

An Analytical Study of the Components of an Efficient Leader in Imam Ali's (AS) Leadership Culture

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دراسة تحليلية لمكونات القائد الفعال في ثقافة قيادة الامام علي عليه السلام

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Abstract:-

The issue of leadership has been considered by communities for a very long time. All communities need a leader to prevent chaos through regular planning so people can go about their daily business without struggle. A leadership above all exists, called jihadi leadership uses scientific tools and technology in line with the divine's will to lead a community. The present study uses a descriptive-analytical method to analyze the jihadi leadership model based on Hazrat Amir al-Momenin's (AS) leadership model. The results show that in leadership, principles such as God-centeredness, human-centeredness, integrity, realism, right-centeredness and Velayat-centeredness are important. In the Alawite model, an efficient leader must have characteristics to lead the society in the right direction during chaos, such as: high tolerance in hardships, fair treatment of subordinates and peers, attention to the employees' conditions, orderliness, commitment to purpose, ability to know oneself and one's strengths and weaknesses, awareness of one's surroundings and social environment, opportunities and threats, clearing the environment of flatterers, gentility, consultancy, criticism, moderation in affairs, encouraging and punishing leadership practices, etc.

Key words: jihadist leadership, Alawite leadership, Amir al-Momenin, Jihadi culture.

المخلص:

بعد النظر في مسألة القيادة من قبل المجتمعات لفترة طويلة جداً، تبين إن جميع المجتمعات تحتاج إلى قائد لمنع الفوضى من خلال التخطيط المنتظم حتى يتمكن الناس من ممارسة أعمالهم اليومية دون معاناة. توجد قبل كل شيء قيادة تسمى القيادة الجهادية تستخدم الأدوات العلمية والتكنولوجيا بما يتماشى مع الإرادة الإلهية لقيادة المجتمع. تستخدم الدراسة الحالية المنهج الوصفي التحليلي لتحليل نموذج القيادة الجهادية على أساس نموذج القيادة لحضرة أمير المؤمنين. تظهر النتائج أنه في القيادة، تعتبر مبادئ مثل التمرکز حول الله، والتركيز على الإنسان، والنزاهة، والواقعية، والتركيز على اليمين، والتركيز على الولاية أمراً مهماً. في النموذج العلوي، يجب أن يتمتع القائد الكفاء بخصائص يقود المجتمع في الاتجاه الصحيح أثناء الفوضى، مثل: التسامح الشديد في المصاعب، والمعاملة العادلة للمرؤوسين والأقران، والاهتمام بظروف الموظفين، والنظام، والالتزام بالهدف، القدرة على معرفة الذات ونقاط القوة والضعف، والوعي بالمحيط والبيئة الاجتماعية، والفرص والتهديدات، وتنقية البيئة من الإطراء، والوداعة، والاستشارات، والنقد، والاعتدال في الشؤون، وتشجيع الممارسات القيادية ومعاقبتها، إلخ.

الكلمات المفتاحية: القيادة الجهادية، قيادة علوية، أمير المؤمنين، الثقافة الجهادية.

1. Introduction

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

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

«لأبد من أمير بر أو فالجر»

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

«إذا كان ثلاثة في سفر، فليومروا أحدهم»

“When there are three people in travel, they should obey only one”.

(Hindi al-Motaghi, 1409 AH, vol 6, p. 717).

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

2. Basis of leadership in Alawite culture

In order to understand jihadi leadership and its development and promotion, Alawite culture must be well understood and its intellectual and value foundations must change to correct the leaders' personality and expectations based on Alawite culture. This way, the nature, structure and content of human behaviors can also change in a specific direction. Today in the Islamic Republic, to ensure the prosperity of the country and the people of Iran with God's blessings

to achieve legitimate desires and aspirations, we must follow the same pattern of Amir al-Momenin's (AS) government and religion and look up to him as a role model. The Islamic Republic should try to approach the model introduced in *Ghadir* and Amir al-Momenin's (AS) five years of ruling (Supreme Leader of the Revolution, Jomhuri Eslami newspaper, 04/March/2002). The following principles can be presented according to the teachings of Alawite culture:

1. Man is a creation and has no role in his original creation.
2. Man is a creation of God, whose all actions are based on wisdom.
3. Proper use of facilities and tools to achieve perfection and happiness requires leadership.
4. Man is a civil and social being, and any society will survive if rules and regulations are laid down for the proper leadership of society.
5. Since man is not a creator nor familiar with the creation of his features, limbs and joints, His creator must be.
6. Only God can lead and rule over man.
7. Since leading human beings usually requires physical presence, it requires the appointment of a representative of the Prophet (PBUH) on earth. (Jafari, Tafsir Nahj al-Balaghah, p. 27)
8. One of these needs is the need for management, guidance and leadership to guide humans by showing the proper use of resources and tools and how to live.

