Identification and Clarification of the Indicators of an Ideal Military Force from the Perspective of Imam Khomeini (May Allah Have Mercy on Him)

Seyed Hadi Zargani[1], Farzad Abedi Shoja[2], Fatemeh Bakhshi Shadmehri[3], Narges Haji Panah[4]

Abstract

Military forces are considered one of the most important defensive pillars of any country, and governments often define specific indicators for their ideal military force. Imam Khomeini (May Allah have mercy on him), within the framework of "defensive management" during the war and throughout the Sacred Defense period, presented various views and opinions. The characteristics and indicators of an ideal military force are among the most significant areas that Imam Khomeini focused on during the Sacred Defense. This research aims to examine and identify the most important concepts and defensive strategies of Imam Khomeini regarding the "indicators of an ideal military force" during the Sacred Defense period. The research method is a mixed content analysis (qualitative and quantitative), employing both comparative and inductive approaches to analyze the texts of Imam Khomeini during the Sacred Defense. The findings indicate that, from Imam Khomeini's perspective, the indicators of an ideal military force include nine concepts: faithful and committed, self-sacrificing and martyr-seeking, relying on God and divine support, courageous, resilient and steadfast, promoting unity and avoiding division, trustworthy to the people, non-affiliation with political groupings, and adherence to military hierarchy. A quantitative analysis of these concepts across the six phases of the Sacred Defense shows that faith and the effort for unity were the most prevalent. Additionally, the fourth phase recorded the highest frequency of most concepts. Ultimately, Imam Khomeini's defensive strategy in this context was based on three categories: "spiritual-divine indicators," "social-organizational indicators," and "individual indicators." The results suggest that Imam Khomeini emphasized the spiritual aspect of military forces, valuing characteristics such as courage, self-sacrifice, faith, resilience, and sincerity as more crucial for achieving victory and the ultimate goal than mere military equipment

Key words: Military force, indicators, ideal, Sacred Defense, Imam Khomeini (May Allah have mercy on him).

---

[1].Associate Professor of Political Geography at Ferdowsi University of Mashhad; Corresponding author; Email: h-zarghani@um.ac.ir
[2].PhD student in Political Geography at Ferdowsi University of Mashhad
[3].PhD student in Political Geography at Ferdowsi University of Mashhad
[4].PhD student in Political Geography at Ferdowsi University of Mashhad

Introduction

The issue of defense holds a prominent and extensive place in the views of Imam Khomeini (RA), and today, his influence during the Sacred Defense as the Commander-in-Chief is well recognized. A significant portion of Imam Khomeini's opinions in the military and defense realm was shaped by his Islamic jurisprudential thoughts. It could be said that he is the only religious leader who successfully integrated jurisprudential views with military concepts to establish a clear policy in this field. During the Sacred Defense, when our warriors were engaged in an unequal battle against the Ba'ath enemy in the southern and western fronts, it was his effective leadership and guidance that thwarted Saddam's plans. Such leadership would not have been possible without a coherent defensive strategy.

On the other hand, in any government, the armed forces are considered the guarantors of stability and longevity. The military force of a country acts as a stronghold where both the government and the people reside, and substantial resources are allocated worldwide to strengthen a nation's military capabilities. Imam Khomeini (May Allah have mercy on him) stated about the importance of military force: "Islam places the armed forces at the forefront of affairs, and they are the ones who safeguard the independence of the country." An efficient armed force must undoubtedly possess specific indicators and characteristics to effectively protect borders and ensure the nation's security. Many strategists and thinkers in the fields of war and defense have elaborated on this subject. Imam Khomeini , as the Commander-in-Chief during the eight years of the Sacred Defense, had his defensive strategy, much of which pertained to the armed forces, including the army, the Islamic Revolutionary Guard Corps, and volunteer forces. In other words, Imam Khomeini's thoughts on commanding the armed forces were based on principles, and he believed that the armed forces should not only possess physical capabilities but also indicators that reflect their Islamic and popular nature. This research seeks to identify and compile these indicators by referring to the texts of Imam Khomeini (May Allah have mercy on him) during the Sacred Defense. The research question is: What are the indicators of an ideal military force according to Imam Khomeini (May Allah have mercy on him) during the Sacred Defense, and how did their significance change throughout different phases of the conflict?

Theoretical Foundations
Ideal Military Force

The military force and organization is a hierarchical institution composed of individuals capable of conducting warfare and maintaining order both beyond and within national borders. Its two primary functions are preserving order and directing potential conflicts. However, there are many other important functions for these organizations that can be considered at a deeper level, such as leading in the production and application of knowledge, advancing military socialization processes, norm-setting, and promoting a spirit of self-belief, self-reliance, self-esteem, independence, freedom, the desire for victory, and the pursuit of honor in various aspects of society (Akhān Kazemi and colleagues, 2019: 190).

Historically, every country and government has maintained a military force, and the members of this force have possessed specific indicators and characteristics that have gained greater significance in the modern world, extending beyond mere valor, bravery, martial skills, and loyalty to rulers. For example, Huntington identifies professionalization as the fundamental characteristic of soldiers and military forces. By professionalization, which constitutes the central theme of Huntington's book "The Soldier and the State," he means the specialization of military affairs and the avoidance of military personnel engaging in matters other than warfare and maintaining order, such as politics. This theory is based on the premise that military intervention in politics in advanced societies is decreasing because their political systems have established necessary institutions, such as political parties and legislative bodies, to enhance political culture and encourage direct public participation. The military is thus tasked with fulfilling its role strictly within its specialized military functions, avoiding involvement in other areas, particularly politics, and remaining subordinate to civilian politicians (Huntington, 2008). Therefore, at higher levels of political development, the specialization and professionalization of institutions and structures, along with the institutionalization of rights and public freedoms and the expansion of civil society, leads to a reduction in military intervention in politics.

Two other important theories in this regard are the organizational framework theory and the guardianship theory. The organizational framework theory emphasizes the importance of the military's organizational structure and its hierarchical nature, which is based on

obedience to superiors. According to this theory, factors such as a centralized command chain, military discipline, and rapid and extensive communication transform military personnel into a cohesive group. From the perspective of the guardianship theory, military personnel are considered guardians of the constitution; therefore, in the event of any violation of constitutional law, they see intervention in politics as their duty. Based on this theory, the military of a society acts as the representatives of the people in safeguarding and supporting the development process, and their cohesion, integrity, organizational strength, and mental and physical capabilities assist them in fulfilling this mission (Dehghani Firouzabadi and Karimi, 2014: 92).

The Ideal Military Force in Islam

Although Islam is a religion of compassion and kindness, many verses in the holy book of Islam, the Quran, address the topics of defense and warfare. This is because the responsibility of safeguarding the borders of the Islamic community lies with the military forces and warriors of Islam. Consequently, a significant portion of these verses describes the characteristics and indicators of the military force in Islam. During the Sacred Defense, the armed forces of the Islamic Republic not only relied on their various weapons but also on the strong and unyielding weapon of their beliefs and faith. In fact, the possession of this weapon sets the armed forces of the Islamic system apart from other military forces. Therefore, we will briefly mention some points that elucidate this distinction, based on the words of the Quran and the traditions of the Prophet, which clearly reflect Imam Khomeini's (May Allah have mercy on him) jurisprudential perspective.

Among the most important indicators emphasized in Islam for a military force are adherence to justice, avoidance of personal desires, obedience to the commander, execution of assigned duties, unity and solidarity, reliance on God, faith in divine will and support, maintenance of order, vigilance in critical situations, steadfast determination, patience, and persistence in pursuit of goals. To avoid prolonging the discussion, we will provide a few examples from the verses of the Quran on this matter.

In verse 200 of Surah Al-Imran, Allah the Exalted states: "O you who have believed, persevere and endure and remain stationed and fear Allah; perhaps you will be successful" (Quran, Al-Imran: 200). In verse 4 of

Surah As-Saff, He says: "Indeed, Allah loves those who fight in His cause in a row, as though they are a single structure joined firmly" (Quran, As-Saff: 4). These two verses clearly express the necessity of patience, perseverance, and steadfastness in defending the borders of the Islamic community.

Moreover, regarding the sincerity of the warriors and the impact of faith and reliance on God, Allah the Exalted mentions in verse 249 of Surah Al-Baqarah: "... those who were certain that they would meet Allah said, 'How many a small company has overcome a large company by permission of Allah. And Allah is with the patient'" (Quran, Al-Baqarah: 249).

Research Methodology

This research aims to examine and clarify the most important concepts and defensive strategies of Imam Khomeini (May Allah have mercy on him) regarding the indicators of an ideal military force. Accordingly, the research questions are as follows:

1. What are the indicators of an ideal military force according to Imam Khomeini (May Allah have mercy on him) during the Sacred Defense, based on the texts of his writings?
2. How have the indicators of an ideal military force changed throughout the six phases of the Sacred Defense?
3. What are the most significant strategies of Imam Khomeini (May Allah have mercy on him) in articulating and explaining the indicators of an ideal military force?

This research is classified as descriptive-analytical in nature and method, conducted through content analysis. Content analysis is one of the four types of descriptive-analytical research that systematically describes the qualitative content of concepts (Hafezi Nia, 2017: 27). This study has also been conducted through content analysis, focusing on the texts of Imam Khomeini (May Allah have mercy on him) during the Sacred Defense period. The subsequent sections will briefly review the processes and stages of the research.

Stage One: Formulating the Question

The research begins with content analysis by formulating the main question, which is: What are the most important concepts and defensive strategies of Imam Khomeini (RA) regarding the indicators of an ideal military force based on the texts of his writings during the Sacred Defense period?

