

Analyzing the Political Education Model in Martyr Soleimani's Ideology through Causal Layered Analysis

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Abstract

Political training strengthens and deepens a person's insight and attitude and integrates him into an authentic person, capable of gaining independent political insight, knowledgeable, and influential in local, regional, and global political stances. Since political training is one of the essential and basic concepts and determinant mechanisms involved in the political behavior of the citizens of a society, addressing this issue is vital. Martyr Soleimani's school, now considered a model, takes inspiration from influential models and prototypes like Islamic figures, the Quran, Nahj al-Balagheh, and certainly Imam Khomeini and Imam Khamenei's school, while maintaining its' own identity and distinctiveness. Therefore, the purpose of the present study is to identify the model that Martyr Soleimani followed for his political training and to answer the question of what model Martyr Soleimani pursued in the course of his political training. The present article has investigated and explained the model of political training in Martyr Soleimani School in four levels of litany, experiential, discourse, and mythological analysis by descriptive and analytical methods using library sources and the model of layered analysis of causes. The results of the study, which was carried out with careful investigation of martyr Soleimani's speeches and testament besides his views, indicate that the most explicit and most comprehensive issues in the field of ideological, cultural, and political areas, especially the subject of his political training, was influenced by the Imam Ali's (PBUH) great work, Nahj al-Balagheh, in his sermons, letters, and words.

Keywords: Political training, Martyr Soleimani, Nahj al-Balagheh, ideological and political insight, causal layered analysis.

Introduction

Training is a multifaceted human and social process that has generated extensive debate and engaged the minds of numerous scholars. Among these discussions, political training stands out as a fundamental concept and a critical mechanism for influencing the political behavior of citizens within a society. In today's world, acquiring social and political competence is essential, and educating capable individuals in this area is a key goal for any nation. Skills such as empathy, adherence to laws, respect for the rights of others, and an understanding of social and political norms are vital for successful participation in society (Bashirieh, 2008).

Historically, training has been closely intertwined with political structures, positioning political training as a crucial precursor to political socialization. The core concern in political training revolves around the development of individuals as engaged members of society (Ranjar, 2008, p. 155). Like any form of education, political training requires effective methodologies, advocacy, and role models, as its effectiveness hinges on the chosen models. Political and economic leaders, along with scholars and researchers, operate within frameworks that guide their objectives, methodologies, attitudes, and values (Bakhtiyari, 2018).

One contemporary figure who exemplified a commitment to cultural and political education is General Soleimani. He transcended personal ambitions to become a significant force in shaping societal values and has emerged as a model for training and education (Attarzadeh, 2022). This study aims to explore several aspects of political training within Soleimani's framework: the motivations and necessities underpinning political training in his school, the discourse and worldview espoused by his leadership, and the foundational beliefs that informed his approach to political education.

The guiding question of this research is: *What model did Martyr Soleimani adopt in his approach to political training?* To answer this question, the study employs a causal layer-by-layer analysis method, examining his speeches and writings to elucidate the pattern of political training within Soleimani's school.

Existing literature has highlighted various dimensions of political training. Aghamohammadi et al. (2016) identified critical competencies required for instructors engaged in political and social education, emphasizing the importance of moral training, accountability, justice, insight, and foresight. Taj Bakhsh (2021) analyzed the components of Soleimani's lifestyle, which include individual traits such as kindness and humility, as well as

community-oriented and religion-centered values. Additionally, Barzegar et al. (2018) defined political training, discussing its goals, mechanisms, and requirements. Despite these contributions, there remains a notable gap in research regarding the significance of political training within Martyr Soleimani's educational framework, particularly using layered analysis methods.

1. Theoretical Framework

Causal Layered Analysis (CLA), developed by Sohail Inayatullah (2008), is a relatively novel method that integrates empirical, critical, interpretive, and learning perspectives. Unlike traditional forecasting methods, CLA does not seek to predict the future but aims to create transformative spaces for future generations. This approach is particularly relevant in the context of political development, where it offers a profound, comprehensive, and practical framework (Inayatullah, 2008). CLA explores beneath the surface of observable events to uncover the deeper systemic, structural, and thematic worldviews shaping those events. By doing so, it positions a phenomenon within the broader social, political, and cultural contexts in which it is experienced and felt (Conway, 2012).