3. Leadership principles in an Alawite culture

Leadership principles have been extracted in fundamental research focusing Amir al-Momenin's (AS) ruling according to government letters and the Prophet's sayings. These principles are accumulated in "*earth and revelation*" (Babaei Talatpeh, p. 69).

3-1. God-centeredness

This principle deals with the most important differences between the Alawite leadership approach and other leadership systems:

- The world and human beings have been created by a wise, kind and purposeful God.
- Success in leadership is due to the involvement of divine teachings in thought and values.
- Serving God and considering only His satisfaction is one of the conditions of leadership.
- Any failure is due to divine interests (*Maslehat*) or failure in making arrangements in effective material and spiritual conditions.
- Seeing God in all scenes and believing in His presence.

3-2. Humanism

On the basis of this principle, all leadership activities are accomplished for human happiness and well-being. They include the following:

- Humans are the most important asset of the organization.
- The organization is formed to solve human problems.
- Employee interests are the most important factor in leaders' decisions.
- One of the most important divine acts of worship is meeting the needs of employees and participating in solving their problems.

3-3. Integrity

Based on this principle, all leadership activities should be progressive and determine the progress of a society as well as human integrity. The most important functions of this principle are:

- Employees' and organization's spiritual and material growth is one of the most important influences on leaders' decisions.
- Every decision should lead to the spiritual and material growth of the organization and employees.
- Emphasis on maintaining the status quo is accepted only in special circumstances.

- Emphasis on ideological and value teachings and their acknowledgment is one of the most important factors in employee development.
- All employees have a comprehensive and continuous effort in the development of the organization.

3-4. Realism

In an Alawite culture, realism and attention to existing conditions are the center of decision making without exaggeration and underestimation. Also, visions are drawn based on realistic analysis, and plans are pursued based on strengths, opportunities, weaknesses, and threats in accordance to capabilities. The most important functions of this principle are as follows:

- Only decisions with research support should be followed.
- Everything is dealt with according to the plans and visions.
- It sees a semantic connection between this world and the hereafter.
- They are more practical than they are mindful and imaginative.

3-5. Right centeredness

Even though reality is the basis of decision making in an Alawite culture, facts are considered to be true and are to be properly recognized, not used to illustrate and justify false matters. Among the most important functions of this principle, we can name the following:

- Lack of confusion in decision making because they initially understand the right with all its characteristics and then make divisions among people according to right and wrong.
- They only speak where there is a need and they are aware of the subject.
- They pay more attention to the content than to the individual.
- They pay attention to resources.

3-6. Velayat-centeredness

All the above principles are represented in this principle in which human beings can see things correctly and act accordingly. In an

Alawite culture, only interpretations of the Quran and Sunnah are accepted that are approved by the Vali al-Faqih of the time, and only policies and strategies are adopted that are communicated by them. Therefore, an Alawite leader must see and hear in the shadow of Velayat-e-Faqih and all his actions and behavioral discourses must be approved. The leader will have no choice but to lay the groundwork for the implementation of their measures. Functions of this principle can be described as follows:

- Interpretation of verses and narrations and its adaptation to current issues
- Solving current issues
- Communicating the general policies of the system in various fields
- Clear duties without any confusion
- Assurance of following the prophetic and Alawite path
- Coordination in affairs with no conflict
- Synergy in different jobs
- Making things meaningful and finding their divine nature.

These principles are summarized in a case study by Hojjat-ul-Islam and Muslims Dr. Hassan Ali Akbari on Amir al-Momenin's (AS) letter to Malik Ashtar. Some examples include:

- Islamic leadership is the worship and servitude of God.
- Islamic leadership is equivalent to religion, just as the objectivity of Islamic politics is the proof of divine religion.
- Islamic leadership is the connection of human beings with focus on love and servitude.
- Islamic leadership is the regulation of human relations with himself, creation and service based on their relationship with God.
- The basis of Islamic leadership are self-improvement and self-ownership
- Islamic leadership is the transformation of human beings from what they are, to what they should be, as they should be. (Babaei, Talatepeh, 2011, p. 69)

4. Leadership analysis in Nahj al-Balaghah

After the initial stages, human beings have paid attention to issues such as the origin of government and the division of labor between different classes and social organizations, as well as the method of collective cooperation. We have reached solutions that are the basis of leadership. Although the science of leadership is very broad nowadays and is divided into different branches. However, religious texts on leadership models go beyond the field of theory and enter ethics. Here, the issues of leadership ethics, leadership system and leadership methods from the perspective of Imam Ali (AS) are discussed.