Stage Two: Reviewing Theoretical Foundations and Research Background

The second stage involves consulting the theoretical foundations and research background. The purpose of this stage is to gather information regarding keywords, concepts, theories, models, and methods related to the main research question. The output of this section, which involves reviewing the background and theoretical foundations of the topic, will clarify and formulate the conceptual model of the research, the type of content analysis method, and the related research logic, as explained in the following stage.

Stage Three: Developing the Conceptual Model of the Research

One of the most important elements of research in the social sciences is the "conceptual model," or the conceptual framework of the study. The conceptual model explains the logical connections and relationships between the fundamental concepts that are to be studied (Noghani et al., 2019: 68). In fact, the conceptual model of the research displays the main concepts, variables, and the organized relationships among them, which will be transformed into variables for empirical reality (Iman, 2015: 31). The concept of "defensive strategy" is a subset of the broader concept of "defense policy." After reviewing relevant studies and sources, the dimensions and components of Huntington's defense policy model were chosen as the primary framework illustrating the dimensions and components of defense policy. As shown in the diagram below, Huntington's defense policy model introduces the main dimensions and components of countries' defense policies. Thus, defense policy consists of two main aspects: strategic and structural. The structural aspect of defense policy relates to the internal policies of the country and is further divided into five types of policies, including organizational structure, budget and organization, armaments, civil defense, and human resources (Tahami, 2007: 12). Given that Imam Khomeini was neither a military figure nor a thinker in the field of defense, and that the basis for

identifying defensive strategies derives from his statements and messages as reflected in his writings, an effort was made to align the components related to defense policy dimensions with his statements, using Huntington's model as a reference. For instance, components such as organizational structure policy, human resources policy, and civil defense policy from Huntington's model were utilized, while components like military culture and behavior, indicators of an ideal military force, and the role and function of popular mobilization were aligned and considered for exploring related concepts and strategies in the texts. This article examines and analyzes the concepts and strategies of the indicators of an ideal military force.

Figure 1: The Model for Aligning the Components of Defense Policy in Huntington's Model and the Writings of Imam Khomeini (May Allah have mercy on him)

The image on the left shows the components of the defense policy according to Huntington's model, which include organizational structure, budgeting and organization, armaments, civil defense, and human resources.

The image on the right depicts the corresponding components found in Imam Khomeini's statements, such as military culture and behavior, indicators of an ideal military force, and the role and function of popular mobilization, which were aligned with Huntington's defense policy dimensions.

The image also highlights specific terms like "strategic aspect," "structural aspect," and "conceptual model" to convey the overall research framework and methodology.

Stage Four: Selecting the Content Analysis Method, Approach, and Logic

The content analysis method is divided into various types based on the paradigmatic background, nature, and research logic. A common classification of content analysis methods includes quantitative (empirical), qualitative, and integrated (combined) approaches. This research is based on the "integrated content analysis" method.In the integrated content analysis method, similar to the quantitative approach, the researcher quantifies words, sentences, and concepts. However, the research process does not stop there, and instead of focusing on the frequency of data and providing statistical analysis, the researcher directs their attention to the use of words in each specific context (Tabrizi, 2014: 133).

Another aspect in content analysis is the type of approach, perspective, or logic used. Three traditional approaches are discussed in content analysis: conventional, directed, and summative. The main difference between these approaches lies in the coding process, the basis of the codes, and the challenges related to the reliability of the data (Golshani & Ghaedi, 2016: 72).In this research, the directed approach was used, meaning that the results of previous studies were used as initial codes and guides to identify the main defense-related concepts related to the component of indicators of an ideal military force.

Finally, the third aspect related to this stage is the selection of the research logic based on deduction and induction. In content analysis, different deductive, inductive, or combined approaches can be used (Iman, 2015: 109). In this research, both deductive and inductive logic were utilized in the process of examining the research questions, employing a combined approach (Blaikie, 2009: 165).

Stage Five: Searching the Text of Imam's Sahifeh and Extracting Relevant Defense Concepts

The figure below depicts the process of extracting defense-related concepts associated with the component of "Indicators of an Ideal

Military Force." As illustrated in the diagram, to identify the most important defense-related concepts within this component, the research background was first reviewed to familiarize with the relevant concepts and keywords. After identifying some initial concepts and keywords, the text of Imam's Sahifeh was examined and analyzed using an inductive approach. This led to the addition of some new words and concepts to the initial list, finalizing the list of key terms.In the next step, based on the finalized list of keywords, the text of Sahifeh was re-examined and analyzed, resulting in the preparation of the final list of concepts related to the target component.
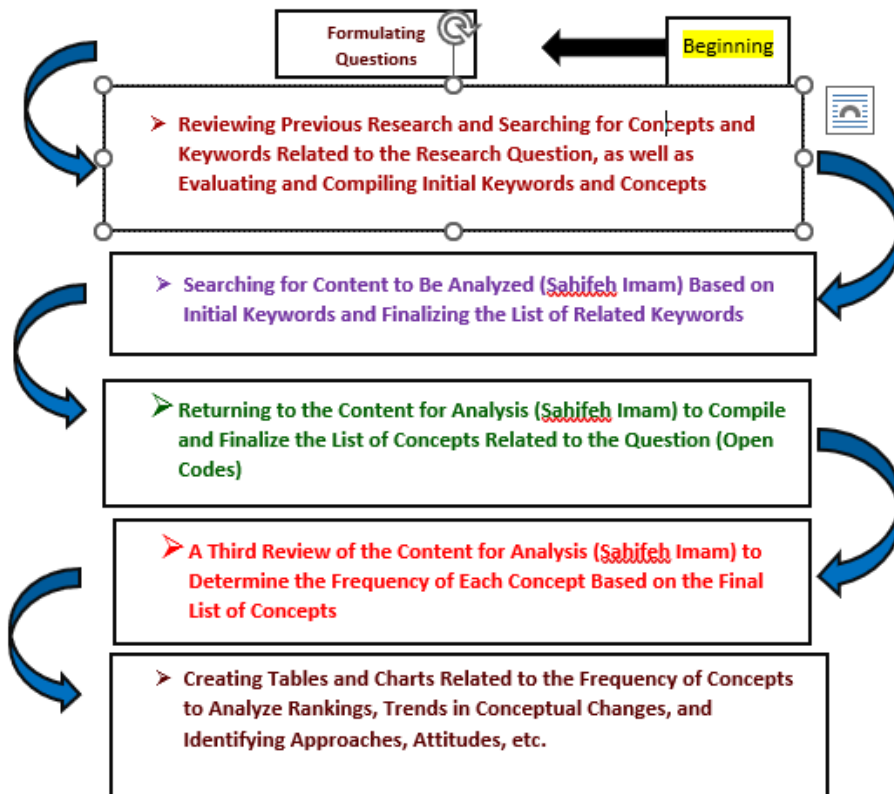

Figure 2: Model of the Defense Concept Extraction Process

The image depicts a process flow chart showing the stages involved in aligning the components of defense policy based on Huntington's model and the writings of Imam Khomeini .

The stages are as follows:
Input: The writings and statements of Imam Khomeini are reviewed to identify the relevant defense-related concepts.
Step 1: The defense-related concepts from Imam Khomeini's writings are compared and aligned with the components of defense policy in Huntington's model, such as organizational structure, budgeting, armaments, civil defense, and human resources.
Step 2: The corresponding concepts found in Imam Khomeini's writings that align with the "Indicators of an Ideal Military Force" component are identified and extracted.
Step 3: The extracted concepts are further analyzed and refined to develop a comprehensive understanding of the defense-related indicators according to Imam Khomeini's perspective.
Output: The finalized set of defense-related concepts and indicators aligned with Huntington's "Indicators of an Ideal Military Force" component are presented as the output.
The overall process follows a structured approach to systematically integrate the defense policy insights from Imam Khomeini's writings into the conceptual framework of Huntington's defense policy model.

Stage Six: The Process of Categorization and Formulating Defense Strategies

The purpose of content analysis is to extract messages, concepts, and themes related to the research topic from the text being analyzed. Qualitative content analysis and grounded theory (GT) share the common goal of extracting concepts and categories from the analyzed text. However, the goal of qualitative content analysis is not necessarily to develop a theory through induction, but rather to extract concepts and categories. In grounded theory and content analysis methods, data analysis begins with the coding process. Coding is an analytical process where data is conceptualized and linked together to form a category or theory (Strauss & Corbin, 2015: 25). Open coding, in particular, aims to transform data and phenomena into concepts (Noghani et al., 2019: 81).In the open coding stage, numerous concepts are identified. The next step is to "categorize" or "classify" these codes or concepts based on the phenomena discovered in the data that are directly relevant to the research question. As shown in the diagram, after conceptualization, the researcher can group some concepts that have common characteristics, semantic coherence, and refer to a single subject under a more abstract concept called a "category," and assign a title for them (Noghani et al., 2019: 97).
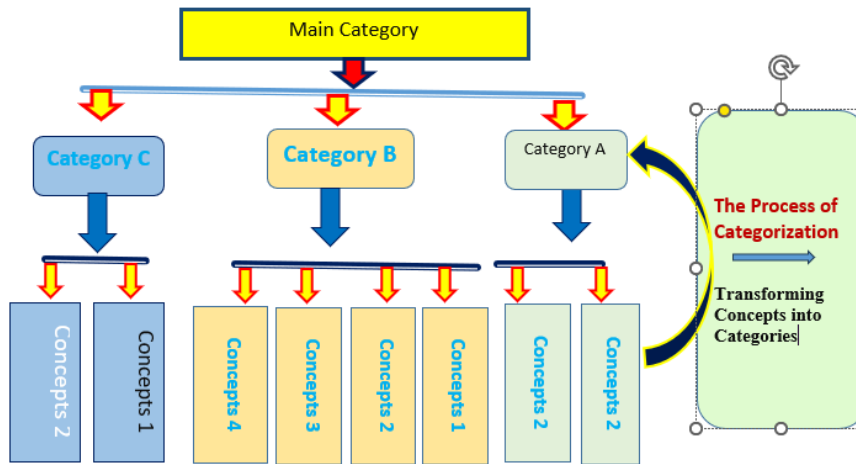
Figure 3: The Process of Categorizing Concepts

Based on the process of categorization and referencing the defense concepts extracted from the text of Sahifeh in the previous stage, the defense strategies intended by Imam Khomeini within the component of Indicators of an Ideal Military Force were identified and formulated. These strategies are examined in the findings section of the research.

