said about the analogy that is the original wine for Nabīdh.

- Rājīh and Zāhir: When we can define the word on its real meaning or its figurative meaning, the real meaning is the main meaning.

- Reason: proof of a ruling is called principle or reason.

- Base: a base on which something is placed.

6-5. General Policies

It is a coordinated set of orientations, phased and strategic goals of the Islamic Republic during certain periods to realize the ideals and goals of the constitution, as well as the general policies should be indexable and monitorable as much as possible and it is binding for all elements of the Islamic republic and has 4 features: sustainability, foresight, realism, and inclusiveness.

The general policies of the system include the framework and the basis of the country's general orientations in all areas of governance, which are determined by the Supreme Leader and Commander of the Forces, according to paragraph 1 of Article 110 of the Constitution. They are like a link between the principles and goals of the Islamic Republic system and play a role in the functions of the governing and governmental institutions, and the main goal of the aforementioned policies is to create discipline in the country, and it also determines the overall geometry of the Islamic system (Gholami and Bahadori, 2013: 51).

7. The principles of Jihad of Explanation

To realize any thought and program, we need some principles under which those thoughts and programs can be implemented under those principles. If we consider the jihad of explanation in the political system of the Islamic Republic of Iran as a strategy that should be implemented in the form of general policies at the level of the society, we must first specify and determine the principles that govern it, because the success in the implementation of Jihad of Explanation in the form of the aforementioned policies depends on their movement and implementation under the correct principles derived from the Qur'an and the hadiths of Ahl al-Bayt (AS). The stated principles do not mean that there is no other classification, because the Jihad of Explanation is a dynamic thing, but in the present study, with the consultation of experts in this field, we have tried to bring the most general classification possible, which is described in the table below.

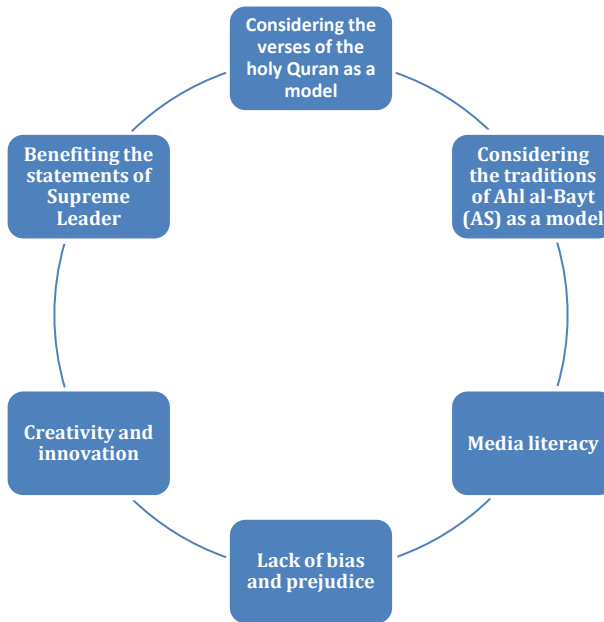


Diagram number 1: Principles of Jihad of Explanation

7-1. Considering the verses of the holy Qur'an as a model

The most important responsibility of the Prophet (PBUH) in the Holy Qur'an is the jihad of explanation so that the dust of falsehood does not settle on the glorious face of Allah. In a material world and the absence of Imam Zaman's authority and guardianship, it is not possible to find the pure truth; because the front of falsehood has always appeared against the front of truth, like foam on the water, and it must be recognized and removed.

Until the light of truth is manifested, the manifestation of falsehood is sometimes so much that it is seen as bubbles and foam on the water, more and stronger than the water itself. On the other hand, since most people don't think so they are deviated more and they can't know right from wrong and move towards the truth.

Therefore, it is necessary to know the front of truth from the front of falsehood, and in this regard, God Almighty gave the Prophet (PBUH) a mission of scientific explanation to Jihad, for this reason, in verse 52 of Surah Furqān, addressing the holy Prophet, He says, "Against the infidels, engage in a great Jihad with the Qur'an." Of course, the Almighty God helps the Prophet in the Jihad of Explanation with divine revelation, "The Holy Prophet does not speak based on carnal desires, but his speech is nothing but the revelation that is revealed to him" (Najm: 3-4). For this reason, Allah attributed that explanation to Himself in the manner of explanation of the Prophet (PBUH) and said, "Then

it is our responsibility to explain the truths and secrets" (Qīyāmat: 19).

