

Non-physical Combat Ability Components of Iranian Islamic Revolution Armed Forces with Emphasis on the View of Imam Sajjad (a.s.) in the Prayers of "MARZDARAN"

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Abstract

The security of any country depends primarily on the strength of its military forces. If safety is established at the borders, it will be possible to create the necessary security in other areas. On the other hand, according to experts, since the Iranian Islamic Revolution (1979) was involved in an imposed an unequal war, the non-revolutionary military knowledge in this war did not last more than three months. Instead, it affected other factors in this issue and the victory of the Islamic Revolution armed forces, referred to as "Non-Physical Factors of Combat Ability." The main question is, 'what are these factors', and 'what function did they play in creating the Islamic Revolution armed forces' combat ability?' The present study aimed, with descriptive-analytical and content analysis method based on library resources, to answer the above question and explain the non-physical components are affecting the combat ability of the Islamic Revolution armed forces by emphasizing Imam Sajjad's (a.s.) view in the twenty-seventh prayer of Sahifa Sajjadiyah and the study of their function in creating the fighting power of these forces. Based on the research conducted, the mentioned factors are faith and will, knowledge and insight, prudence and solution, empathy and compassion, patience and perseverance, occult help, and martyrdom.

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Introduction

The national power of any country is influenced by military, economic, political, social, cultural, technological capacity. Among them, military force is significant because each country's safety and each nation depend primarily on that country's military power and government. If security is established at the borders and national level, it will be possible to create necessary protection in other fields and increase economic, political power (Ashtiani, 2011: 69). Therefore, among various organizations, the Armed Forces, as an institution that provides security, stability, tranquility, and protection of the nation's fundamental values and vital interests and the establishment of public order for society, in any system and era had been interested in countries and rulers. Imam Ali (a.s.) introduced the armed forces as the nation's stronghold and considered security the most important and tangible blessing that God Almighty has bestowed on human beings. Therefore, these organizations must be in the best functional condition and have the highest combat ability (Lotfi, 2018: 83). Thus according to God the Almighty and Imam Ali (a.s.), they can be the shelter of the people, a jewel of rulers, honor, and glory to religion in the way of safety (Makarem, 2005: 667).

Regarding the Islamic Revolution armed forces, this issue is more critical, given that the existing threats to the revolution are made by the arrogant superpowers, especially the United States. In the highest estimates of US-affiliated institutions, the Islamic Republic of Iran spends a total of \$ 16 billion a year on security and defense expenses that is about 40 times less than the US military expenses. Compared to other countries in the region, Iran's total spending cost in this area is about one-fifth of Saudi Arabia (sputnik, 2018 & Zarif, 2019). Therefore, the possible future war will be unequal and asymmetrical in military equipment and weapons (physical factors of combat ability). But the critical point is that the situation of non-physical aspects in the combat ability of the Islamic Revolution armed forces is different, and because of that, Iran has the upper hand in this field. In this regard, the Supreme Leader of the Islamic Revolution said: "Our enemies and their advanced equipment and war machines are ineffective against faith, love, and will of the people. The most modern equipment is useless upon a resilient and martyrdom seeking force"¹. It happened in the imposed war when non-religious and non-revolutionary military knowledge did not last more

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than three months². Love, faith, and will of the Islamic Revolution armed forces played a significant role in the comprehensive defense of the revolution and the advancement of the country's military goals and forced armed to the teeth enemy to retreat. Therefore, paying attention to these factors (non-physical factors of combat ability), explaining, and strengthening them have particular importance.

Sahifa Sajjadiah is considered one of the most valuable Imams' collections, which has been viewed by various philosophers³ in terms of high concepts, meanings, inspiring knowledge, eloquence, and rhetoric. According to some scholars, Sahifa Sajjadiah is the greatest treasure of divine truths and teachings after the Qur'an and Nahj al-Balaghah, Therefore, it has been called "Ukht al-Quran," "Bible of the Ahl Bayt," "زبور آل محمد" and "Sahifa Kamelah"(Agha Bozorg Tehrani, 1403: 18). Imam Sajjad (a.s.) expresses many religious teachings in his prayers such as theology, cosmology, anthropology, moral virtues and vices, social and economic issues, historical references, etc. The twenty-seventh prayer of this precious collection, known as the prayer of the "مرزداران" is arranged in 18 verses. Its principal subject is the prayer for the border guards. In this prayer, Imam Sajjad (a.s.) draws man's attention to those who guarding and protecting them from the borders of the Islamic land and providing security and internal peace (Encyclopedia of Imam Sajjad (a.s.), 2014: 453). In this praying, Imam Sajjad (a.s.) also expresses phrases about preserving Islamic boundaries that reflecting his views on the non-physical factors influencing the military's combat ability in overcoming the enemy. For this reason, this study aims to analyze and explain the non-physical aspects of the combat ability of the Iranian Islamic Revolution armed forces, emphasizing the view of Imam Sajjad (a.s.) in the twenty-seventh prayer of Sahifa Sajjadiah.