Findings and Data Analysis
A. Concepts Related to Indicators of an Ideal Military Force

In the methodology section, the process of identifying the most important concepts of the component "Indicators of an Ideal Military Force" was outlined. The table below presents the initial keywords, final keywords, and key concepts related to the component "Indicators of an Ideal Military Force." As shown in the table, the first column contains the initial keywords based on the research background; the second column lists the final keywords of the concepts for this component, which have been completed and finalized through a review of the text of Sahifeh. Finally, the last column displays the final concepts related to the component "Indicators of an Ideal Military Force".

Table 1: Keywords and Concepts Related to Indicators of an Ideal Military Force from the Perspective of Imam Khomeini.

Final Concepts	Final Keywords	Initial Keywords
Brave, Valiant, Warrior, Lion-hearted, Zealous	Brave, Valiant, Warrior, Lion-hearted, Zealous, Faithful, Devout, Committed, For the Pleasure of God, For God, Pious, Selfless, Sacrificing, Martyr-seeking, Trust, Reliance, Divine Assistance, Grace of God, Order, Discipline, Coordination, Hierarchy, Commander, Obedience, Resilient, Strong, Enduring, Steadfast, Determination, Powerful, Trust of the People/Nation, Support of the People/Nation, Backing of the People/Nation, Accompanying the People/Nation, Unity, Division, Disagreement, Party, Parties, Faction, Grouping, Submissive, Cohesion, Perseverance, Stable, Army of God, Sincerity, Devoted, Pious, In the Way of God	Warrior, Brave, Faithful Selfless, Sacrifice, Martyrdom, Strong, Resilient, Committed, Sincere, Zealous, Organized, Obedient
Faithful, Committed, Sincere (with the sole aim of seeking God's pleasure), Pious		
Selfless, Sacrificing, Life-risking, Martyr-seeking		
Reliance and Trust in God, Confidence in Divine Assistance		
Discipline, Coordination, Adherence to Hierarchy, and Obedience to Command		
Resilient, Stable, Steadfast, Determined, Powerful		
Trusted by the Nation and the People / Supported and Backed by the People		
Efforts for Unity and Convergence, and Avoidance of Division and Disagreement		
Non-membership in Political Parties, Factions, and Groupings		

In response to the first question, "What are the most important concepts related to the component of 'Indicators of an Ideal Military Force'?" it can be stated that the nine aforementioned concepts are the most significant concepts associated with this component. Each of these nine concepts addresses a part of the indicators of an ideal military force from the perspective of Imam Khomeini (May Allah have mercy on him). The indicators of an ideal military force, according to Imam Khomeini (May Allah have mercy on him), encompass a wide range of elements and criteria, such as bravery, selflessness, reliance on God, discipline, resilience, trust of the people, and non-membership in political groups. In the continuation of the research and in the section examining examples, various instances from the writings of Imam Khomeini will be discussed to further elaborate on these concepts.

B: Ranking of Concepts in the Component of Indicators of an Ideal Military Force

The diagram below illustrates the ranking of concepts related to the indicators of an ideal military force from the perspective of Imam, based on the text of Sahifeh Imam Khomeini(May Allah have mercy on him).

As shown in the diagram, the nine concepts have varying frequencies, ranging from a maximum of 103 instances to a minimum of 11 instances.In terms of ranking, the concept of "Faithful, Committed, and Pious" has the highest frequency with 103 instances, indicating the significance of this concept among the various elements within the component of indicators of an ideal military force, according to Imam Khomeini. This suggests that, in his view, ideological issues take precedence over preparedness and material capabilities.
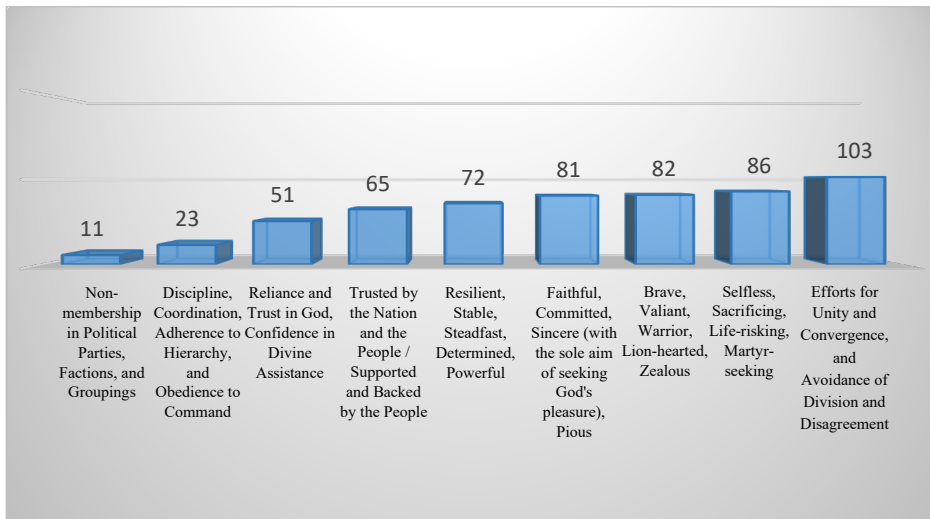

Figure 4: Ranking of the Component "Indicators of an Ideal Military Force" in the Writings of Imam Khomeini

The second important concept, identified with a frequency of 86 instances, is "Efforts for Unity and Avoidance of Division," which clearly reflects Imam Khomeini's broad perspective on defense, emphasizing that reliance on God and unity can serve as the key to victory for the defenders of Islam.

The concept of "Selflessness, Sacrifice, and Martyrdom" ranks third, with a frequency of 82 instances, representing the third side of the triangle of ideological indicators. This further supports the aforementioned view that, for Imam Khomeini , the characteristics and spiritual indicators play a significant role in determining the desirability of a military force. He believed that if the warriors lack faith, selflessness, and unity, they may face defeat regardless of their military capabilities.

Additionally, this ranking illustrates that Imam Khomeini did not perceive the Sacred Defense as merely a war between two countries. He viewed the defenders not just as soldiers seeking victory in a forced war, but as individuals who had triumphed in their inner struggles and possessed distinguished moral qualities from the Islamic perspective. They were always ready for sacrifice, selflessness, and martyrdom in pursuit of God's pleasure.

C: Trends in the Frequency of Concepts in the Component "Indicators of an Ideal Military Force" in the Writings of Imam Khomeini

It is important to note that analyzing the ranking of concepts and their trends necessitated dividing the eight-year period of the Sacred Defense into shorter sub-periods. Consequently, the following six-phase categorization was developed and adopted for this purpose. Source: Zarqani, A. (2021): 321

Classic Military Management of Bani-Sadr	Military Management of Imam: Mobilizing and Organizing the Vas1t Capacities of Popular Mobilization and Managing the Military Forces of the People				
The Period of Halting Enemy Advances and Initial Resistances: December 1979 to September 1981	Halting Enemy Advances and Initial Resistances: December 1979 to September 1981	The Period of Breaking the Siege and Liberation of Occupied Territories: September	The Period of Punishment of the Aggressor: July 1982 to April 1986 Period	The Period of Maximum Pressure from the Enemy and the Loss of Captured Territories from June 1986 to July 1988	The Period of Accepting the Resolution and the End of the War
First Period	Second Period	Third Period	Fourth Period	Fifth Period	Sixth Period

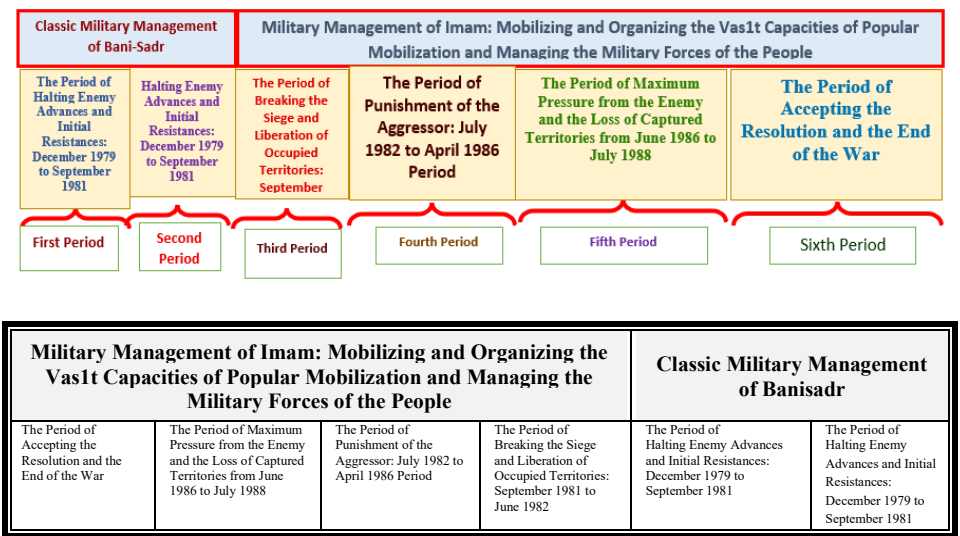| Military Management of Imam: Mobilizing and Organizing the Vas1t Capacities of Popular Mobilization and Managing the Military Forces of the People				Classic Military Management of Banisadr	
The Period of Accepting the Resolution and the End of the War	The Period of Maximum Pressure from the Enemy and the Loss of Captured Territories from June 1986 to July 1988	The Period of Punishment of the Aggressor: July 1982 to April 1986 Period	The Period of Breaking the Siege and Liberation of Occupied Territories: September 1981 to June 1982	The Period of Halting Enemy Advances and Initial Resistances: December 1979 to September 1981	The Period of Halting Enemy Advances and Initial Resistances: December 1979 to September 1981