Therefore, in the deep view of the Holy Qur'an, if the jihad of explanation of the divine prophets and especially prophet Muhammad (PBUH) is not based on the revelation revealed by Allah, the general public will be deviated in knowing the truth, especially in the environment of sedition and the possibility of their destruction is provided. Therefore, the Holy Qur'an is one of the most reliable sources for those who have the knowledge and wisdom to clear doubts in the Jihad of explanation.

7-2. Considering the traditions of Ahl al-Bayt (AS) as a model

The last heavenly book, in addition to the Holy Prophet (S), also introduced the Ahl al-Bayt (AS) as the explainers of the divine verses and teachings of the Holy Qur'an, and mentions those as the steadfast in divine knowledge, "He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding." (Al-Imrān: 7).

Of course, as God Almighty asked the Ahl al-Dhikr (Prophet and Ahl al-Bayt) to explain Jihad, "We did not send before you, except men to whom We revealed revelations. If you do not know, ask the Ahl al-Dhikr" (Nahl: 43) People are also requested to refer to them, who are immune from mistakes and they are the treasures of divine knowledge, and request them to fight for Jihad of Explanation. Also, Allah asks people to refer to the Prophet (PBUH) and Ahl al-Bayt (AS) in all disputes.

But with all these numerous orders of God Almighty who commands people to follow the right and the truth so that they don't perish; again, many people, even scholars, claim the monotheism of God in the previous Shari'ah and also the religion of Islam, have sought falsehood to present their false thoughts in the name of the truth and instead of the truth. But on the other front, the true believers whose clear example is Ahl al-Bayt (AS) due to unique characteristics such as the health of the heart and the knowledge of the Oneness of God, follow the truth and they are determined to help others and explain the path of truth from falsehood and take the ignorant people out of the temptations of time and bring them to their destination: "And let those who are aware know that the plans and wishes of the prophets are true from your Lord, so believe in them" (Hajj: 54)

7-3. Benefiting the Supreme Leader's statements

As emphasized at the beginning of the second step statement, the Islamic

revolution must remain, but how it remains is also important, that is, the Islamic revolution defines its continuation and strengthening in the context of rationality, democracy, logic, and progressivism. For this reason, the effectiveness of the explanation is also very important (leader's statements: 19/12/2021).

The Supreme Leader and the Supreme Commander of the Supreme Forces has carried out the biggest jihad of explanation and by issuing the second step statement on the 40th anniversary of the revolution in February 2017, he took an effective step in this field.

But in his view, the basic and main layers of the explanation audience are the elites of the society and the officials of the country, because from the point of view of the Supreme Leader of the revolution, the Jihad of Explanation has double value in the face of the thinkers, elites, owners of thought and pen, officials of organizations and institutions, intellectuals, religious scholars and all those who are in the position of leading the public. It has double value because a double effort is needed so that contents and concepts are clarified for the people who are at the head of the executive, scientific, research, and media bodies so that they can enlighten others. Therefore, the Supreme Leader believes that the most important audiences for the Jihad of Explanation are elites and managers of society.

7-4. Creativity and innovation

With the progress of knowledge, technology, and the massive attack of information on the human mind, we need to learn skills with the help of which we can move forward. We must be able to raise a generation that can face issues and problems with a creative brain and solve them. The ever-increasing growth of information has made humans have knowledge, science, and experience that other people sometimes do not even have the opportunity to think or acquire.

Innovation and creativity are not synonymous concepts; creativity is an idea and a thought, while innovation is the application of thought. Organizations, as the main effective elements in the processes of societies, are considered important areas in the emergence of creativity and innovation, and their survival depends on change and innovation (Bourqani Farahani, 2017: 25).

The jihad of explanation will be more attractive and effective if it is based on creativity and innovation, and considering that the audience of the soft war is mostly the young part of the society, therefore, the young minds are more demanding of creative and innovative content. So today how to produce the content and its diversity play an incomparable role in preventing many political, social, and cultural crises, and this basic principle should be paid attention to by activists in the field of jihad of explanation.

7-5. Media literacy

By benefiting from its powerful media empire and with attractive and popular tools such as social networks, the false front has focused on the minds, thoughts, and beliefs of the general public, especially the people of the dear Islamic country of Iran, and is seeking to change their beliefs and mentality. The simplistic view of political officials and especially the cultural officials on issues related to social networks have provided empty ground for the execution of malicious plans and continuous conspiracies, and today's situation in the credibility of false and untrue news on the part of the audience in Islamic Iran is the result of leaving this space without any plan.