1. Research Method

This research is descriptive based on the data collection method and library resources. The research method in this research is a content analysis method that is used to examine the apparent content of the messages in a text. The most important application of this method is to describe a text's characteristics and deduce the message's cultural aspects

2. Speech by Major General Jafari (Former Commander of the Revolutionary Guards): <https://www.Tasnimnews.com>.

3. Including Imam Khomeini, Ayatollah Khamenei and Professor Anne-Marie Schimmel (Al-Zahra Society, 2018).

(Sarmad et al, 2006:132). This research method has two necessary steps: reviewing the material (note) and processing the results. The messages in this study are the phrases of Sahifa's twenty-seventh prayer that are processed and concluded. The community studied in this research is the Holy Quran, commentaries, and other researchers conducted on Sahifa Sajjadiah and combat ability.

2. Research Background

A review of the study's history records shows that it is new among them. However, in the meantime, researches on some non-physical factors affecting combat power in detail, such as “the impact of evolutionary leadership on improving combat ability” (Madani, 2015: 32) and “human Resource Management Actions Affecting Organizational Identity to Improve Combat Ability were conducted”. Still, only one case was comprehensively explained the components of non-physical factors affecting combat ability. The subject of which is “defining the Theoretical Features of Non-physical Factors Affecting Military Forces Combat Power” written by Mr. Mohammad Reza Ashtiani and published in the Journal of Defense Strategy (2011). So far, no research has been done on the subject of this article. Therefore, explaining these components is the primary purpose of this research, which has been proposed as non-physical components of the combat ability of the Islamic Revolution armed forces with an emphasis on the view of Imam Sajjad (a.s.) in the prayer of the "مرزداران."

3. The Theoretical Framework of Research

3.1. The Islamic Revolution armed Forces

The "Iranian Islamic Revolution" refers to the Iranian People's Revolution in 1979, which led to the Shah's departure from the country, the monarchy's collapse, and a religious democratic establishment. Islamic Revolutionary armed forces made of three separate institutions: army, IRGC (including Basij Organization), and law enforcement, all of them are under the General Staff of the Armed forces.

3.2. Combat Ability

There are several definitions of combat ability by experts; some of them are listed below:

1. Combat ability is a set of available physical and non-physical factors with the necessary efficiency that their combination and correct use is

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useful in the successful performance in mission (Ghanbari Jahromi, 2002: 6);

2. Combat ability is the strength and power of a military unit during combat operations due to physical, non-physical, and advantageous factors (Khan Ahmadi and Miar, 2013: 206);

3. Combat ability is the ability of military organizations to carry out the assignment mission, which is vital as an essential task of command in military organizations to improve it (Madani, 2015: 32);

4. The International Defense-Military Encyclopedia has considered three factors of technology, professionalism, and combat efficiency components as justifying combat ability (Sobhi, 1997: 7).

Of course, the concept of combat ability is also related to other concepts such as combat talent and readiness, but there are significant differences in these concepts. The idea of talent refers to physical factors that are quantifiable and countable, such as the number of people, warfare, equipment, etc. which cannot be counted to determine the ability of a military unit to carry out a mission. Combat readiness also means the power and countable quality of the military company to perform mission optimally. In other words, combat readiness creating the ability and skill of the relative strength elements, converts their use's quality from potential to actual (Madani, 2015: 40). On the other hand, the combat ability concept defines relative strength (quantity) and combat readiness (quality) affected by other environmental factors, which are referred to as advantageous factors. Due to ecological and time conditions, these factors can influence an increase or reduce in combat ability (Nozari, 2010: 1).