Figure 5: The Six Phases of the Sacred Defense

Based on the six phases of the Sacred Defense, the frequency of each concept has been examined, and the trend of changes in these concepts has been illustrated accordingly in the diagram below.
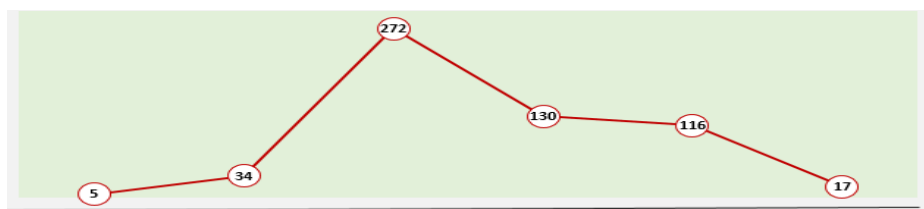
First Phase: Surprise and Occupation
The second Phase: Halting the Enemy and Initial Resistance
Third Phase: Breaking the Siege and Liberation
The fourth Phase : Punish the aggressor
The fifth Phase : Maximum enemy pressure
**The Sixth Phase**: Negotiation and War Agreement

Figure 6: Diagram of the Trend in Frequency of Concepts of "Indicators of an Ideal Military Force" During the Phases of the Sacred Defense

As shown in the above chart, the trend of changes in the application of the concepts of the component "Indicators of Desired Military Force" during the mentioned six periods does not follow a uniform and linear path; rather, it exhibits fluctuations. The highest frequency of concepts within this component is found in the fourth period. This situation indicates that Imam Khomeini focused and promoted the "Indicators of Desired Military Force" primarily during the fourth, third, and second periods, respectively.The fourth period, lasting 46 months, is the longest among the six periods of the Sacred Defense. Thus, it seems logical that the longer the duration of a period, the more speeches, messages, announcements, meetings, etc., would take place, resulting in a greater number of concepts. However, upon examining the frequency of concepts in the other periods of the Sacred Defense, it became clear that there is not necessarily a direct relationship between the length of a period and the frequency of concepts. It is not the case that a longer duration, in terms of time and months, will always yield a greater number of concepts; on the contrary, in some periods where the duration is quite short, the number of concepts is disproportionately higher relative to the short time span compared to periods of longer duration.For example, according to the above chart, during the second period of the Sacred Defense, which lasted about 10 months, the frequency of concepts is 116. In contrast, during the fifth period, which lasted approximately 26 months, the frequency is significantly lower at just 34 instances. To better understand this topic and to provide examples from Imam Khomeini's writings, the trend of changes in the nine indicators of the desired military force from Imam Khomeini's perspective will be examined in order of frequency.

1-The Concept of "Faithful, Committed, and Sincere"

Faith and sincerity, from the perspective of Imam Khomeini, are among the essential qualities of defenders of Islam. Anyone who lacks pure intentions will not engage in sincere actions; however, if sincerity exists, even if the outcome is not as desired, spiritual victory is still achieved. Imam Khomeini considered faith to be the greatest weapon of Iranian combatants during the imposed war, emphasizing in numerous speeches and messages that we fight for God, and everyone on the battlefield is there for God. This divine motivation, faith in God, and sincerity in action distinguish Iranian fighters from Saddam's soldiers.

Imam Khomeini viewed participation in the imposed war as a commitment and regarded the divine motivation and intention of the combatants as a blessing from Almighty God. He warned against succumbing to desires during the war and the influence of worldly motivations on the actions of the fighters, guiding them to strengthen their faith and sincerity in action. In fact, according to Imam Khomeini, sincerity and working for God were among the most important factors of power and courage for the defenders of Islam. He believed that one who acts for God should not fear any power (Sahifeh Imam, Vol. 13: 315). Additionally, the Imam viewed faith and sincerity as both the key to victory and the secret of resilience (Sahifeh Imam, Vol. 16: 197).As shown in Figure 4, the concept of a military force being "faithful, committed, and sincere," with a frequency of 103 instances, is the most important and recurring concept among the nine concepts related to the indicators of the desired military force from the perspective of Imam Khomeini (RA). The following figure illustrates the trend of changes in this concept across the six periods of the Sacred Defense.
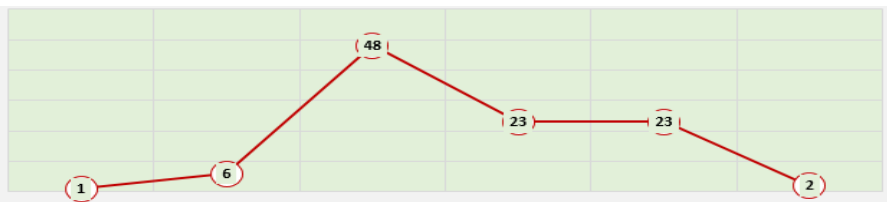
First Phase: Surprise and Occupation

The second Phase: Halting the Enemy and Initial Resistanc

Third Phase: Breaking the Siege and Liberation

The fourth Phase : Punish the aggressor

The fifth Phase : Maximum enemy pressure

The Sixth Phase: Negotiation and War Agreement

Figure 7: Diagram of the Trend of Changes in the Frequency of the Concept "Faithful, Committed, and Sincere" during the Periods of the Sacred Defense (Absolute Frequency)

As shown in Figure 7, during the fourth period, we observe the highest absolute frequency of 48 instances, indicating that Imam Khomeini placed significant emphasis on the faith, commitment, and sincerity of the Iranian Islamic fighters during the Sacred Defense in this period. The second and third periods, with 23 instances each, occupy the next positions, while the first and sixth periods, which are also shorter in duration and collectively span about 7 months, show the least frequency.An important point that has been previously mentioned is the lack of a direct correlation between the length of a period and the frequency of concepts. In this regard, the fifth period, which lasts over 2 years and has a frequency of 6, is evident in the chart. This is in contrast to the second and third periods, each lasting about 10 months, which have higher frequencies.The table below references some examples of this concept in the text of Imam Khomeini's writings, along with the specific references and page numbers (volume and page/pages) from the Sahifeh.

Table 2: Examples Related to the Concept of "Faithful, Committed, and Sincere Military Force" in the Writings of Imam Khomeini (RA)

"... The center of power, which is Almighty God, has bestowed His grace upon you... You are the soldiers of God and you are victorious. The great powers are unaware of what you possess, which is faith in God..."	Sahifeh Imam, Vol. 19: 172
"... We are working for God... We are fighting for God."	Sahifeh Imam, Vol. 13: 237
"... We are acting for God. Why should someone who acts for God be afraid? Who should they fear? ... Our youth who are fighting for God..."	Sahifeh Imam, Vol. 13: 315
"... You enter the battlegrounds for God, while they fight for Satan... It is your sincerity and faith that will grant you victory."	Sahifeh Imam, Vol. 16: 197
"... It is this faith that has shaped them. That guard and that soldier who prays the night prayer in his trench, he is like a lion in resistance; because he is fighting for God."	Sahifeh Imam, Vol. 17: 149

2-The Concept of "Striving for Unity and Avoiding Division

Imam Khomeini frequently emphasized the necessity of unity and coherence among the Iranian nation and military forces in many of his statements and messages. He regarded unity as a key factor for victory. In fact, Imam consistently stressed the importance of unity and coordination among the fighters, viewing the unity of words and collective efforts towards noble and divine goals as one of the paths to ultimate victory over Saddam's army and any war. Given that there were also murmurs of disagreements among military forces during the

imposed war, the topic of convergence and avoidance of division held significant importance for Imam Khomeini, and it is one of the concepts he was particularly sensitive to. Imam often warned against the enemies'plans to create discord and division among military forces, emphasizing the many commonalities shared by the fighters. Imam Khomeini, while highlighting the dangers posed by divisions that threaten the Islamic Republic, believed that part of the enemy's psychological warfare was to create discord among Iran's military forces to disrupt operations at the front. He referred to creating divisions as a grievous and unforgivable sin.This underscores the importance of unity and collective strength among the people, especially the military forces, in Imam Khomeini's perspective. He mentioned this principle on various occasions, even in brief messages during Nowruz (Persian New Year) celebrations (Sahifeh Imam,Vol.17:393) .As shown in Figure8, the concept of maintaining unity, with a frequency of 86 instances, is the second most important and recurring concept among the nine indicators of the desired military force. This frequency, without further explanation, illustrates the significance of unity and the need to avoid division during the turbulent times of the Sacred Defense. The following figure shows the trend of changes in this concept throughout the six periods of the Sacred Defense.
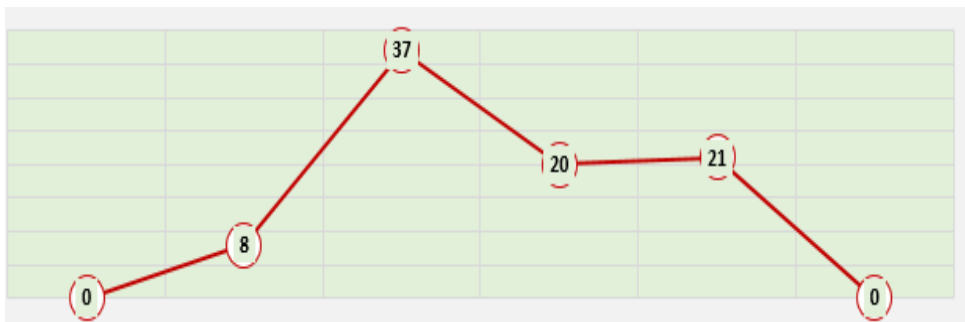

Figure 8: Trend of Changes in the Frequency of the Concept "Maintaining Unity and Avoiding Division" during the Periods of the Sacred Defense (Absolute Frequency)

As observed in the aforementioned chart, the concept of maintaining unity and avoiding division had the highest frequency of 37 instances during the fourth period of the six periods of the Sacred Defense, highlighting the importance of this topic for Imam Khomeini during that time. The second and third positions are held by the second period with 21 instances and the third period with 20 instances, respectively, while

the fifth period follows with a frequency of 8 instances.In the first and sixth periods, based on the text of the Sahifeh, Imam Khomeini did not have specific statements or directives regarding the preservation of unity and avoidance of division. If such concepts were addressed, they were in relation to other topics. Therefore, we can conclude that the issue of maintaining unity was particularly necessary during the fourth period, given the disputes that had arisen among some commanders and military leaders. Imam Khomeini frequently addressed this matter and even issued strong directives on this subject.The table below references some of the most important examples of the concept of maintaining unity and avoiding division.