At the *litany level*, which is the most superficial layer of analysis, the focus is on describing the external characteristics of the phenomenon being studied. This stage involves the presentation of observable facts, often framed by media reports or public discourse, without delving into underlying causes or questioning the assumptions behind them. This layer is essential for laying out the historical and factual basis of the subject matter. While this level merely reports on the current state of affairs, it is often influenced by media exaggerations or selective framing, especially for political purposes (Pajarianto & Sari, 2022).

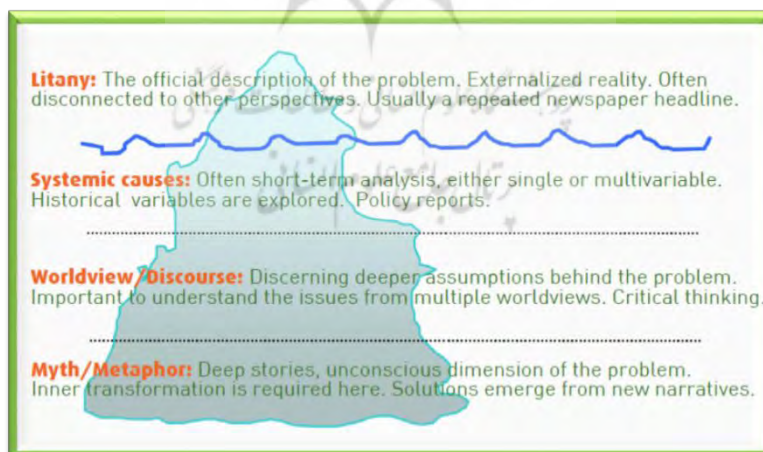
Moving deeper, the *social system and structures level* examines the social, political, and economic structures underpinning the phenomenon. Unlike the descriptive litany level, this stage acknowledges the interconnectedness of social causes and relationships. Here, the focus shifts from isolated facts to broader systemic factors, such as political, economic, and cultural dynamics that shape the observed events. This level interprets the data in relation to historical and structural causes, making it essential for understanding the larger forces at play (Khazaei et al., 2013).

The *worldview/discourse level* delves into the ideological frameworks that shape social structures. At this level, researchers identify the fundamental assumptions that underpin the

phenomenon. These worldviews are often deeply entrenched and difficult to alter. This stage is crucial for understanding how discourses shape perceptions of reality and influence political actions. It highlights the role of social constructs and ideologies in reinforcing or challenging the status quo. This structuralist approach emphasizes the importance of situating phenomena within their historical and ideological contexts rather than isolating them (Friedman, 1992).

At the deepest layer, the *myth/metaphor level*, the analysis explores the symbolic and emotional dimensions of the phenomenon. Myths, often based on collective beliefs or cultural narratives, provide a way to express deeper societal truths or purposes that transcend empirical reality. Metaphors and myths serve as powerful tools for understanding the emotional and psychological underpinnings of social and political behavior. They are instrumental in shaping how societies perceive their past, present, and future, often through narrative forms that resonate with collective experiences. This level connects with emotions and is typically the domain of artists, philosophers, and thinkers, offering the most profound insights into societal dynamics (Coward, 2022).

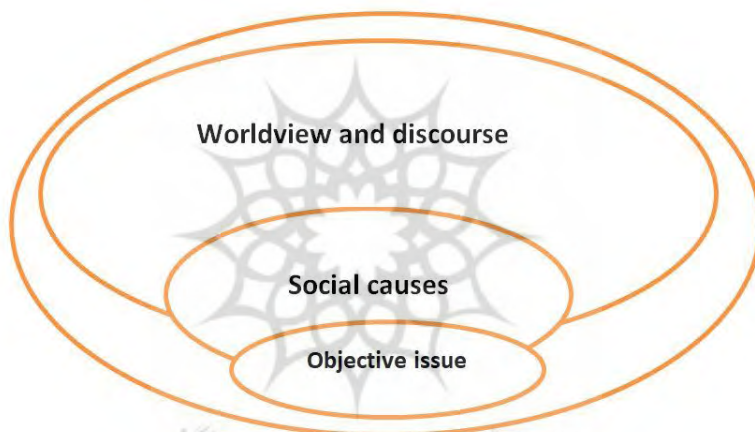
Together, these four layers offer a holistic framework for analyzing complex political and social phenomena. By moving beyond surface-level observations, CLA allows for a deeper understanding of the systemic, ideological, and emotional factors shaping the subject under study (see *Figure 1*).