In such a situation, according to modern wars and the changes in the battle environment, the tools of this modern war should be identified and we should have full knowledge of the enemy's lineup in this full-scale war and know who the enemy is, where he is, what his facilities are, and where and how we are. And with what facilities do we stand to be able to adopt a more correct strategy against the threats? The enemy hopes to destroy the social trust in society, especially between the people and the officials, and passing through these complex seditions requires a holy insight.

The Supreme Leader called the strategy of confronting this war a Jihad of explanation and said, "If we want to be victorious in this war and curb this sedition, we must put Jihad of explanation on our agenda" (statements of Leadership: 9/21/2021) Therefore, in this regard, learning and promoting media literacy for people, especially officials, is of great importance, while the government should also create infrastructures in the field of cyberspace that protect national interests.

7-6. Lack of bias and prejudice

One of the other principles of jihad of explanation is to keep the minds and thoughts of the elite of the seminary and university away from blind and unscientific bias and prejudice because the need for greater and better influence of jihadists in the field of explanation is to keep them away from favoritism without logic and reasoning. Otherwise, not only the true effect will not happen, but it will cause more suspicion and mistrust in the target community and will cause the target community to move towards the opposing media to receive false and distorted information and news. The Holy Qur'an rejects blind prejudice and says, "And when it is said to them: Come to what God has sent down and come to the Prophet." They say: What we got from our fathers is enough for us. Isn't it the case that their fathers did not know anything and were not guided" (Mā'idah: 104).

For example, the discussion about the national internet, which has been raised

many times over the past years and each time, has supporters and opponents that can polarize the psychological atmosphere that governs the society, but with the continuation of this bipolar process, the thing that the Islamic society is most concerned about is the loss of national unity as one of the most important indicators of national security, the weakening of which will cause indiscipline and instability in the society.

As a result, this social issue, as an example, can spread to other cases, so this example, which is also important, should not be clarified with "Do's and don'ts" but with "Scientific and logical arguments" from jihadists in the field of explanation without bias and prejudice.

8. Policies of Jihad of Explanation

After determining the principles governing the atmosphere of jihad of explanation, it is necessary to determine the general policies, because without knowing the general policies, entering the category of jihad of explanation will be accompanied by confusion. But this division does not mean that there is no other category or division, and in this research, we tried to mention the most general division in the field of general policies of Jihad, which is explained in the table below.

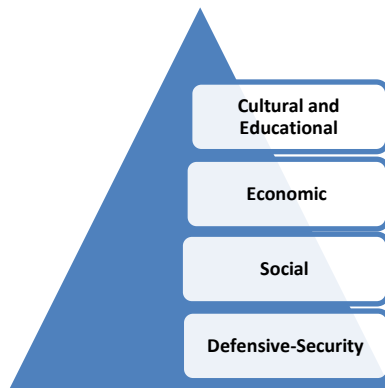


Diagram number 2: The general policies of Jihad of Explanation

9. The requirements of Jihad of Explanation

The elites and researchers of Jihad of Explanation should, with a strong and deep mind, turn the general policies of this field into more detailed policies so that they can be implemented in the field of action. Therefore, in this research, 4 general policies; cultural, economic, social, and defense-security were examined at the macro level. With the opinion of the elites of the seminary and the university, the mentioned policies were analyzed in the form of requirements of Jihad of Explanation in 9 micro policies as described in the table below,

which should be done by Jihadists in this field. They should implement those requirements so that they can, as a real warrior and a jihadist, engage in the jihad of explanation and defend the mind, spirit, and soul of society against the soft attack storms of the sworn enemies of Islam and the revolution. The division below can be implemented within all 4 general policies mentioned above, but it should be noted that since the explanation is a dynamic thing that is constantly being renewed and with new events that happen in society, these requirements are constantly changed and there is a possibility of increasing or decreasing them.



Diagram number 3: The requirements of jihad of explanation

9-1. Expertise and commitment

The Holy Qur'an states that Prophet Yusuf (PBUH) introduced himself to the king of Egypt to take up the position of Minister of Finance in this way: "He said: Put me in charge of the treasuries of this land, because I am a wise guardian" (Yusuf: 55). He mentions "Commitment and expertise" as the reason of his competence to assume the responsibility of the ministry.