Table 3: Examples Related to the Concept of "Striving to Maintain Unity and Avoid Division" in the Writings of Imam Khomeini

"... What is important is that our armed forces... are cohesive and united... be companions and coordinated... Rest assured that you will be victorious... If all of these are unified... no power can break them."	Sahifeh Imam, Vol. 13: 309
"... If you are brothers and, with a divine focus and unity, attack the enemy, you will be victorious..."	Sahifeh Imam, Vol. 13: 391
"The armed forces are not separate, and those who seek to create discord between the army and the military and other branches of the armed forces are not thinking of the homeland and Islam; they aim to weaken you from within and strike a decisive blow."	Sahifeh Imam, Vol. 14: 75
"I must emphasize... It is through your unity and coherence that victory at the borders and within the country has been granted to you and the great nation of Iran... So, preserve this brotherhood and harmony as much as possible."	Sahifeh Imam, Vol. 17: 393
"I hope that our fighters and all these armed forces unite. They should have one direction—just as they currently do..."	Sahifeh Imam, Vol. 20: 18

3-The Concept of "Self-Sacrificing, Charitable, and Martyrdom-Seeking"

From the perspective of Imam Khomeini, among the indicators of the desired military force, self-sacrifice and the desire for martyrdom, especially when intertwined with sincerity, hold a unique and unparalleled place; they cannot be measured or compared with any similar concept. Imam Khomeini defines the culture of self-sacrifice and the quest for martyrdom within the framework of the pure religion of Islam and the Ashura culture, believing that this thought and belief have spread among the youth and fighters of Islam through the teachings of Islam and the Ashura mindse.In fact, the Imam attributes the spirit of martyrdom and self-sacrifice of the fighters to the

expansion of the culture of resistance against oppression as taught by Imam Hussein and the events of Ashura. According to Imam Khomeini, the spirit of self-sacrifice and martyrdom has fortified the nation, and as long as this culture exists among the people, victory will belong to the Islamic nation of Iran. In other words, Imam sees the courage and bravery of the nation as stemming from their spirit of self-sacrifice and martyrdom, which allows them to resist all threats. Due to this spirit of self-sacrifice and martyrdom, Imam Khomeini frequently stated that the Iranian people and the fighters of Islam can be compared to—and are even superior to—the fighters of the early Islamic period (Sahifeh Imam, Vol. 13: 391). In examining the frequency of concepts, as shown in Figure 4, the concept of "martyrdom-seeking, charitable, and self-sacrificing" with a frequency of 82 instances is the third most important and recurring concept among the nine indicators of the desired military force. The trend of changes in the frequency of this concept is illustrated in the following figure**.**
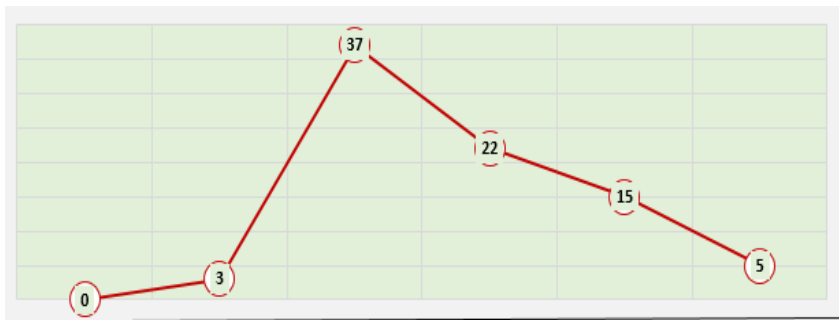

Figure 9: Trend of Changes in the Frequency of the Concept "Martyrdom-Seeking and Self-Sacrifice" during the Periods of the Sacred Defense (Absolute Frequency)

As observed in Figure 9, the fourth period has the highest frequency with 37 instances, while the second and third periods follow with 22 and 15 instances, respectively. Interestingly, in the last period, there is no specific mention in the text of the Sahifeh regarding the topic of martyrdom-seeking and self-sacrifice. Additionally, the fifth period, which lasted over two years—approximately 26 months—had a frequency of only 3 instances, further supporting the notion that the length and duration of a period do not necessarily correlate with a higher frequency of a concept during that period. Despite this, the fourth period, which encompasses the longest duration, does exhibit a greater frequency compared to other concepts.The table below references some examples

related to the concept of martyrdom-seeking and self-sacrifice from the writings of Imam Khomeini.

Table 4: Examples Related to the Concept of "Martyrdom-Seeking, Charitable, and Self-Sacrificing Military Force" in the Writings of Imam Khomeini

"You have insured the Islamic Republic with this sincerity and self-sacrifice. Although it cannot be measured by any standard... You who sacrifice your lives and enter the battlefields with the idea of martyrdom... This self-sacrifice in the path of God is the greatest value for you..."	Sahifeh Imam, Vol. 16: 197
"... This is a very valuable spirit, a spirit of martyrdom, throwing oneself into the jaws of death to save Islam and the country. May God bestow this spirit upon everyone..."	Sahifeh Imam, Vol. 16: 25
"... They think that the Iranian people are afraid. The people have proven themselves. A nation that seeks martyrdom... do not frighten such a nation. You can do whatever you want, but you cannot succeed."	Sahifeh Imam, Vol. 20: 272
"... The armed forces are equipped and ready, and the cry for martyrdom and war, war until victory, has excited and shaken not only Iran but the world..."	Sahifeh Imam, Vol. 20: 266
"... When they want to go to the front line, it is as if they are going to a wedding chamber... Some individuals cannot understand this level of selflessness and overlook the actions taken."	Sahifeh Imam, Vol. 17: 34
"... In the history of Islam, you can only find one period from the early days of Islam... do you know of any country where the youth are so passionately in love with war? ... Where have you seen them passionately pursuing martyrdom?"	Sahifeh Imam, Vol. 13: 391

The Concept of "Brave, Fearless, Warrior, and Zealous"

Courage is recognized as one of the four cardinal virtues (wisdom, justice, courage, and temperance) in ethical discussions (Naraqi, 1997: 327) and is emphasized in various verses of the Quran and Hadith. In verse 29 of Surah Al-Fath, one of the characteristics of the Prophet Muhammad (PBUH) and his companions is identified as bravery. Additionally, according to verse 247 of Surah Al-Baqarah, courage is a necessary condition for acquiring leadership and authority over a community, and in other verses, believers are encouraged to exhibit bravery in the face of disbelievers.Courage is also described as one of the secrets to the success and victory of Muslims. Shia jurists have recognized bravery as a trait of a military commander, and they have even permitted the use of musical instruments to inspire courage and boost the morale of soldiers (Kashif al-Ghita, 1422 Hijri Qamari: 360).

Courage and zeal, especially for fighters on the battlefield, are outstanding qualities, and Imam Khomeini emphasized these virtues in his statements and messages. According to Imam Khomeini, the brave armed forces of Iran and the people who valiantly resisted the brutal

attacks of Saddam played a crucial role in achieving victory on the battlefronts. He frequently praised the valor of Iranian combatants on various occasions.Among the nine concepts, this concept, with a frequency of 81 instances, ranks as one of the four most recurring themes. The trend of its changes during the six periods of the Sacred Defense is illustrated in the chart below.
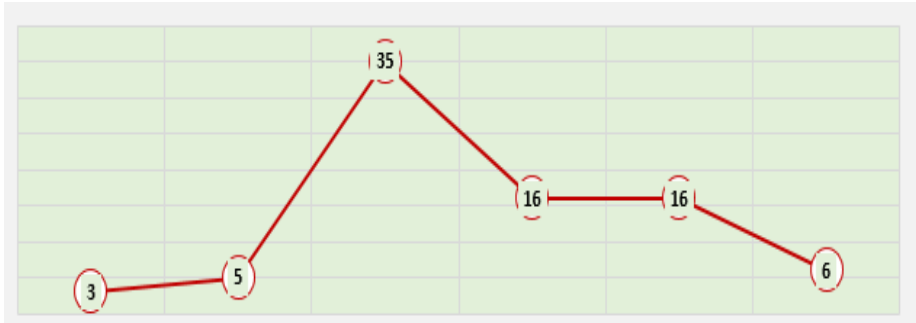

Figure 10: Trend of Changes in the Frequency of the Concept "Courage, Bravery, and Valor" during the Periods of the Sacred Defense (Absolute Frequency)

The above chart illustrates the trend of changes in the frequency of the concept "Courage, Bravery, and Valor" among the indicators of the desired military force based on "absolute frequency." As shown in the chart, the fourth period has the highest frequency with 35 instances, and it is also the longest period among the six periods of the Sacred Defense, lasting approximately 46 months. This indicates that Imam Khomeini (RA), due to the extraordinary sensitivity of the war and the morale decline among some forces during that time, placed greater emphasis on courage .The table below lists some examples of this recent concept extracted from the text of the Sahifeh. It is noteworthy that this study focuses on key terms, and only excerpts from speeches, messages, directives, etc., from Imam Khomeini (RA) that directly reference these keywords are included in the table. A more detailed explanation of these topics highlights their significance, and the exact references for readers are noted in the first column of the tables.