4-1. Leadership ethics

In addition to knowledge and skills, a leader is required to have leadership ethics. Imam Ali (AS) reminds leaders that they are servants of their people and must have the following moral qualities:

1. Kindness and passion: The basic principle of leadership ethics is kindness and passion for all classes of people.
2. Patience and perseverance: The Imam calls on leaders to be patient in facing problems and tolerant in facing people's mistakes. He asks them not to make hasty decisions in any circumstance, even in punishing wrongdoers. However, this does not mean laxity in performing tasks.
3. Connivance and forgiveness: Leaders must ignore people's mistakes and slips and forgive them. Imam Ali (AS) considers ones whom search and expose faults the worst among all people.
4. Explicit and decisive: Leaders must make explicit decisions in critical situations and implement them decisively. Even though the basic principle is tolerance and forgiveness, but for enforcing the law and creating justice, one must act decisively and punish traitors so people's rights will not be oppressed.
5. Lack of tyranny: Determination in leadership should not lead to tyranny. Imam Ali (AS) refers to tyranny as a great calamity that corrupts the heart and weakens religion and creates difficulties for the government.

6. Consultation: Imam Ali (AS) commands rulers and people to consult with each other and avoid tyranny in voting and benefit from one another's intellect.

4-2. Amir al-Momenin's (AS) leadership system

Imam Ali (AS) has planned a precise leadership system based on society's needs, with the aim of reforming affairs and the progress of social affairs and social/public welfare so they can lead the society according to social classes and people's needs.

4-3. Leadership methods

Imam Ali's (AS) prominent methods can be summarized as follows:

1. After commanding to approach divine piety, Imam Ali (AS) emphasizes on order in social affairs. He is a model of discipline in leadership history.
2. Observance of law and administration of justice: Imam Ali (AS) emphasizes on the observance of divine law and common goods and treats all people with fairness and justice.
3. Assigning responsibility to others: The best leadership methods are ones that assign people with responsibilities and tasks so they can be held accountable.
4. Strengthening motivations: Imam Ali (AS) accepted the caliphate position with the aim of serving people and reforming social affairs, and advises other leaders against taking advantage of their position, but to use it as a means to serve people. Also, he is not negligent of leaders' material rights (Nahj al-Balaghah, Sermon 151).
5. Characteristics of an efficient leader according to Amir al-Momenin (AS)

Various studies show that leaders often share similar characteristics. In order to gain success in their leadership, they are required to observe the following:

5-1. High tolerance in hardships

High tolerance is a characteristic of successful leaders; an impatient leader will not survive against organizational and leadership

shocks. Imam Ali (AS) says: "The means of leadership is tolerance and patience". (Nahj al-Balaghah, Kalamat Ghesar, No. 176)

«لَهُ الرِّيَاسَةُ سَعَةً الصَّدْرُ»

5-2. Fair treatment with subordinates and collaborators

Another characteristic of efficient leadership is respecting the rights of subordinates and collaborators, since it is both a factor of organizational stability as well as an obstacle to the formation of an informal opposition group. It also helps in increasing motivation among the forces.

Fairness is the same as justice, and justice means putting everything in its right place. Imam Ali (AS) says: "A just and fair leader is the divine guardian on earth". ((Nahj al-Balaghah, Kalamat Ghesar, No. 232)

«السُّلْطَانُ وَرَعَاةُ اللَّهِ فِي أَرْضِهِ»

He believes he is just and fair and that justice is a part of his eternal nature, hence, a good successor must also observe the limits and boundaries of justice.

5-3. Paying attention to employees' living conditions

Imam Ali (AS) states: "Develop and improve their living conditions, because it will help empower them to reform, and motivate them to purification, and will eventually eliminate the need to encroach on wealth they have at their disposal." (Nahj al-Balaghah, Sermon 53).