In most researches of combat ability, it is divided into three dimensions; physical, non-physical, and advantageous factors, which include:

3.2.1. Physical Factors

Material and tangible factors that can be counted and with their quantity play a role in creating combat ability and talent for the mission. Physical elements in terms of amount include; Military forces, skill, and variety of warfare, military equipment, etc. Military units have; combat maneuvering units, combat support, and combat service support units (Nozari, 2010: 2).

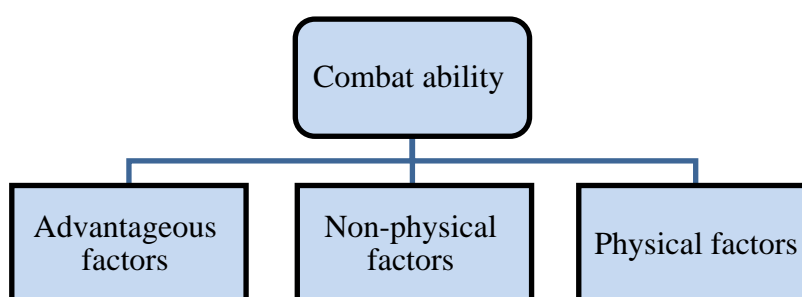
3.2.2. Non-physical Factors

There are immaterial and intangible factors that cannot be counted and accurately measured but can be determined using specific mechanisms and converting quality to quantity. These factors play a significant role in building ability and combat readiness of physical characteristics and

increasing military units' combat ability to successfully carry out missions. Among the essential non-physical factors are faith, motivation, morale, leadership, training and combat readiness, hunger, etc (same).

3.2.3. Advantageous Factors

These factors affect military units' movements and activities on the battlefield, increasing or decreasing combat ability. Therefore, these factors should be used appropriately to increase the company's combat ability on the battlefield. Instead, if these factors are used at the wrong time and place, it will reduce the unit's combat ability and cause irreparable damage to the company.



But the critical point is that non-physical combat ability factors are composed of a comprehensive and complex range, which is not easy to distinguish. If all physical or all advantageous combat ability factors are provided, all of them may be nothing with no efficient and robust human (Ashtiani, 2011: 75). Thus, these factors constitute the most critical and sensitive part of combat ability and affect the other two dimensions (Khan Ahmadi and Miar, 2013: 210).

Figure 1: Dimensions of Combat Ability

3.3. Sahifa Sajjadiah and the Prayer of "مرزداران"

Since Imam Sajjad (a.s.) is a divine leader, he is responsible for his people and the Islamic nation, and preserving them is one of the most important duties that he is committed to doing. Therefore, he should take care of Islam's rituals, keep on its symbols, consider its general interests, and prioritize these interests over personal interests (Hosseini Jalali, 2003: 221). So, he presents a whole school of thought in the form of needs and prayers with God, which contains what is needed in God's journey and a monotheistic society (Doaei, 2001: 258).

Sahifa Sajjadiah, known as the Psalms of the Family of Muhammad (PBUH) and the Bible of Ahl Al-Bayt (a.s.), is one of the most essential and authoritative Islamic texts after the Holy Qur'an. Although the

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template of Sahifa is composed of prayers and supplications, this format has never limited the concepts. Sajjad (a.s.) has recognized many of his social needs in the context of prayers and supplications with God, including many religious, moral, social, etc., teachings.

This state of Sahifa has caused its prayers, preserving the spiritual spirit, and expressing parts of Islamic teachings (Koushki, 2002: 148). The current Sahifa is a collection of 54 prayers narrated by Ibn Sakun with a series of documents linked to Abu al-Mofazel Shaybani (one of the famous narrators of the third century AH). About the paper of Sahifa Sajjadiyah Aqa Bozorg Tehrani (a prominent bibliographer) says: "The first Sahifa which reaches Imam Zin al-Abidin (a.s.) is one of the successors [definitions] among the companions; because it has been allowed to narrate it in all classes and all ages" (Tehrani, 1403AH: 18). Although they claim that Sahifa Sajjadiyya is consistent with the criteria of Rijal's knowledge, the collection of various pieces of evidence, especially in the cataloging, shows confidence in the issuance of Sahifa Sajjadiyah, which is known as complete Sahifa Sajjadiyah. Also, counterparts such as different documents for some prayers, compensating faint of the paper about the existence of Sahifa's five narrations and ways of Zeydis (Gholam Ali, 1392: 31).