Source: (Research)

Figure (1): The Iceberg Model Depicting the Four Layers of Causal Layered Analysis (CLA)

In *Figure 2*, the first level addresses unrelated and discrete quantitative trends and issues. Moving to the second level, social causes such as historical, political, social, and economic factors are explored, including examples like rising inflation rates and inadequate family planning. The third level delves into the structures and worldviews that legitimize these issues, focusing on topics like population growth, family perspectives, and the lack of women's empowerment. This third layer operates at a deeper level than the second, providing the foundation and legitimacy for the preceding two layers (Enayatullah, 2009). Finally, the fourth level concerns myths and metaphors, which touch on the unconscious dimensions of the problem, deep narratives, or collective patterns, such as viewing population statistically or as a source of creative potential (Nariman et al., 2018, p. 37).



Source: (Khazaei & et al., 2014)

Figure (2): The Layers of Causal Layered Analysis (CLA)
Methodology

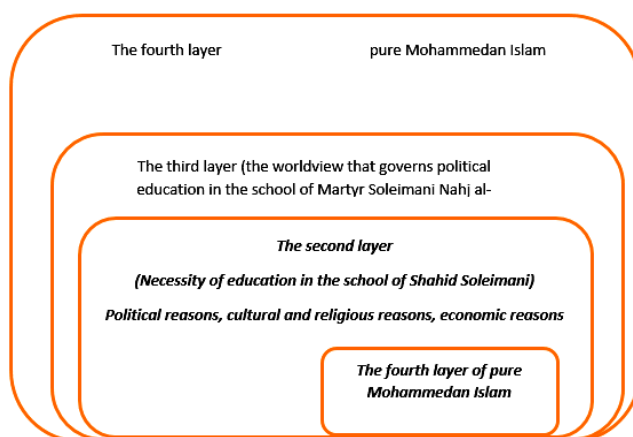
2. Political Training

Training has been defined in various ways by scholars, with some viewing it as the transformation of human faculties into virtues, while others see it as the activation of inner talents and forces (Rashidpour, 1991, p. 12). Political training, specifically, is the process through which fundamental principles such as legitimacy, governance, the rule of law, discourse, and the improvement of human life are realized. It promotes participation in public administration, freedom, and ultimately leads to the development of a wise, moral, and rational individual (Barzegar et al., 2018).

The objectives of political training include fostering sensitivity to both the internal and external conditions of the country, encouraging participation in the election of political leaders, defending the country's political independence, promoting familiarity with political rights and legal duties, preparing and educating human resources, and cultivating an understanding of political ethics.

In the context of training as a social matter, various factors influence the process beyond the trainers and trainees. Some organizations and institutions directly, voluntarily, or intentionally observe and monitor the training process, while others do so indirectly (Theoretical Foundations of the Document of Transformation, 17). These factors can be broadly categorized into contributory factors and practical factors. Institutions that primarily focus on training, such as schools, universities, and seminaries, play a key role, while other social institutions with broader functions, such as the family, media, mosques, and cultural organizations, also contribute to the training process.

Different theoretical approaches provide insight into political training. The conservative theory emphasizes maintaining the status quo, viewing training as a tool for social control and political socialization. A critical approach, rooted in Marxist thought, regards training as a means of cultural and political control, advocating for a conscious and revolutionary model of education. The democratic approach, on the other hand, suggests that political training should not only preserve the status quo but also cultivate independent and critical citizens who are politically aware. Finally, the postmodern approach integrates elements of the critical and democratic views, while also emphasizing knowledge, anthropology, worldview, and sociology (Aghamohammadi & Asadi, 2015, p. 81).



Source: (Research)

Figure (3): The Political Education Model in Martyr Soleimani's School Through CLA

3. Research Findings

3-1. The First Layer: Soleimani Legacy

Examining General Soleimani's life reveals his deep concern for cultural and political issues, which led him to dedicate significant time to political training. Evidence from Western analysts highlights his exceptional skills and the effectiveness of the Quds Force in executing Iran's foreign policy across regions such as Lebanon, Iraq, Afghanistan, and Palestine, as noted by Steve O'Hearn (2212)2 Soleimani's ability to connect with people profoundly influenced their hearts, fostering significant change. He emphasized humanity and the dignity of individuals, stating in his testament, "Throughout my life, I prioritized humanity, emotions, and nature over political affiliations" (Soleimani, 2020).