«تَمَّ اسْبِغَ عَلَيْهِمُ الرِّزَاقَ، فَإِنَّ ذَلِكَ قُوَّةٌ لَهُمْ عَلَى اسْتِصْلَاحِ أَنْفُسِهِمْ، وَغَى أَهْمَ عَنْ تَنَاوُلِ مَا تَحْتَ أَيْدِيهِمْ»

Keeping the group, community and organization put is one of the characteristics of an efficient leader. Imam Ali (AS) says: "One should avoid division because monotheistic and isolated individuals are subjected to evil desires; just like a sheep left out from a flock which becomes the wolf's prey." (Nahj al-Balaghah, Sermon 127

«وَأَيَّاكُمْ وَالْفُرْقَةَ! فَإِنَّ الشَّاذَّ مِنَ النَّاسِ لِلشَّيْطَانِ كَمَا أَنَّ الشَّاذَّ مِنَ الْغَنَمِ لِلذِّئْبِ».

5-4. Order and adornment

Order, cleanliness, aesthetic, safety, hygiene and discipline should be observed in the workplace; Because it raises morale and

results in an increase in productivity and quality. Basically, organizations are considered as a series of regular and rational relations between individuals, and its regular process can be expressed as a regular and continuous flow of human activity to do a job from beginning to end. Imam Ali (AS) says: "I invite you to divine piety and order in your work." (Nahj al-Balaghah, Sermon 127)

«و إِيَّاكُمْ وَالْفُرْقَةَ! فَإِنَّ الشَّاذَّ مِنَ النَّاسِ لِلشَّيْطَانِ كَمَا أَنَّ الشَّاذَّ مِنَ الْغَنَمِ لِلتَّنَبُّ»

5-5. Commitment to goals

Certain goals and planning should be measured wisely and bring commitment. Imam Ali (AS) says: "One who is not on the right path (goal), deceptive acts will fail him." (Nahj al-Balaghah, Speech No 411).

5-6. Ability to know oneself, strengths and weaknesses correctly

One of the most important factors in running a successful organization along with effective leadership is self-awareness. Imam Ali (AS) says in this regard: "May God have mercy on the one who knows himself and knows his worth and does not step out of his red lines." (Gharar al-Hakam, translated by Muhammad Ali Ansari, vol. 1, Chapter 32, harf al-Rai)

«رَحِمَ اللَّهُ أَمْرًا عَرَفَ قَدْرَهُ وَلَمْ يَتَعَدَّ طَوْرَهُ»

Amir al-Muminin Ali (AS) points to the nature and necessity of self-awareness for real leadership, and a new demarcation to distinguish among the wise and the ignorant, and says: "the wise know themselves, one who does not, will not know his value and will not be aware of his weaknesses and strengths." (Shahidi, Nahj al-Balaghah, Sermon 103, p. 95)

«لِلْعَالَمِ مَنْ عَرَفَ قَدْرَهُ وَلَاقَى بِرِ الْمَرْءِ جَهْلًا أَلَّا يَعْرِفَ قَدْرَهُ»

5-7. Awareness of the social environment, opportunities and threats

Today, the need for leaders to be aware of environmental developments, especially for those at the highest level of leadership (strategic leaders)⁽¹⁾ is vital, necessary and decisive. Lack of awareness will lead to inaccuracies in foreseeing different programs. In terms of leadership awareness, a conscious leader has three perspectives: a) an open perspective, b) a distant perspective, and c)

a clear perspective. A leader has a high level of consciousness if he holds all these perspectives, but if he is weak, he will not have efficient knowledge of his surroundings. (Khanifar, 1998).

5-8. Cleansing the environment of flatterers and adulation

Adulation is a communication and behavioral characteristic among subordinates towards leaders. It results in corruption and prevention in improvement. In a psychological analysis of praise leaders, Imam Ali (AS) says: "Sometimes people allow themselves to praise leaders for their work and effort, but I ask you not to praise me with your kind words so that may I accomplish my duty." (Nahj al-Balagha, sermon 250)

«وَرَبِّمَا اسْتَحْلَى النَّاسُ النَّاءَ بَعْدَ الْبَلَاءِ، فَلَا تَنْتَوَا عَلَيَّ بِجَمِيلِ نَءٍ، لِأَخْرَاجِي نَفْسِي إِلَى اللَّهِ
سُبْحَانَهُ وَالَّذِيكُمْ مِنَ التَّنْفِيهِ فِي حُفُوقٍ لَمْ أَفْرُغْ مِنْ آدَائِهَا»

Human beings need respect and attention, but, if this need is not met within the framework of special and logical relations of the organization, the work environment will turn into flatterers' haven; hence, no place will be left for the skilled and compassionate. Therefore, over time the organization will perish.