Table 5: Examples Related to the Concept "Courage, Bravery, and Valor" in the Writings of Imam Khomeini

"Today we are proud of the vast masses committed to our dear Islam and the valiant and warrior youth who have bravely risen since the beginning of the war..."	Sahifeh Imam, Vol. 16: 27
"... The warriors on the front lines demand the continuation of the war. May God's blessings be upon this brave and faithful nation that gives its life and does not submit or compromise..."	Sahifeh Imam, Vol. 19: 178
"... In the war, they eagerly and courageously welcome martyrdom with open arms..."	Sahifeh Imam, Vol. 13: 300
"The brave and faithful armed forces of Iran have driven them out of their country with utmost disgrace... Because the Iranian fighters valiantly defend the soil and ports of Iran... The armed and zealous forces of Iran are proudly and honorably completing the final stages of victory for Islam and the great nation."	Sahifeh Imam, Vol. 16: 518
"... So that talented writers can depict the fields of their courage and valor and the extraordinary strength and audacity they display under the fire of machine guns, artillery, and tanks..."	Sahifeh Imam, Vol. 18: 332

The Concept of "Resilient, Steadfast, and Powerful"

One of the concepts that holds significant importance in the framework of the desired military force from the perspective of Imam Khomeini is resilience,steadfastness,and endurance, which are somewhat synonymous and closely related to some previous concepts. Imam Khomeini frequently spoke about the necessity of perseverance in the defensive jihad against Iraq and the religious obligation to continue the defense. He warned the fighters and the Iranian nation against justifying fatigue and the potential prolongation of the war, stating that ultimate victory depended on their steadfastness.This perspective reflects Imam's broad jurisprudential view, which is rooted in the Quran and the prophetic tradition. As shown in Figure 4, with 72 instances, this concept ranks as the fifth most important and recurring theme among the nine indicators of the desired military force. Interestingly, despite its semantic closeness to other concepts, this did not prevent Imam Khomeini from seriously addressing the idea of resilience. He often regarded the steadfastness and perseverance of the defenders during the Sacred Defense as unparalleled in history and comparable to the fighters of the early Islamic period. The chart below illustrates the trend of changes in this concept during the six periods of the Sacred Defense.
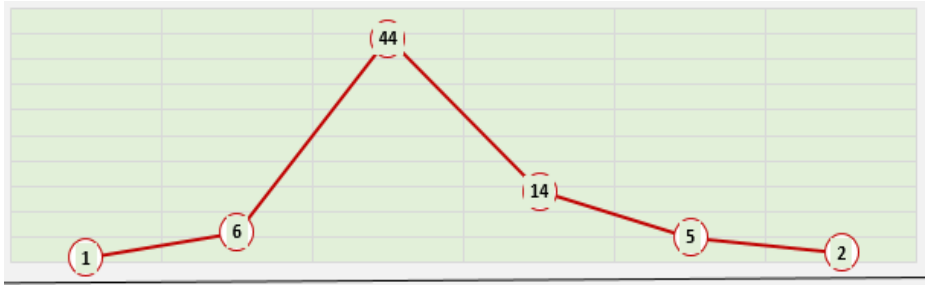
Figure 11: Trend of Changes in the Frequency of the Concept "Resilience, Steadfastness, and Power" during the Periods of the Sacred Defense (Absolute Frequency)

As observed in the above chart, the concept of resilience, steadfastness, and endurance was most prominent in the fourth period, with a frequency of 44 instances. This can be interpreted as reflecting the objective necessities of the war and the extended duration of this period, which was characterized by the punishment of the aggressor. The protracted nature of the war highlighted the importance of resilience and steadfastness in achieving ultimate victory, and Imam Khomeini was particularly aware of this issue. He frequently addressed this critical topic in various messages and speeches, some of which are noted in the table below.

Table 7: Examples Related to the Concept "Resistance, Steadfastness, Endurance, and Power" in the Writings of Imam Khomeini

"... The meaning of steadfastness is that if difficulties arise, you should remain steadfast; persevere. Steadfastness is difficult... To persevere in a matter is harder than the matter itself... We are commanded... to have steadfastness, to endure..."	Sahifeh Imam, Vol. 13: 463
"... We must sacrifice all our dear ones for Islam... You must endure for Islam and steadfastly support and defend it."	Sahifeh Imam, Vol. 13: 250
"Until the final victory... the army must persevere... Steadfastness will ensure that this movement and revolution continue and spread everywhere... Be steadfast until ultimate victory is achieved."	Sahifeh Imam, Vol. 16: 508
"... The armed forces, like the Revolutionary Guards and others, are present and standing firm against any eventuality; for any event that occurs concerning Muslims, they are on the scene..."	Sahifeh Imam, Vol. 16: 325
"... I hope they continue their battle with determination. Convey my greetings to all the fighters of Islam and tell them to be strong; to have strong hearts and to take the last breaths of these aggressors..."	Sahifeh Imam, Vol. 17: 77

The Concept of "Trusted and Supported by the Nation"

Statements from Imam Khomeini, such as "The Army Day is the Day of the People," reflect his views on the relationship between the army and the nation. He considered this relationship to be unparalleled throughout history, viewing the mutual support of the nation and government for the army, and vice versa, as foundational for independence and a key to victory over global imperialism, as well as success during the Sacred Defense. Imam Khomeini believed that this reciprocal affection between the army and the nation preserves the dignity of the country.

To enhance interaction and mutual connection between the military forces and the nation, Imam offered various recommendations. For example, he advised military personnel to ensure they do not stray from the path that the people follow—namely, Islam—so as not to create a distance from the populace (Sahifeh Imam,Vol.14: 445). Regarding ways to support and back the army during the Sacred Defense, he asserted that those who could not be present at the front lines could fulfill their duties from behind the lines. He specifically emphasized the support of all segments of society for the Iranian fighters during the imposed war, particularly concerning tribal groups and women.Imam Khomeini viewed public support during the Sacred Defense as crucial for the continuation of the defense (Seyyed Jafari, Beheshti Mehr, 2021: 355). As shown in Figure 4, the concept of "Trusted and Supported by the Nation" has a frequency of 65 instances, making it the sixth most important and recurring concept among the nine indicators of the desired military force from Imam Khomeini's perspective during the Sacred Defense. The chart below illustrates the trend of changes in this concept across the six periods of the Sacred Defense based on absolute frequency.
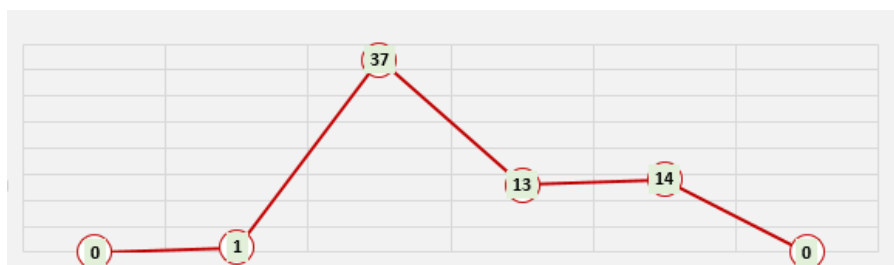

Figure 12: Trend of Changes in the Frequency of the Concept "Trusted and Supported by the People" during the Periods of the Sacred Defense (Absolute Frequency)

As shown in the above chart, the concept of being trusted and supported by the people was most prominent in the fourth period of the war, which lasted approximately 46 months, with a frequency of 37 instances. This is

followed by the second period with 14 instances and the third period with 13 instances, ranking second and third respectively. The fifth period recorded only one instance, while in the first and sixth periods, Imam Khomeini did not specifically mention this concept in the Sahifeh.This chart highlights two points: first, the length of a period does not correlate with a higher frequency of references, and second, during the fourth period, due to the exigencies of the war, Imam encouraged the people to support the fighters and reminded the combatants that they must earn the trust of the people and interpret support as a two-way relationship.In this period, the highest number of volunteers were present at the battlefronts, and the relationship between the people and the military forces, in light of Imam Khomeini's directives and warnings, was very positive. Even those unable to participate directly in the war contributed in various capacities from behind the lines to assist the fighters.The table below presents some examples of this concept—being trusted and supported by the people—from the perspective of Imam Khomeini based on the text of the Sahifeh.