Also, the leader of the Ja'fari sect, Imam Şādiq (AS) says, "I like a man to be professional and skilled in seeking halal sustenance" (Şadūq, Vol. 3: 157) and also Amir Al-Mu'minin Ali (AS) advising on economic activity in the field of trade and eliminating the need for people's help, he emphasizes commitment along with expertise and says, "Do business because business is the cause of the neediness of things in people's hands, and God blesses the trustworthy professional, a weak person is not worthy of praise and reward" (Ibid: 193).

The combination of the word professionalism or expertise along with trustworthiness or commitment conveys the point that in the economy, business, culture, etc., it is not enough to be trustworthy and committed, and in addition to commitment, to achieve success in all fields, one must also have expertise. There is a possibility of failure and lack of success at any moment, and the jihad of explanation is not an exception to the general rule.

9-2. Attracting the elites of the seminary and university

The jihad of explanation is enlightenment in the media and soft war, and the target society is the Islamic Iranian nation in the first step and the general public in the next step. If it is not done in the right way and by committed experts, it will not lead to the formation of a constructive discourse. As a result, the boundaries of right and wrong will not be clear and people will sink into the vortex of ignorance.

Allah Almighty also revealed Surah Barā'at and said: "This is the announcement of the dislike of God and His Messenger to those of the polytheists with whom you have made a covenant" (Barā'at: 1). To explain the above verses, the Holy Prophet (PBUH) first sent Abu Bakr to the polytheists of Mecca. Then God revealed to the Prophet (PBUH) that this explanation should be done by you or someone like you, so he commissioned Amir al-Mu'minin Ali (AS) to take the mission from Abu Bakr and take responsibility for this explanation. (Qomi, 1984, Volume 1: 282)

The discourse of jihad of explanation should be created and guided by the elites of the society in seminary and university and continue like the movement of dominoes. But when the elites of the society are themselves captives of ignorance and do not have a deep understanding of the people of the society and around them, how can we expect the birth of this discourse and the people to be on the right path? This great jihad will be achieved with the presence of everyone, especially the elites of seminaries and universities in all fields, and with the efforts of the general public and especially the mentioned elites, along with the design of Iranian-Islamic operational models, it will be able to achieve the desired results.

9-3. Attracting public trust and strengthening social capital

The first achievement of those who efforts in the field of jihad of explanation is: creating transparency in the society environment; increasing the general trust of the employees in the leaders and organizations and a more general environment, and increasing the public trust of the people in the government and governance. In today's organizations, the issues are so intertwined and complicated that the officials alone and by holding numerous meetings and issuing orders and letters will not be able to solve the problems, and even at the highest level of society,

the government cannot solve any problem with a prohibition or an order.

Distrust of the people to the rulers and the government is one of the main and most important aspects of the erosion of social capital in any country, and if the people distrust the government and feel that the dire economic and social conditions are only for the common people and the ruling class are in prosperity and comfort then people consider the solutions provided by the government to solve problems as an inefficient trick whose purpose is to justify and pass the time.

In such a situation in the Islamic Republic, in order not to get caught in the mentioned problems, the transparency that builds trust through Jihad of explanation to create and increase the people's trust in the government is the solution to the problems. If the people trust the government and their determination to find the best solutions to meet the nation's interests, then they will accompany the government in the transition from the current difficult conditions, and this is possible with the honest jihad of explanation and without showing false achievements.

9-4. Detailed clarification and information

The close, logical, rational, and continuous communication of jihadists in the field of explanation and media, including organizational media and national media, can be the basis for accurate, timely, and correct information, and at the same time transparent, to improve the enlightenment in the target society. God also considers one of the important goals of sending the Holy Qur'an to explain and clarify the divine teachings for people to eliminate their differences and to bring down the divine mercy and says, "And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe." (Nahl: 64).

Clarification and information will be possible through planning, coordination between different departments of the organization, and teamwork, in various organizations, public relations can play a unique role in this field with the help of visual and audio media, news agencies, and news bases by using expert human resources.