The twenty-seventh prayer of this precious collection is known as the Prayer of the "مرزداران" which Imam Sajjad (a.s.) has prayed in 18 segments for Islamic boundaries protectors. It means the importance of this issue from his point of view. By looking deeply at Sahifa Sajjadiyah, anyone can see defensive and security teachings expressed by the Imam in this prayer, which was presented to the border guards and troops of the Islamic frontier. It is also important to note that Imam has asked God for many of his defense and security strategies in the form of mystery and prayer. Still, this expression method fits the mystical and the choice of Imam in this vague language. While we know that will answer no blessing without God's accompaniment, can consider Imam's from God Almighty in this prayer as instructions. He also thought this achievement depends on Muslims' practical support by inferring necessary defensive and security teachings from it (Akhavan Kazemi, 2007: 134).

4. Non-physical Components Are Affecting the Combat Ability of the Revolutionary Armed Forces based on the Prayer of "مرزداران"

As mentioned, non-physical combat ability factors are the most critical and sensitive part of combat ability and affect the other two dimensions. In the words of Imam Sajjad (a.s.), the components of this dimension are:

4.1. Faith and Will

Faith in the word means acknowledging someone and trusting him with assurance (Farahidi, 1410 AH: 389; Ibn Fares, 1399 AH: 13). This word is from "Amena" root on the weight of "Salema" and synonymous with it.

The ordinary meaning of these two words is safety, peace of mind, and lack of fear and anxiety (Mostafavi, 1981: 137).

Accordingly, a believer protects himself from insecurity and anxiety by being attached to his faith (An'am, 82). In terms, it is a heartfelt acknowledgment of God, Prophet, and what the Prophet certainly brought. A true believer is one who believes in it with his heart (Miqdad, 1405 AH: 441).

Faith plays an essential role in the evolution of human personality; however, on the other hand, it also has a sign of people's spiritual character. Self-esteem and weakness necessitate the realization of various levels in it. Of course, it should be noted that you do not sow the seeds of faith in any land; the growth and boasting of loyalty require the existence of internal and external causes and conditions. The external conditions mean environmental and social factors that provide the ground for the realization of faith. The inner conditions represent all the factors needed for completion as a voluntary act (Badakhshan, 2005: 5).

Faith has mundane and ethereal effects. It can discuss it every day results in both individual and social parts. Particular products of faith include honor⁴, fervor and chivalry⁵, peace⁶, hope⁷, and so on. Brotherhood and kindness⁸, social harmony⁹, etc, are also social effects of faith. Faith makes the believer not feel defeated or weak under any circumstances and be stronger than the mountain (Koleini, 1988: 503). Imam Sajjad (a.s.), in a segment of the twenty-seventh prayer, praying to God for warriors on his way, demands a great faith. With such confidence, hearts can see ethereal and eyes can feel Paradise and its blessings. Show the heavens in their eyes, and make clear what you have provided in Paradise. Confronting enemies with such faith causes mundane, wealth, children's thoughts, and all related things to go out of their minds. So Imam Sajjad (a.s.) asks God for this and says: "in the moment of confronting enemy forget the deceptive world, and remove

4. (Monafequn, Verse 8).

5. (Payandeh, 2003: 587).

6. (Fath, Verse 49).

7. (Yusuf, Verse 87).

8. (Hujrat, Verse 10).

9. (Muhaddith al-Nuri, 140: 184).

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wealth and misleading thoughts from their hearts". Imam considered the lack of fleeing thought and turning back on the battlefield as one of the final effects of faith: "So turning back on the enemy does not enter their hearts and thought of running away from opponent does not pass through their minds".

Therefore, Imam (a.s.) explicitly states that if this happens, the faith and will of the border guards will be strengthened to win the war and advance to victory. They won't even think of escaping the battlefield in their minds. On the other hand, because faith is essential to warriors, Imam asks God not to allow the enemy troops to have such confidence: "God, shake their hearts". The Supreme Leader of the Revolution also introduced the faith of warriors as the main reason for victory and real factor of combat ability: "The (enemy) forces were armed to the teeth ... (but) our adolescents with empty hands and Faith in God, without having any advanced tools ... went into the middle of the battlefield and overcame all those factors".¹⁰

4.2. Knowledge, Insight, and Necessity to Obtain Enough Information from the Enemy

Numerous verses with various scales invite the man to think and to be patient. God says in Qur'an: 'Tell me, are blind and not blind alike?' So why don't you think? '(An'am: 50)

In Wisdom 48 of Nahj al-Balaghah, Imam Ali (a.s.) says: "Victory comes with accountability thoughts, and accountability thoughts come with an intellectual endeavor, and academic endeavor comes with secrecy".