By analyzing his training methods, one can develop a comprehensive model that synthesizes the insights of various training thinkers while providing a nuanced understanding of human development (Shams al-Dini Fazeme et al., 2021). Political training was vital in Soleimani's approach, manifesting in his speeches and testament, alongside his practical life that served as an exemplar for others. The Supreme Leader has suggested that Soleimani's legacy should be utilized to educate both youth and political elites, emphasizing his remarkable consistency and success, which led to his recognition as a foundational figure or "school" in leadership. The essence of Soleimani's school, characterized by "honesty" and "sincerity," encapsulates his values

and impact (Imam Khamenei, 2022).

General Soleimani should be presented as a role model for educating both youth and political elites, as his remarkable consistency and success have led the Supreme Leader to describe his legacy as a school. According to the Supreme Leader, "if we want to explain Haj Qassem Soleimani's school in two words, I must say that this school consists of 'honesty' and 'sincerity,' which embody the essence of his teachings" (Imam Khamenei, 2022). Soleimani's influence spans various fields, including military strategy, education, and lifestyle, with his training principles reflected in his practical life. As noted by Soufan (2018), "In recent years, Iran has projected its power across the Middle East, from Lebanon and Syria to Iraq and Yemen. One of the keys to its success has been a unique strategy of blending militant and state power, built in part on the model of Hezbollah in Lebanon. The acknowledged principal architect of this policy is Major General Qassem Soleimani, the long-serving head of Iran's Quds Force. Without question, Soleimani is the most powerful general in the Middle East today and has been considered a potential presidential candidate."

3-2. The Second Layer: The Necessity of Education in Martyr Soleimani's School-Political, Cultural, Religious, and Economic Factors

The analysis of the social system and structures occupies a critical position between the litany and intellectual/worldview discourse. This layer is crucial as it addresses not only social structures but also the political, economic, and cultural frameworks shaped by historical factors relevant to problem-solving. It highlights the key cultural and political reasons that underscore the importance of political training.

1- Combatting Populism and Religious Fundamentalism: Populism is a political strategy that leverages emotional rhetoric to mobilize ordinary people against the established order (Babaeitalappeh, 2020). This approach often includes scapegoating marginalized groups, fostering division, and capitalizing on societal fears to gain support (Gagnon et al., 2018). In recent years, populism has gained traction globally, leading to the election of leaders who embody this ideology (Fathollah-Nejad, 2021). Martyr Soleimani recognized the inherent dangers of populism and committed himself to counteracting its influence. He emphasized critical thinking, urging individuals to question the simplistic solutions proposed by populist leaders, thereby empowering them to reject populism in favor of

more inclusive and compassionate governance (Nazari, 2022).

Similarly, religious fundamentalism manifests in closed religious groups that perceive themselves as the true guardians of faith, often rejecting broader interpretations and accusing mainstream society of abandoning core religious principles. This extremist ideology has emerged alongside political Islam and Salafism in the Middle East and North Africa, giving rise to groups like Al-Qaeda, the Taliban, and ISIS. Its influence has even extended to regions in Asia, spreading from India and Pakistan to Thailand (Muthaghi & Ahmadi, 2018).

Martyr Soleimani was a prominent figure in the fight against both populism and religious fundamentalism. His unwavering commitment to promoting tolerance, diversity, and human rights positioned him as a critical voice against the oppressive nature of these ideologies. Despite facing significant challenges and resistance from entrenched interests, Soleimani remained resolute in his principles, advocating for a just and equitable world.

Tragically, his life was cut short, but his legacy endures. Soleimani's courage and compassion continue to inspire others to take up the mantle against populism and religious fundamentalism. His example serves as a powerful reminder of the impact of individual action and the necessity of standing up for what is right, even amid adversity.

2- Sociability and Enhanced Insight: Socialization within a scientific context often parallels training, with political socialization defined as the process through which individuals become acquainted with their society's political system, shaping their perceptions and responses to political events (Mothari, 1995). Essentially, political socialization facilitates the transmission of societal tendencies, attitudes, knowledge, information, and values across generations. This process effectively occurs when members of society possess awareness and necessary insight. The enhancement of insight and socialization can be achieved through two primary avenues: the institutionalization of values and social coercion. In the former, cultural institutions bear a greater responsibility than schools or universities, with mass media playing a crucial role. At times, societal behaviors indicate the necessity for knowledge and insight in certain areas, prompting planners to prioritize collective political education in order to improve the current situation. Increasing awareness and insight yields various benefits, the most significant of which is a strengthened commitment to the Islamic government, along with a clearer

understanding of individual duties and responsibilities.