Without correct understanding and transparency, it is not possible to proceed. The movement of organizations without transparency and accurate information is like moving in a very dark land that can be very dangerous and transparency is like a light that illuminates the path and it causes better and faster resolution of problems and eliminates insoluble ambiguities. Transparency destroys the economic rents of the owners of power and wealth; because economic projects will become huge and public, and access to them will be free, and healthy

competition will be created for everyone. Finally, transparency will make national and army officials more précised in decision-making and decision-makers will use the opinions of seminary and university experts and stakeholders of these decisions as much as possible and also oblige the general public.

9-5. Staying away from the aristocratic lifestyle of officials

Officials and jihadists in the field of explanation in the Islamic system should avoid formalities and not transfer such cultures and values to their employees and inject simplicity into their lives and souls with their actions, contrary to what is happening in our society today. It has become customary that the officials, managers, and commanders have the best facilities at their disposal. Imam Ali (AS) disagreed with the aristocratic lifestyle so this matter was seen in his life. In the end, he was simple to the extent that if a newcomer came among the people, he would not recognize which one was the caliph of the Islamic world, Amir al-Mu'minin Ali (AS).

Also, Imam Ali (AS) said to the governor of Basra, Uthman ibn Hanif, who had accepted the invitation of one of the rich people, "O son of Hanif, I have been informed that a man from the youth of Basra has called you to Syria, and you have also rushed there. He has set a colorful table for you and put bowls in front of you, I never thought that you would answer the invitation of people who drive the poor from the door and make the rich sit on the table... Everyone has an imam and follows him and receives the light of his knowledge, now your imam is satisfied with a shirt and his food is two loaves of bread. I swear to God, I have not made a single piece of gold from your world, and I have not saved money from all its spoils, and instead of this garment, which is now worn out, I have not prepared another garment" (Nahj al-Balāghah, letter 45).

9-6. Good record of officials

In addition to moral qualifications, managers and officials who perform their duties in the field of jihad of explanation must have a good executive record in carrying out previous responsibilities and success in achieving goals so that their words can be a practical model for members of the community and their employees.

Amir al-Mu'minin Ali (AS) addressed Mu'awiyah about the necessity of a good record for the leaders of the society and said, "O Mu'awiyah, how can you be the ruler of the people and the governor of the nation when you have neither a good record nor a sign of honor in you?" (Nahj al-Balāghah: letter 10) He also writes to Mālik Ashtar Nakha'i in the decree of the Governor of Egypt, "Be the company with those who are from families with good backgrounds" (Nahj al-Balāghah, letter 53) and in another statement Imam Ali (AS) referring to

history in Islam, "Look at the work of your agents, so employ those who have a long history in Islam." (Ibid: letter 53).

9-7. Sharḥ al-Ṣadr of managers

One of the efficient and effective tools in the Jihad of explanation is Sharḥ al-Ṣadr i.e. patience and tolerance of the officials, managers, and Jihadists in the field of explanation. A jihadist who does not have the patience to explain jihad will not be able to carry the burden of this trust and will not have the necessary strength to complete this great mission and this will cause him not be able to tolerate the opponents and speak fairly, so the jihadists should be full of this good quality.

Many verses about patience and tolerance indicate this fact. God addressed Prophet Moses (PBUH) when He sent him to the cruel ruler of his time for the Jihad of explanation, He said, "Go to Pharaoh, who has risen in rebellion, he said, Lord, open my chest" (Tā Hā: 24 and 25) and according to the above verse, Prophet Moses (PBUH) made requests from God to find the strength and ability to carry out this divine order, such as Sharḥ al-Ṣadr or Si'ah al-Ṣadr.

The person who is responsible for Jihad of Explanation must be patient and tolerant in doing his work so that when he is angry, he can control himself to prevent the appearance of anger on his face and its consequences in action, otherwise, since Jihad of Explanation in the current circumstances is facing many adversities, it will be unsuccessful without controlling oneself. Imam Ali (AS) says in this regard, "The most tolerant people are those who become angry late and they easily accept excuses" (Nahj al-Balāghah: Letter 53).

9-8. Practical order to good deeds by managers

An example that a person consciously or unconsciously imitates is called a model, and the instinct of imitation is one of the rooted instincts and due to the dangerous role of models, a heavy responsibility is placed on them. In being a model, self-improvement should be considered before improving other people. Self-improvement is one of the characteristics that a jihadist in the field of explanation should be devoted to and constantly educate (Lezgi, 2012: 61).