Imam Sajjad (a.s.) says in prayer 24: "Dear God, inspire me to know what is necessary, and provide me all duties without fail" (Shirvani, 2003:118).

This knowledge is essential and necessary in all areas, so Imam Sajjad (a.s.) asks God to ensure armies of Islam and Islamic frontiers know enough about the enemies on the battlefields. He asks God: "may God send blessings on Muhammad and family of Muhammad, and let them know what Islamic frontiers do not know". Because achieving full and accurate knowledge of the enemy's movements, measures, goals, and plans provide their relevant combat goals and preventive measures. It doesn't matter if some of them are about camouflage or war plans. Also, how to filling security gaps or be aware of those gaps to block enemy's infiltration into them, and find out boundaries and weak point of the

10. <https://Farsi.Khamenei.ir> 3/3/84.

enemy can be used to defeat them, as well as to know enemy goals and the consequences of his domination over the people, is very important in the success of the mission.

Imam continues: “teach them everything they do not know”. It is necessary to obtain details of events, which have already been referred to as knowing what they do not know. Because knowledge is about more information when this kind of experience has been obtained, it can discuss the role of war knowledge too. Using general principles and rules, has the power of domination (Ameli, 2009: 26). After that, He points out a subtle and precise hint, which is that insight them about what they do not have insight into. God says: “you see them looking at you, but they do not see you” (Al-A'raf, 198). "Absar" is the same as a lot of research, precise and purposeful look, which is resulted in gaining knowledge and science. Achieving initiatives, through measures that the enemy may have prepared, are obtained with a careful eye.

By disrupting regional and global equations, the Iranian Islamic Revolution (1979) has narrowed the field for arrogant countries; therefore, it is natural to use the most complicated methods to oppose revolution. For this means, “must recognize the enemy and the ways of the enemy”.¹¹ Enemies in the military field also posed various threats to the revolution, like sedition by Takfiri groups. Fortunately, the vigilance, hostility, and timely action of the armed forces, even beyond the borders, have ultimately repelled these threats.

4.3. Planning and Finding a Solution

Well, planning plays a vital role in the success of a military operation; any disturbance in the plan causes a rift that the enemy can penetrate from it, so Imam Sajjad (a.s.) points out that in prayer: “you plan their work by yourself”. If there is no strategy, there will be negative consequences, such as military weakness to response when confronting the enemy and lack of confidence in maintaining other sectors. Simultaneously, there is no choice but to preserve those parts to strike massive blows at the enemy with epic courage, foresight, and stability and without any worries or fear of infiltration (Mohsen Beigi, 1393:94).

An example of these measures and solutions is tricks and deceptions of war that Imam refers in the phrase to teach them how to repel the enemy plan. In action, there are maneuvers, planning, and new deceptions for the enemy, all of them require thought, careful consideration, discovery plans, invention new tools, and covert methods

11. <https://Farsi.Khamenei.ir>. 19/10/95.

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to surprise the enemy. It is narrated from the Prophet (PBUH) that he said: War is all about trick and deception (Sajistani, 1410:593; Bukhari, 1309: 24).

The phrase "الطف لهم" refers to planning that is difficult to understand, and sometimes this subtlety reaches such a high level that it hides from the enemy in a way that cannot be understood. This indicates the strength and goodness of the planning. These practical measures and solutions kept the Islamic Revolution safe and sound from military threats, despite all restrictions, economic hardships, and comprehensive sanctions.

4.4. Empathy and Compassion

In the Holy Qur'an, many verses can be found in the subject of empathy and compassion under concepts such as "وامه", "الف بينهم", "اصحوا", "تعاونوا", "اعتصموا", "واحدته", Islamic unity is the only fundamental factor in Islam against infidelity, hypocrisy, and discord. The greatest scourge of hope for the enemies is Muslims' honor and independence (Turki, 2018: 164).

By studying the Prophet's lifestyle, it becomes clear that he has always called on Muslims to unite and avoid disunity. He says: "don't disagree, because those who disagreed before you, were perished" (Hindi, 1401 AH: 177). In another narration, he says: "believers are like roots together that help each other".