3- Resistance Against the System of Domination: The system of domination refers to a group of international actors that strive to uphold and perpetuate the rules and structures of an unjust and oppressive order. These actors utilize a variety of military, economic, cultural, and political tools to exert influence over other nations (Bakhtiyari, 2018). Within this system, dominant states attempt to subordinate other countries, disregarding their rights and resources in favor of their own interests (Alibabaei, 2008, p. 243). Following the victory of the Islamic Revolution in Iran, one of the nation's core policies—especially within the realm of foreign policy—has been the pursuit of a unified Islamic nation. However, significant obstacles have hindered the realization of this objective. Both the region and the broader international community continue to face challenges in actualizing true democracy and freedom.

A critical question in the discourse on tyranny and domination is whether political systems are solely responsible for fostering such conditions, or whether the people themselves contribute to their emergence. The answer suggests that tyranny is a dual phenomenon. On one hand, it involves the governing apparatus, which seeks to impose its will on the populace; on the other hand, it involves the people, who may accept or even facilitate the rise of such domination (Islamic Republic Party, Publication No. 10). Indeed, while dictatorships are imposed from above, they often thrive with the tacit or explicit acceptance of the population, which can create the conditions for their endurance and growth.

4- The Importance of Security and Peace: Since the dawn of humanity, the need for security has been a fundamental aspect of human existence. Throughout history, individuals and societies have sought to achieve this goal through various mechanisms, both constructive and destructive. In contemporary times, however, certain misguided policies have exposed foundational aspects of security to significant risks and threats. Ironically, actions taken under the guise of ensuring security have often resulted in heightened insecurity. This raises the question: what factors, beyond the excesses of certain political figures and states, contribute to insecurity? It can be argued that, in addition to the policies of dominant powers, certain groups and individuals, often due to ignorance, inadvertently serve as agents of instability, creating conditions for insecurity, conflict, and disorder. To counter this, it is imperative to implement comprehensive strategies aimed at fostering political education and awareness within society.

5- Justice-Centered Expansion: The concept of justice-centered governance refers to the integration of the principle of justice into all political actions and behaviors. From an Islamic perspective, the responsibility for upholding justice does not rest solely on the government but also extends to the people. Both the rulers and the governed are jointly obligated to ensure the administration of justice. In this sense, aligning the actions of both rulers and citizens in the pursuit of justice is essential to effective political training.

3-3. The Third Layer: The Dominant Worldview in Martyr Soleimani's Political Training Model

To understand the views, opinions, and behaviors, especially the political training issue in Martyr Soleimani's school, one should discover the system he approached. The study and precision in the works and views of Martyr Soleimani show that the most explicit and comprehensive material in the field of ideological, cultural, and political issues, especially the subject of political training, is influenced by the great work of Nahj al-Balagha and Imam Ali's sermons, letters, and wisdom. It is mentioned in the words of Imam Ali (PBUH) related to the killing of Uthman, in the conversations and the exchange of letters between the Prophet and Muawiya, and in his words related to the wars of Jamal and Nahrwan and the wills of the Prophet. In this section, we will discuss the roots and necessities of political training in the school of Martyr Soleimani and their relationship with Nahj al-Balagheh, for example:

1- On Combating Religious Extremism and Fundamentalism:

Martyr Soleimani addressed the dangers of extremism, particularly within the context of religious discourse. He noted that some commentators excessively emphasize Shia issues, which he deemed unnecessary. According to Soleimani, the truth can be expressed without disparaging others, and any form of insult will ultimately harm the Shia community by exacerbating extremism. He emphasized that in the current era, with the rapid dissemination of information through modern communication channels, such inflammatory remarks can have detrimental consequences for Islam as a whole (Speech on the anniversary of the Beit Al-Muqadas operation, 2014).

In his fight against extremism, General Soleimani served as a practical example in opposing both arrogance and extremism in the region. His military and cultural efforts against takfiri movements exemplified his role as a martyr in the fight against extremism. Soleimani's views resonate with the teachings of Imam Ali

(PBUH), who warned against extremism and unjust bloodshed. In *Nahj al-Balagha* (Letter 53), Imam Ali (PBUH) cautions that nothing distances people from God more than unjust killings. He emphasized that on the Day of Reckoning, God's first judgment will concern the shedding of innocent blood, and warned against using violence as a means to strengthen power..