5-9. Gentle demeanor

Gentleness means friendliness, tolerance, and flexibility in dealing with people in different situations. Imam Ali (AS) says: "be kind to ones below you and do not pry on them" (Shahidi, Nahj al-Balagha, letter 53, p. 216)

«وَأَشْعِرْ قَلْبَكَ لِحُومَةِ الرَّعِيَّةِ، وَالْمَحَبَّةِ لَهُمْ، وَاللَّطْفَ بِهِمْ، وَلَا تَكُونَنَّ عَلَيْهِمْ سَبْعًا ضَارِبًا
تَغْتَنِمُ أَكْلَهُمْ»

If we look closely at the word *rafiq* (friend) it means a person who is very tolerant and kind, and the reference of a friend to God Almighty is being tolerant. Basically, someone who leads an organization or group needs to be followed, and this is only possible in the light of friendship. An angry leader does not have a correct cognition, will lose his mental balance and psychic powers, and will not understand facts correctly because he reacts to his own mentality, thus struggle with delusions, issues irrational orders and will heavy the weight of problems instead of solving them. Such conditions will lead to crisis and hatred. God says in the Holy Qur'an:

“We did not send you except as a mercy to the world” (Holy Quran, Surah Anbia, verse 107)

﴿مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

Currently, where material tools of leadership are not fully available, the role of sovereignty over hearts, which is the result of belief and acting on moral values, is more prominent in leadership practices. However, the point is that being loving and kind towards employees is not about treating everyone as they please, or in a way that satisfies them. Love must accompany the truth and bring good, otherwise it is nothing but hypocrisy. In addition, leaders should be charismatic and be aware of their repulsion at the same time.

5-10. Consultation in affairs

Decision making is one of the main tasks of leaders and it is necessary to be mindful about the process. An authoritarian person who decides without making the necessary arrangements and no fear of possible error will frequently make mistakes. The spirit of counseling originates from divine mercy and points to the use of other's intellect and support. Self-centeredness will disconnect the spiritual connection and intimacy with employees and lead to ignorance. Therefore, in matters related to the general interests of employees in an organization, there should be consultancy. Imam Ali (AS) says: “The wise are not needless of consultation” (Gharar al-Hakam, vol. 6- p. 3289)

5-11. Criticism

Criticism is a matter of critique meaning to check and to separate. About the importance of criticizing leaders, Imam Ali (AS) says: “God bless he who obeys the advice of the one who guides, and avoids misleaders who lead him into the pit of misguidance” (Gharar al-Hakam, vol. 2, p. 465). He also points out that criticism should be done out of benevolence and not for the sake of excellence (Mohammad Reza Aminzadeh, Ethics of Agents, p. 113), because criticism should not be confused with faultfinding, as the fault seekers only aim to weaken. Imam Ali says: “Keep away from the those who are more blameless” (Nahj al-Balaghah, letter 53)

«وَلْيَكُنْ أَبْعَدَ رَعِيَّتِكَ مِنْكَ، وَأَشْنَأُهُمْ عِنْدَكَ، أَطْلُبُهُمْ لِمَعَايِبِ النَّاسِ»

About positive reminders and criticisms, Imam Javad (AS) mentions: "Believers need grace and counseling from God, self-reliance and acceptance from the one who advises him" (Tahf al-Aqool, p. 337).

5-12. Observe moderation in affairs

Moderation is the key to success and victory. Moderation must be observed in all matters and in all circumstances. Excess will cause problems too difficult to solve in an organization. Imam Ali (PBUH) mentions that one of the characteristics of the pious, is moderation (mashim al-Ightisad).

5-13. Incite and punishment

Today in organizations and managements, incite and punishment are among principles that control the organizational situation, because not all people are unite and many individual differences are recognized. "I have sent you as a bearer of good news and a warner" (Surat al-Fatir, 24). Imam Ali (AS) says: "Let not the good and the evil be equal before you, if so, the virtuous will be encouraged in their good deeds and wrong doers will be encouraged to do evil." (Shahidi, Nahj al-Balaghe, p. 328).