Since compassion among the troops has a significant effect on victory, Imam Sajjad (a.s.) prays to God: "dear God, protect their perimeters, make their surroundings impenetrable, and unite them with kindness and affection bond". There must be a friendly and sympathy relation between border guards; because the nature of war evokes man the feeling that the enemy has targeted his body and soul. This segment is trying to say that expressing their friendship and affection to each other will lead them to think about each other, and with the power they have together, they will help each other whenever anyone needs.

But if there is no bond of affection between border guards, any one of them will think that he has been targeted alone against the enemy group, and he feels that if he is confronted with all enemies, none of them will have mercy on him. He will also think that he is incapable of facing them alone, which will lead to his failure, despair, and hopelessness. Then they will do their best to repel danger only from themselves, neither from the border nor from the nation (Mohsen Beigi, 2014: 41). It is evident that from this point of view, the Islamic army has gained more power with its unity. The enemy will no longer be able to weaken their honor and power by spreading hypocrisy and discord. (Akhavan Kazemi, 2007: 141).

Emphasizing the issue of armed forces unity, the Supreme Leader of Revolution described it as the fluid of national pride and said: "I emphasize unity between armed forces. Unity does not mean unification; Unity means harmony and empathy. The army, IRGC, and police organization must work well in their assigned duties, elevate themselves in terms of quality, acknowledge others officially, respect and value them, and empathize with them. It becomes the manifestation of the national authority"¹².

4.5. Patience and Persistence

Patience and persistence are the saints' paths, and it's a command from God to get rid of arrogance and overcome them. Industry and its synonyms follow a truth: to stand up and stay on issues until goals have been reached (Islami, 1985: 39). Qur'an considers Patience and persistence as one of the most critical factors of Islamic army victory

12. <https://Farsi.Khamenei.ir. 1/28/80>.

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against the enemy on the battlefield and says: "Prophet! Encourage believers to fight. Whenever there are twenty of you with persistence, they will overcome two hundred, and if there are a hundred, they will be victorious over a thousand people who disbelieve ... And God is with patient people" (Anfal: 66).

These verses explicitly state that the condition for success and victory over the enemy is patience. Verses are in the position of duty and law, not informing, then the acquisition of patience and persistence is incumbent and necessary (Taheri Khorramabadi, 2001: 13).

Patience and persistence are considered as conditions of divine victory. In verse 125 of the Al-Emran, God Almighty refers to the holy triumph in Badr's battle. In the Battle of Badr, Muslims faced a small number of troops and equipment, but they waited and were blessed by the divine's help, and God sent down angels to help them (Taheri Khorramabadi, 2001: 182-183).

Imam Ali (a.s.) advises his son Muhammad Hanafiyyah before the battle of Jamal: "if mountains are shaken, be consistent ... and know that victory is for only God" (Makarem, 2005, p.856). With this in mind, Imam Sajjad (a.s.) asks God for patience and persistence toward border guards in the twenty-seventh prayer of Sahifa Sajjadiah and says: "strengthen them with your victory and help them with patience".

Patience plays an essential role in preparing oneself to endure physical abuse when hardships and sufferings increase. During the war, there are movement and effort, vigilance and thirst, danger, etc. also there are many wounds, the martyrdom of brothers in arms, and so on that all of them require patience. So Mujahid needs the patience to help him cope with these events, and it is undoubtedly necessary to implement effective programs to raise the level of human tolerance. There is no doubt that the pride of the Islamic Revolution armed forces in the imposed war resulted from their exemplary patience and persistence in the face of all difficulties and shortcomings.

4.6. Invisible Blessing

"Blessing" in terms of the Holy Quran is from the root (ب ر ك), which is a kind of connected and continuous assistance and used in good and bad deeds (Ragheb Isfahani, 1412 AH: 763). Blessing is divines help and grace that includes the whole universe.