Table 8: Examples Related to the Concept of "Trusted and Supported by the People" in the Writings of Imam Khomeini

"... The power of our brave army, the zealous Revolutionary Guards, and other military and national Islamic forces is greater than in previous years, and our fighting nation supports them more than ever..."	Sahifeh Imam, Vol. 14: 251
"Greetings to you, the brave men and women who, through the mobilization of tribes and the provision of financial assistance and other collaborations, have provided encouragement for our valiant fighters and have become a strong backing for the warriors..."	Sahifeh Imam, Vol. 16: 296
"Everyone knows, and we must acknowledge, that as long as the nation supports the parliament, the government, and the armed forces, and the government and parliament serve the nation, no power can harm this sacred system..."	Sahifeh Imam, Vol. 17: 391
"... You have power only when the nation stands behind you... An army that is opposed by the nation cannot be that army..."	Sahifeh Imam, Vol. 14: 445
"The difference between our government and our law enforcement forces and theirs is that ours are from the nation, with the nation, and the nation is with them..."	Sahifeh Imam, Vol. 21: 315

Other Concepts:

Three additional concepts that serve as indicators of the desired military force from the perspective of Imam Khomeini are, in order of frequency: reliance on God and trust in divine assistance, adherence to hierarchy, and ultimately, non-affiliation with political factions. Imam Khomeini views divine assistance from the standpoint of a religious authority and leader, considering it one of the certain and inevitable traditions of God (A'rabi et al., 2020: 9).

Imam Khomeini, referencing various Quranic verses and Hadiths, sees divine assistance as occurring through God's will for the believers, based on several key components: faith in God, adherence to divine commandments, reliance and trust in God, confidence in the certain realization of God's promises, determination to persist in pure actions, and alignment with divine traditions that are applicable at all times (Ibid, 2020: 15). Consequently, reliance on God and trust in divine assistance rank seventh among the nine concepts with a frequency of 51 instances.On another note, Imam Khomeini frequently emphasized military command, discipline, coordination, unity of command, and hierarchy when discussing war-related matters. He consistently highlighted the importance of order, discipline, and obedience to commanders, stating that victory in war, achieving objectives, and safeguarding the country depended on maintaining discipline and adhering to military hierarchy across all armed forces. He regarded compliance with directives issued by senior Revolutionary Guard commanders as a religious duty (Sahifeh Imam, Vol. 15: 108).To manage the war effectively, Imam Khomeini established a council composed of senior military leaders and system heads, known as the "Supreme Defense Council," in the early days of the war. He issued directives regarding the mandatory implementation of rulings from this council and its positioning at the highest military hierarchy. Notably, two main reasons prompted Imam Khomeini to focus more on order and hierarchy at the outset of the Sacred Defense: first, the changes occurring within the army's structure, with some individuals advocating for its dissolution and viewing its organization and hierarchy as tyrannical; second, the newly established Revolutionary Guards, which played a major role in the defense, faced skepticism regarding their hierarchical structure, leading Imam to emphasize and elaborate on this concept (Zarqani, 2021: 387).

The Concept of "Order, Discipline, and Adherence to Hierarchy"

The concept of "Order, Discipline, and Adherence to Hierarchy," with a frequency of 23 instances, ranks eighth among the nine concepts of the desired military force from Imam Khomeini's perspective, based on the text of the Sahifeh. Imam Khomeini frequently emphasized the importance of specialization, asserting that qualifications and expertise are essential for involvement in various matters. He advised officials not to interfere in each other's work.This stance regarding military forces was taken with particular sensitivity, as Imam explicitly prohibited military personnel from participating in other state institutions, especially executive and political bodies. This prohibition extended beyond mere participation; any political or partisan statements from military leaders, including those from the army and the Revolutionary Guards, were strongly condemned and explicitly forbidden by Imam Khomeini. He referred to the concept of "Non-affiliation and Activity in Political Parties" 11 times, making it the final concept in the series of concepts related to the indicators of the desired military force from his viewpoint.The table below highlights some examples of these three concepts in the text of the Sahifeh.

Table 9: Examples of the Three Concepts "Trust in Divine Will, Adherence to Hierarchy, and Non-affiliation with Political Groups" in the Writings of Imam Khomeini (RA)

"When God is with you, everything is with you; you have God... The path is the path of God; ... Now everyone fears you, and you fear no one... Hold fast to the rope of God, for God is with you."	Sahifeh Imam, Vol. 18: 439
"Do not be oblivious to the divine grace... Preserve this divine assistance for yourselves and for the nation... After relying on God, trust in your power that comes from Him."	Sahifeh Imam, Vol. 18: 200
"... Do not despair of God; know that God is present and His power is active everywhere... Indeed, Almighty God helps you, and when you support God, He has promised you assistance."	Sahifeh Imam, Vol. 17: 309
"... Of course, all aspects that must be preserved in the army should be maintained... However, your brotherhood must be preserved, and the hierarchy must also be maintained."	Sahifeh Imam, Vol. 14: 294
"... It is the duty of the army to maintain order and organization... Everyone must observe discipline, and all must obey the orders of the commanders... Preserving the system and hierarchy and listening to the plans laid out by the commanders is fundamental."	Sahifeh Imam, Vol. 15: 108
"... Compliance with the Commander-in-Chief of the army and other commanders according to the hierarchy and regulations of the army is a divine religious duty, and any violation of it bears not only legal consequences but also religious responsibility."	Sahifeh Imam, Vol. 17: 511

"What I must remind you and all the armed forces... is that you should not engage in political orientations and political matters... Political tendencies do not align with the interests of the country..."	Sahifeh Imam, Vol. 14: 65
"... If a soldier engages in political matters, he loses his soldier status... All the army must be preserved from entering political matters. Entering political affairs is tantamount to the loss of the army's dignity..."	Sahifeh Imam, Vol. 14: 434
"It is not permissible for the Revolutionary Guards to engage in political factions... It is not permissible for the army either. Such involvement distracts them from their commitments and responsibilities..."	Sahifeh Imam, Vol. 13: 19

Categories and Strategies of "Indicators of the Desired Military Force"

In the previous section, the most significant concepts related to the indicators of the desired military force from Imam Khomeini's (RA) perspective were ranked, and the trends of these concepts during the six periods of the Sacred Defense were examined. In continuation, the categories and strategies associated with the "Indicators of the Desired Military Force" from Imam Khomeini's (RA) viewpoint have been identified through a "categorization" method and analyzed.

As illustrated in the chart below, the nine concepts related to the indicators of the desired military force can be divided into three categories. This classification is based on the proximity and shared characteristics of the concepts, as well as Imam's approach towards them. The three categories are as follows:

1. Spiritual and Divine Indicators: This category refers to the spiritual characteristics of military forces and includes three concepts. It highlights indicators such as the strength of faith, sincerity, a spirit of self-sacrifice, reliance on God, and trust in divine assistance.

2. Social/Organizational Indicators: This category encompasses four concepts and emphasizes the behavioral characteristics of military forces from the social and organizational perspective. It focuses on order, adherence to hierarchy, and alignment with the organizational principles of military forces.

3. Individual Indicators: The final category consists of two concepts and concentrates on the superior personal traits of military personnel, such as courage, steadfastness, and valor.

This structured approach provides a comprehensive understanding of Imam Khomeini's vision regarding the qualities and characteristics essential for a desirable military force.
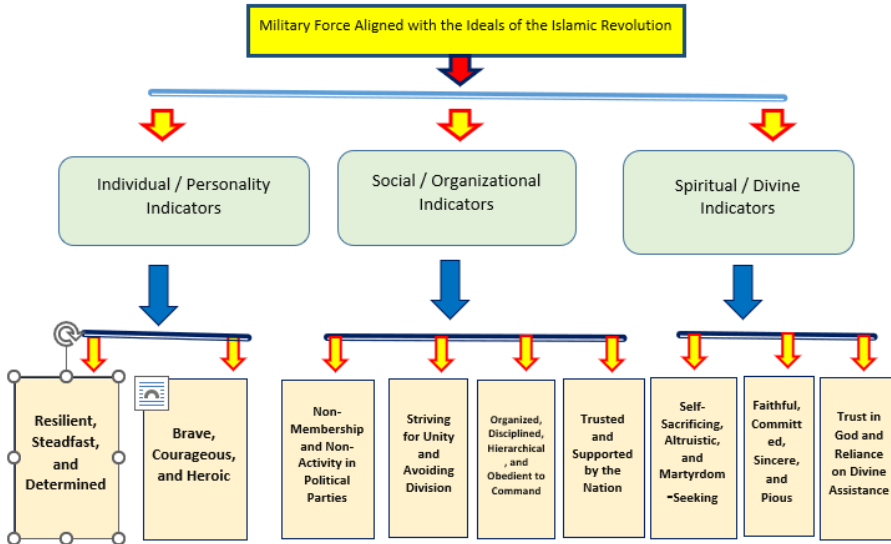

Figure 13: Categorization Model of the Component "Indicators of the Desired Military Force"

Importance of Each Category in the Words of Imam Khomeini (RA)

The significance of each category in Imam Khomeini's (RA) discourse is illustrated in the following chart, which depicts the absolute frequency percentage of each of the three categories based on the aforementioned classification.

- ✓ Spiritual and Divine Indicators: 41%
- ✓ Social/Organizational Indicators: 32%
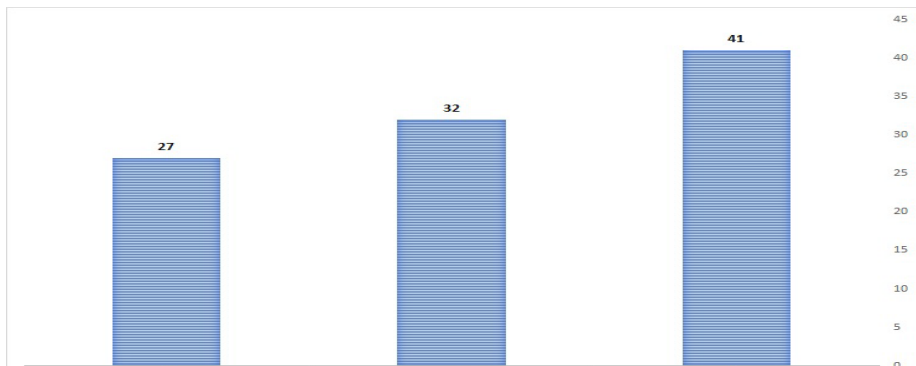- ✓ Individual Indicators: 27%

Figure 14: Percentage Frequency of the Three Categories of "Indicators of the Desired Military Force" (Military Force of the Islamic Revolution)

The above charts illustrate that, from Imam Khomeini' perspective, spiritual and divine indicators, rooted in his God-centered theological views, hold greater significance than the other two categories. This divine thought has manifested in various areas, as exemplified in this research. Imam Khomeini considered reliance on God, trust in divine assistance, and faith to be more crucial than conventional military tools, which is why he often compared Iranian fighters during the Sacred Defense to the warriors of the early Islamic period fighting alongside the Prophet Muhammad (PBUH).