2- On Sociability and Insight: Martyr Soleimani emphasized that a key aspect of preparing the nation lies in enhancing public consciousness, fostering understanding, and promoting elements that embody national pride. He stated, "If we educate the people, enhance their knowledge and awareness, and focus on critical issues, this country will prosper" (Speech at the Memorial for the Martyrs of Mallyer, 2015).

This perspective aligns with the teachings of Imam Ali (PBUH), whose letters frequently address the importance of insight and political awareness. Imam Ali (PBUH) prioritized cultivating a deep political understanding among the people, consistently striving to shed light on political matters. In the realm of enlightenment, his primary focus was to raise awareness about the significance of Valayat (Narimani, Zeinab, 2018).

3- On the Fight against Oppression and Tyranny: Martyr Soleimani, particularly during his tenure as the head of the Quds Force, engaged in a multifaceted struggle against oppression and tyranny. This effort was characterized by dual strategies: a complex military confrontation with regional powers and a commitment to cultural initiatives aimed at political education for various groups. The primary methodologies employed in the Soleimani framework for combating authoritarian systems and domination can be outlined as follows:

- Implementation of Preventive Measures
- Diminishing the Domination System in the International Sphere
- Emphasizing Cultural Components of Principles, Beliefs, and Values
- Utilization of Diplomatic Tools Against Physical and Regional Powers

Martyr Soleimani articulated a belief that Iran plays a pivotal role in enlightening global consciousness. He posited that Iran has initiated a worldwide movement, inspiring the establishment of numerous resistance organizations across both Islamic and non-Islamic contexts, all of which are motivated by the nation's stand against arrogance and Zionism (Speech on the Anniversary of the Revolution's Victory, Kerman, 2016).

In many instances, Imam Ali (PBUH) underscored the imperative to reject tyranny and self-serving behavior, particularly

within social structures. He identified arrogance as the most significant moral pitfall and the root of malevolence. While avoidance of arrogance and supremacy is crucial for all individuals, it becomes even more essential for high-ranking officials and leaders (Zamani, Mustafa, 1989).

Beyond delineating the characteristics of authoritarian regimes, Imam Ali (PBUH) also addressed the ramifications of such governments. In his correspondence with Malik Ashtar, he urged him to eschew oppression and uphold justice (Tamimi Amadi, 1989).

4- On Security Provision: The emergence of internal conflicts in regional countries, particularly in Iraq and Syria, alongside the rise of ISIS, prompted General Soleimani to adopt a proactive approach aimed at countering this threat. His efforts were directed towards weakening ISIS and fostering unity among various nations to establish a cohesive resistance front. Ultimately, General Soleimani succeeded in bringing together six distinct nationalities, effectively managing diverse linguistic and cultural groups (Ghanbari, 2020, p. 178).

General Soleimani is regarded as a martyr dedicated to the pursuit of security, a commitment he maintained from his youth until the moment of his death (Gholami & Najafili: 36). An analysis of his political strategies reveals that both his opposition to and collaboration with various political factions were motivated by a desire to enhance security and safeguard national interests. A central tenet of his political philosophy emphasized the primacy of security and peace, underscoring that the significance of safety becomes evident only in its absence.

5- On Advocacy for Justice and Order: Martyr Soleimani consistently advocated for order and resisted oppression, particularly within the international context. He viewed the fight against oppression as a fundamental duty and an essential mission for the institutions under his leadership. This perspective aligns with the teachings of Imam Ali (PBUH), who underscores the necessity of coordination between rulers and the populace in the pursuit of justice. Imam Ali (PBUH) states, "When the people fulfill their responsibilities, justice will be established within society, conditions will improve, and the populace will nurture hope for the continuity of governance, thereby thwarting the aspirations of adversaries".

3-4. The Fourth Layer: Authentic Mohammadian Islam

The ideology of General Soleimani can be characterized as a manifestation of authentic Mohammadian Islam, which embodies a commitment to combatting oppression, advocating for justice, and

supporting the marginalized. This interpretation of Islam emphasizes the defense of the rights of the underprivileged, the aggrieved, and the oppressed. The foundation of authentic Mohammadian Islam is rooted in sincerity. General Soleimani exemplified this sincerity in his adherence to the principles of authentic Mohammadian Islam, dedicating himself fully to these ideals in both thought and action.