From time to time, God Almighty shows his significant and noticeable aids, removes veils of negligence from the eyes of human beings, and completes his argument against them more than before. Undoubtedly, men's worthiness and their higher faith levels provide a better

background for observing occult aids. From the perspective, Islam sacrificed warriors to go to the battlefields to promote the truth, so they have more outstanding merit to receive special aids (AsghariNejad, 2005: 87). What is considered inevitable and confirmed by the Holy Quran's verses is God's support for the believers union in the fight against religion's enemies. God has made it obligatory for herself (Room, 47). Some parts of aids in the Holy Quran are related to Muslims' wars against polytheists and infidels at the beginning of Islam. God helps Muslims against their enemies by natural factors and invisible armies. (Safaei, 2012: 57). Imam Sajjad (a.s.) also asks God's occult help for border guards and says: "help them with groups of angels who come to aid them one after another". If warriors believe that they are on the right path, God will help them; they will have stronger motivation to protect borders and participate in the wars. Without saying, this occult help maybe to instill fear in the enemy's hearts or bring peace and tranquility to the warrior's hearts.

The role of occult aid, especially in the victory of the imposed war, is undeniable. Referring to the existence of these unseen aids in the imposed war, the Supreme Leader of the Revolution in the form of memory said: "you know that one of the divine aids in the battles of Holy Prophet (PBUH) was to make enemy forces less countable in the eyes of the Islamic armies".

Once, we had only one brigade in front of two and a half Iraqi divisions in the west of Ahvaz, and the brigade's talent was not even right as a battalion! The Iraqis did not come forward out of fear of this brigade ... Instead, our troops formed a small team of about fifty or sixty people from volunteer forces of IRGC or a mixture of both, somet the miracle of the early Islam wars stems from martyrdom's spirit and religious thought of devoted and loving men. In the Battle of Badr, when Abu Osama al-Joshami, a well-known warrior, was escorted by polytheists to identify the Islamic army, he said in his report that he supported the previous statement. He described Islam's army as follows: "swearing God, I have never seen such a man, weapons, horses and camels, but I have seen people who do not want to return to their families" (Hozeh Information Site, 2006).

The spirit of jihad and martyrdom was so prevalent among the Islamic army so deeply saddened believers whom some reason could not be present in the battlefield and, according to the Qur'an, their tears have flowed from their eyes (Tobe: 92).

Imam Sajjad (a.s.) also calls such spirit for warriors so that they can raise the flag of Islam on the horizon of the world and in this way they

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should not turn their backs on the enemy or escape thoughts to their minds, so Imam says dear God peace upon Muhammad and his family. When they have faced the enemies, erase deceptive world and lustful sedition of their hearts, so thoughts about turning back on enemy fade away in their hearts and forget about running away from their partner in their minds.

Undoubtedly, the Islamic Revolution fighters' martyrdom in the holy defense, which resulted from their faith and strong will in the fight against the wrong, can be considered the main factor for victory in the imposed war. The most modern equipment stops working when facing a resilient and martyrdom-seeking force.¹³ The Supreme Leader of the Revolution also mentioned the spirit of martyrdom and sacrifice as the main factors in standing up and eliminating threats; for example, he said: "advanced military weapons and equipment did not conquer Khorramshahr, but it happened by relying on God, courage, martyrdom, and sacrifice of the warriors and people of Iran" (Statement dated 3/3/82).

Conclusion

The national power of any country is influenced by the military, economic, political, social, cultural, technological capacity, etc, among them, military force is significant. Therefore, among various organizations, the Armed Forces, as an institution that provides security, stability, tranquility, and protection of the nation's fundamental values and vital interests and the establishment of public order for society, in any system and era had been interested in countries and rulers. It is even more critical for the Islamic Revolution armed forces because possible future wars will be unequal and asymmetrical in military equipment and weapons (physical factors of combat ability). But one crucial point is that the situation of non-physical aspects in the combat ability of the Islamic Revolution armed forces is different, and Iran has the upper hand in this regard. Therefore, paying these factors (non-physical factors of combat ability), explaining, and strengthening them is incredibly important. For this reason, this study aims to analyze and explain non-physical aspects of combat ability of the Islamic Revolution armed forces by emphasizing the view of Imam Sajjad (a.s.) in the twenty-seventh prayer of Sahifa Sajjadiyah. Related the results of the research to these factors:

13. <https://Farsi.Khamenei.ir>. 3/3/82.

1. Faith and Will;
2. Knowledge, insight, and necessity to obtain enough information from the enemy;
3. Planning and finding a solution;
4. Empathy and compassion;
5. Patience and persistence;
6. Invisible blessing;
7. Desired martyrdom.

In this article, each of these factors and its function to create combat ability is explained, examined, and analyzed. It is necessary that these factors, as before, be at the forefront of all actions of the Islamic Revolution armed forces.

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