Imam Ṣādiq (AS) says, "Invite people to good deeds with your actions" (Kulaynī, 1407, vol. 2: 78). Also, Amir al-Mu'minin says about the officials who should act as a model trusted by people in the field of Jihad with the practical order to good deeds and harmony in word and deed: "God made me an Imam for His people, so He made it obligatory for me to take care of myself and my food and drink and my clothes, just like the weakest people, until the poor follows my poverty, and the rich don't rebel" (Ahmadi Mianji, 1426 AH, Vol. 2: 652).

Therefore, the founder of the Islamic Revolution (RA) knowing the spirit of

officials and commanders in opposition to worldly decorations, said, "The day our government and officials pay attention to the palace, is the day we should say goodbye to the victory of the government and the nation. It is that day when degeneration is found for oneself and for those who come in contact with him. (Statements of the founder of the Islamic Revolution (RA): 1/1/1983)

9-9. Managers should be patient against criticism

One of the necessary conditions to explain is to have a spirit of tolerance to criticism because it provides a platform for the emergence of new ideas. If the explainers do not give importance to the opinions of the masses and do not tolerate their criticisms, we should not expect the Jihad of explanation to affect the people of that society.

The mirror shows human faults, believers should be like mirror towards each other. The Holy Prophet (PBUH) said, "A believer is the mirror of his faithful brother" (Qazai, 1982: 46). Also, at the end of the Battle of Jamal, Imam Ali (AS) said to his companions, "So help me with sincere and healthy benevolence from any doubt" (Nahj al-Balāghah: Sermon 118).

Self-conceit and self-righteousness in the jihad of explanation cover the eyes on the shortcomings, and with this characteristic, he cannot see and analyze the facts as they are, so Imam Ali (AS) said, "Don't think of me as if it is difficult for me to talk about the truth, or I need to be considered great by you, because whoever feels burdened by the right that is said to him or the justice that is offered to him, it is more difficult for him to act on them, so, do not refrain from speaking the truth with a fair opinion" (Nahj al-Balāghah: Sermon 216). Therefore, according to the statements of Imam Ali (AS), people who do not tolerate criticism from others are not suitable for jihad of explanation.

Conclusion

The "Cultural, economic, social and security" alliance of the Arrogant Front uses all the power and facilities of the Western media empire to achieve its predetermined goals, and its goal is to destroy the beliefs of the people in the political system of the Islamic Republic and the values of the ruler of the society to weaken and subvert the Islamic Republic.

The enemy is seeking to create another "Andalusia" in the political system of Islamic Iran, but what is efficient and effective in this all-round battle is "Jihad of explanation", which the Supreme Leader has called "Duty" due to the importance of this issue. After examining and analyzing 4 sources; "The Holy Qur'an, the traditions of the Ahl al-Bayt (AS), the orders of the Supreme Leader and consultation with the elite community of the seminary and the university" the findings of the research indicate the existence of 6 principles in the jihad of explanation, which should be installed as a light along the path of the movement

of the authorities and Jihadists of the field of explanation, which are as follows:

- Modeling the Holy Qur'an as the only source of revealed divine revelation.
- Modeling the narrations of Ahl al-Bayt (AS) as the main source of translation of the Holy Qur'an.
- Benefiting from the Supreme Leader's orders.
- Jihadists in the field of explanation are equipped with media literacy.
- Having creativity and innovation in the field of explanation and optimal use of existing capacities.
- Lack of bias and prejudice to deal with issues and no mental biases.

Also, under the above-mentioned principles and as general policies in the discussion of the operationalization of Jihad of explanation and by examining and analyzing the 4 sources mentioned above into 4 general policies; 1- Cultural and educational. 2- Economic. 3- Social. 4- Defense-security and 9 cases of the requirements of Jihad have been explained, which should be taken into consideration by Jihadists in the field of explanation, which are as follows;

- The specialization of Jihadists in the field of explanation and also their commitment.
- Attracting the elites of the seminary and university and using their talents to expand the duty of explanation.
- Detailed clarification and information by the officials to attract people to the national media.
- Attracting public trust and strengthening social capital as the greatest wealth of a government.
- The practical order of officials to good deeds and the coordination of their words and actions in dealing with the people.
- Criticism of the explainer's acceptance of weaknesses and strengths and a logical approach to criticism.
- Having a good record having a clear background and staying away from ambiguous and blind spots.
- Patience and tolerance in dealing with people who have many problems.
- Avoiding the aristocratic lifestyle of country and army officials in all ranks and their simple lives.

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