Conclusion

Political training is vital as a part of the socialization process of people in a society. In the first layer, or the litany level, the findings show that political training, both in the theoretical and practical aspects, has always been one of the concerns of Martyr Soleimani. In the second layer, these results were obtained: the fight against populism and religious fundamentalism, increasing insight, the fight against the domination and supremacy system, and the expansion of justice-centered are considered the most necessities of political training at Martyr Soleimani School. In the third layer, it was found that political training in the school of Martyr Soleimani follows the discourse and worldview of Nahj al-Balagha and the school of Imam Ali (PBUH). In other words, the school of Martyr Soleimani, which is considered a model today, has a model itself. The study and precision in the works and views of martyr Soleimani show that the most explicit and comprehensive material in the field of ideological, cultural, and political issues, and especially the subject of his political training, was influenced by the great work of Nahj al-Balagheh in his sermons and letters. Its wisdom is in the words of Imam Ali (PBUH). In the fourth layer, it was found that the origination of Martyr Soleimani's beliefs and views is in political Islam, and his myth and goal were to deepen and expand political Islam. It means that the root and foundation of the training model of Martyr Soleimani School goes back to the teachings of authentic Mohammedian Islam (Mohseni & Sheikhi, 2020). True Islam is represented in the schools of Imam Khomeini, Imam Khamenei, and Martyr Soleimani. Imam Khomeini, the founder of the Islamic Revolution of Iran, is one of the great figures in the history of Iran and the world, who has had a wide impact on people's thoughts and opinions with his ideologies. Among the people who have been influenced by Imam Khomeini's school is the martyr General Qassem Soleimani. As a religious and political leader, Imam Khomeini promoted ideologies that had far-reaching effects on Islamic societies. He supported that Islam as a social and political system can also influence social and political structures.

Martyr Soleimani, who was among the people who was influenced by Imam Khomeini's school, was influenced by Imam Khomeini's views on the Islamic Revolution. He reinforced the ideologies of Imam Khomeini and used them to lead and continue his way. Imam Khomeini's thoughts on fighting global arrogance and supporting the oppressed had a deep impact on the thoughts and behaviors of martyr Soleimani. Martyr Soleimani was a symbol of the school of the Imam and the education of the Islamic system, and without a doubt, the permanence of the school of the Imam originated from the divine traditions and the culture of the Ahl al-Bayt. However, the school of Haj Qasim has understood the school of the Imam and is in accordance with the culture of Ashura, Ghadeer, and the trained school of the Qur'an. In addition to Imam Khomeini, the influence of Imam Khamenei on the thoughts of martyr Soleimani is also very influential and decisive. Imam Khamenei, the Supreme Leader of the Islamic Revolution, is one of the prominent and influential figures in Iranian society and the Islamic world. Having a wide vision and a lot of knowledge in different fields has a deep impact on people's thoughts and actions as well as on the country's policies. One of the people who was influenced and guided by Imam Khamenei and felt his influence on his path is the martyr general Qassem Soleimani. By emphasizing the importance of fighting global arrogance and supporting national and Islamic resistances, Imam Khamenei has been able to guide people like General Soleimani towards revolutionary and resistance goals. By expressing his support and approval of General Soleimani's actions in dealing with external threats, he was able to strengthen his thoughts and actions and encourage him to continue his path. Finally, the influence of Imam Khamenei on the thoughts of General Soleimani can be seen not only as a person but also as a symbol of his influence in the country's society and policies. By expressing his devotion and respect to the martyrs and defenders of the Holy Shrine, Imam Khamenei has been able to encourage people like General Soleimani to continue their path. Imam Khamenei, by expressing approval and stressing the importance of the role and influence of General Soleimani in maintaining security and regional security, was able to encourage people like General Soleimani to continue his path. In these three schools, all the implications are compatible and set along with each other because the foundation of all these schools originated in the authentic Muhammadian, Alavi, and Hosseini schools. (Shirazi Ali, 2019, p. 24).

Generally, the political model and thought of Martyr Soleimani

have had a profound impact on Iranian politics. His emphasis on Islamic principles, national independence, social justice, and pragmatism has shaped the political discourse in Iran and has influenced the policies and actions of the government. While Soleimani's ideas have been controversial and have faced criticism from some quarters, there is no denying the significant influence he has had on Iranian politics. As Iran continues to navigate its political future, the legacy of Martyr Soleimani will undoubtedly continue to shape the country's political landscape for years to come.

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