Another important aspect discussed in this section is Imam Khomeini's defensive strategy derived from these categories, which is illustrated in the following chart. As seen in the chart, Imam frequently articulated the indicators of military forces aligned with the Islamic Revolution in his statements and writings. These efforts can be encapsulated in three strategies:

- ✓ Spiritual Indicators: 236 instances
- ✓ Social/Organizational Indicators: 178 instances
- ✓ Individual Indicators: 153 instances

The first strategy, focusing on spiritual indicators, shows the highest frequency and reaffirms Imam Khomeini's emphasis on divine-centeredness in his worldview. The social-organizational strategy, which Imam particularly highlighted, follows with considerable frequency, while the individual strategy ranks third.Collectively, these three strategies reflect aspects of defense related to individual responsibility, social-cultural defense, and military defense based on religious

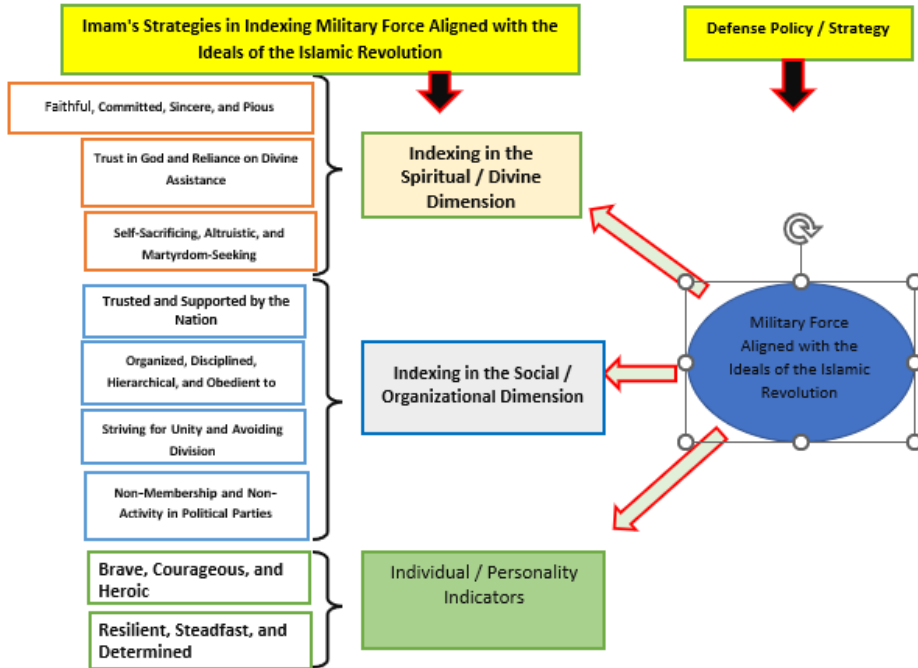obligations (Jihad), forming a part of Imam Khomeini's comprehensive defense strategy.

Figure 15: Imam Khomeini's Strategies Based on "Indicators of the Desired Military Force" (Military Force of the Islamic Revolution)

Conclusion and Recommendations

The eight-year imposed war was one of the greatest threats faced by the nascent Islamic Republic. In confronting this significant security, political, and economic challenge, Imam Khomeini devised various measures and strategies that can be framed within the concept of "defensive management." Researching Imam Khomeini's thoughts is challenging due to his unique personality, religious beliefs, and scholarly background, particularly in the realm of defense. He is not typically regarded as a military expert, and his approach to war and jihad, like many other areas, is fundamentally rooted in his religious and jurisprudential views.

Naturally, scholars and researchers in the field of defense and security may lack sufficient familiarity with religious jurisprudence, and vice versa. Therefore, the present study can serve as a valuable step toward

addressing the ambiguities faced by both domestic and foreign thinkers regarding defense from Imam Khomeini's perspective. This research aimed to analyze the most important concepts and defensive strategies of Imam Khomeini in managing the defense during the imposed war, focusing on the indicators of a desirable military force.To achieve this, the study began by reviewing theoretical foundations and previous research related to the keywords, concepts, and theories connected to the indicators of a desirable military force. Subsequently, nine concepts from Imam Khomeini's writings were extracted through content analysis. For each of these nine concepts, a quantitative assessment was conducted, examining the frequency of these concepts in his writings and their evolution over the six periods of the Sacred Defense. Numerous examples from Imam Khomeini's texts were documented to substantiate each concept. Finally, to better understand Imam Khomeini's thoughts regarding the indicators of a desirable military force, the most significant measures and strategies were identified based on a coding and categorization process.

According to the research findings, "faith in God, sincerity and commitment," "efforts for unity and avoidance of division," and "self-sacrifice and martyrdom" were the three indicators with the highest frequency among the nine indicators. In conclusion, it can be said that the sacred nature of the imposed war, from Imam Khomeini's perspective, necessitated that the military also align itself with this framework and strengthen its spiritual dimensions. Consequently, the spiritual strategy held much greater importance and priority among Imam Khomeini's defensive strategies concerning the military. Additionally, since the security, stability, and survival of the Islamic system depend on the effective performance of military and security forces, the strategy based on social and organizational indicators—such as public trust and the military's distance from political factions—was also of significant importance in Imam Khomeini's view.

References

Persian References:

1. **The Holy Quran**
2. Akhavan Kazemi, Masoud; Akbari, Samira; Tara, Alireza (2019). "**Analysis of Imam Khomeini's Views on Military Involvement in Political Competitions**." Journal of Islamic Revolution Research, Vol. 9, No. 31, Summer 2019, pp. 189-206.
3. Strauss, Anselm and Corbin, Juliet (2012). **Basics of Qualitative Research: Grounded Theory Procedures and Techniques**, translated by Biouk Mohammadi, Tehran: Institute for Humanities and Cultural Studies.
4. A'rabi, Gholamhossein; Nasih, Ali Ahmad; Jannati, Leila (2019). "**Quranic Foundations of 'Divine Assistance' in the Teachings of Imam Khomeini (RA).**" Comparative Exegesis Studies.
5. Iman, Mohammad Taqi (2015). **Methodology of Qualitative Research, Qom**: Research Institute of Hawzah and University.
6. Baliki, Norman (2005). **Designing Social Research**, translated by Hossein Chavoshian, Tehran: Ney Publishing.
7. Tabrizi, Alireza (2014). Qualitative Research Methods in Interpretive Schools, Tehran: Ettela'at.
8. Tahami, Seyyed Mojtaba (2007). **National Security, Doctrine, and Defense and Security Policies**, Vol. 1, Tehran: Cultural and Ideological Organization of the Army.
9. Hafeznia, Mohammad Reza (2017). An Introduction to Research Methods in Humanities, Tehran: Samt.
10. Khomeini, Ruhollah (1991). **Sahifeh Imam**, 22 volumes, Tehran: Institute for the Compilation and Publication of Imam Khomeini's Works (RA).
11. Dehghani Firouzabadi, Seyyed Jalal al-Din and Karimi, Parisa (2014). "Military and the Transition to Democracy in Arab Countries: The Role of the Military in the Political-Social Transformations of Egypt (2011-2015)." **Journal of International Relations Research**, Vol. 1, No. 14, Winter 2014.
12. Zarqani, Seyyed Hadi (2021a). "**Clarification of Imam Khomeini's Defense Strategies During the Sacred**

Defense," (Comprehensive Research Project), Tehran: Sacred Defense Research Institute.

13. Zarqani, Seyyed Hadi (2021b). "Examination and Clarification of Imam Khomeini's Defense Strategies During the Sacred Defense," **Scientific Journal of Sacred Defense Studies**, Vol. 7, No. 3, Fall 2021, pp. 33-68.

14. Seyed Jafari, Seyyed Amir and Beheshti Mehr, Ahmad (2021). "Examining the Islamic Model of Popular Participation in Comprehensive Crisis Management from Imam Khomeini's Perspective", **National Defense Strategic Management Studies**, Vol. 5, No. 19, Winter 2021, pp. 343-368.

15. Kashif al-Ghita, Jafar ibn Khidr (2001). **Kashf al-Ghita: Ambiguities of the Shari'a al-Ghara**, Qom: Publications of the Islamic Propagation Office.

16. Kermaniyah, Reza (2017). **A Strategic Defensive Model Based on Imam Khomeini's Defensive Thoughts**, Tehran: National Defense University.

17. Qaedi, Mohammad Reza and Golshani, Alireza (2016). "Content Analysis Method: From Quantitative to Qualitative Approaches," **Journal of Psychological Methods and Models**, Vol. 7, Spring 2016, No. 23.

18. Naraghi, Mulla Mehdi (1967). **Jami' al-Sa'adat**, Qom: Dar al-Tafsir Publications.

19. Noghani Dokht-Bahmani, Mohsen; Mohammadi, Fardin; Kermani, Mehdi (2019). Creating Theory in Qualitative Studies (An Applied Approach to Grounded **Theory), Mashhad: Ferdowsi University Press.**

English Sources:

1. Huntington, Samuel. P. (2008). **The Soldier and The State, New York: Harward College**