«لَا يَكُونَنَّ الْمُحْسِنُ وَالْمُسِيءُ عِنْدَكَ بِمَنْزِلَةٍ سَوَاءٍ، فَإِنَّ ذَلِكَ تَرْهِيدٌ لِأَهْلِ الْإِحْسَانِ فِي الْإِحْسَانِ وَتَكْرِيبٌ لِأَهْلِ الْإِسَاءَةِ»

God also says in the Holy Quran: "Whomever does a small number of good deeds will be noticed. Whomever does the opposite will also be noticed and punished" (Zalzal, verses 7 and 8). Encouragement is a solution for better and enhanced efficiency. Encouragement is like the energy and fuel of movement. If there is no connection between work and encouragement, effort would be lost. R. G. H. says: "Do not refuse a wing to a person who has given you a whole chicken" (Aliabadi, Leaders of the Islamic Society, p. 7181).

If a person does his job well, he should not only be credited, but he should also be encouraged, and if not, he should not be reprimanded. If people are not appreciated for their service, they will not have the motivation to do anything important later in life. Appreciation and encouragement should be done in any situation and in any amount, because it encourages people and gives them importance and personality; it also shows the leader's attention to people's actions.

Failure in leadership and organization are not always due to laziness, low level of expertise, weak labor system, lack of capital and tools, the existence of internal and external competitors and enemies, etc. Rather, it sometimes stems from seemingly simple issues, such as how to encourage and punish workers. For example, if someone is unjustly rewarded and someone entitled is not rewarded properly, leadership would fail and people would be discouraged from their work as well as their life, because one rewarded falsely will become arrogant and proud. Also, ones not rewarded will be disappointed and indifferent to work and the organization because they see that their efforts and sacrifices are in vain. A key point in punishment is that it should benefit from an educational effect.

6. Selected and new definitions of leadership with an Alawite approach

The necessity of environmental changes along with its intellectual and value bases, require leaders to continuously consider environmental factors and create the necessary flexibility in the organization of their programs. Leadership "The art of accomplishing things through others is by coordinating and using human and material resources in order to achieve goals" (Aliabadi, Leaders of the Islamic Society, p. 7181). Ayat Allah Shahid Motahari defines leadership as improvement, organizing and controlling human resources, and believes that the purpose of Islamic leadership is to elevate individuals and groups from material and spiritual aspects.

Important points in this definition are: Behavioral leadership applied by leaders in accordance with the positions of the organization to lead and manage the organization. Difference and leadership refer to differences in intellectual and value principles. Leadership begins at individual leadership and leads to global management. Leadership is a tool and has no positive or negative inherent value, but its advantages and disadvantages are the results of behaviors performed by leaders in the organization. A leader's success in an organization depends on the use of organizational resources in a way that creates a state of synergy between different units of the organization.

Leadership is a type of behavior applied by leaders to manage an organization in different positions, and each position at different

levels of leadership requires appropriate behavior and special skills, so senior leaders with perceptual skills, determine and explain tasks, properly provide the necessary ground for doing the right things for the lower levels so they lead to necessary efficiency and effectiveness by accomplishing the tasks correctly. On the other hand, based on behavioral sciences, human behaviors are formed on the basis of thought and values and determine its framework and identity. Therefore, in the definition of leadership in light of an Alawite approach, it can be said that leadership is a behavior based on intellectual and value principles arising from the Quran and the tradition of the Holy Prophet of Islam (PBUH) and his family (AS) to guide the organization, so they can encounter in time and environmental changes to be effectively, efficiently and harmoniously undertaken. (Mohammad Baqer Babaei Talatpeh, p. 13)

Conclusion

According to the presented model in this study, jihadi leaders are required to hold the mentioned criteria. The highest and lowest criterion of commitment of jihadi leaders are defined this way. If we use Imam Ali's (AS) model, it is better to study these principles with more reflection to gain better results. Since some items and components have not been explained thoroughly, and since some of these behaviors and methods have been more verbal rather than practical in our commanders and leaders, it is necessary to hold courses and ethical training workshops; a behavior that was mentioned in the leadership model of Amir al-Muminin (AS) in which we acted sparingly in providing the details and components.

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(1) Leaders are of three types: 1. High rank leaders at the top of the organizational pyramid (strategic leaders) who participate in macro decision making and are mostly connected to the external environment outside the organization. 2- Middle rank leaders (tactical), 3- Lower rank leaders (operational), which are connected to internal affairs. For example, middle rank leaders are the link between lower rank (operational) and strategic leaders.