Evaluating the Comprehensive Pattern of the Supreme Leader's Management of Political Challenges and Crises

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Abstract

Since its establishment, the Islamic Republic of Iran has faced various political challenges. In some instances, certain crises appeared sufficient to topple the regime, yet through crisis management by Iran's leaders, conditions eventually led to the stabilization of the revolution. The present study aims to explore the methods of the Supreme Leader and the model for addressing the political challenges of the Islamic Republic. The main research question is: 'Does the Supreme Leader have a comprehensive model for managing political crises?' To this aim was used qualitative-descriptive method, employing document analysis and targeted sampling through interviews with experts. Content analysis of these interviews has also been conducted to identify the components of the research. Results: The study of methods and actions within the framework of crisis leadership was conducted based on indicators of control, mobilization, spiritual influence, and informed management of events. After interviews with experts, the findings were categorized into four levels: Preventive measures and challenge identification, decision-making, confrontation and management of challenges and crises, shaping awareness and conceptualization, learning, and delineating crisis lessons. Key components include: Macro-level policymaking, information assessment and awareness, management of destabilizing events, decisive confrontation with crisis-inducing factors and conditions, leadership of public opinion, clarification of citizens' and institutions' responsibilities, utilization of the spiritual influence of the Supreme Leader, discourse formation, conceptualization, education, foresight, and further elaboration.

Keywords: Challenge, Political Crisis, Supreme Leader, Management.

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Introduction

In general, within the Islamic leadership model, leadership must begin with self-leadership and personal transformation. The internal revolution and moral improvement of leaders, as well as the acquisition of ethical virtues, are of paramount importance. Therefore, from the perspective of Islamic propositions, the appointment of monotheistic leaders is intertwined with the recitation of verses and signs of unity (intellectual recognition and personal refinement) and the education of forces. This entails that leadership fosters intellectual, emotional, and behavioral growth among individuals under their guidance, working to bring people from darkness into light, towards perfection, love, and ultimately "Humanity," following the example of the First Teacher (God, the Exalted).

This approach seeks to create an environment for transformation within organizational subordinates to provide effective guidance and leadership of human resources. Notably, one prominent model in contemporary times is one rooted in the ideas and practices of the Supreme Leader, characterized by spirituality and intelligent, visionary governance.

Leadership is the highest political and spiritual position in the Islamic Republic of Iran, carrying multiple responsibilities. The Leader coordinates the various branches of the country and determines the overarching policies of the system. In the Islamic community, alongside efforts to maintain the integrity of the system and establish it, the Leader also bears the responsibility of providing spiritual guidance to the people and governing the country, while directing governmental institutions in the implementation of the constitutional law that emerged from the Islamic Revolution. Since the beginning of the Islamic Revolution in Iran, the political system has faced numerous political challenges and crises both internally and externally.

In some cases, even one of these crises seemed sufficient to topple the regime born out of the revolution and besieged by various hostile actors. However, through the leadership in crisis situations by Iran's leaders, these conditions ultimately led to the stabilization and advancement of the revolution. In this context, one of the key reasons for stability, according to both domestic and foreign analysts, has been the crisis management conducted by the leaders of the Islamic Republic of Iran.

It should be noted that managing a society under normal conditions, especially for administrators and leaders who possess the necessary experience, may not be particularly difficult. However, the capabilities of a manager and the helmsman of a ship manifest in critical moments

when they can restore stability to the political scene amidst a series of successive challenges and crises. The experience of the Islamic Republic of Iran indicates that its leaders have often succeeded in this regard. This article aims to elucidate the methods and model of the current Leader of Iran, Ayatollah Sayyid Ali Khamenei, for addressing the challenges faced by the revolution and the political system. Therefore, a theoretical discussion is first conducted on this topic, followed by a reference to the major existing challenges. Subsequently, the results of interviews with elites are presented as components, and after elucidating these components, conclusions based on the discussed topics are provided. Thus, the main question that this research seeks to answer is: 'Does the Supreme Leader have a comprehensive model for managing political crises?'

1. Background

Considering the studies conducted in reputable research regarding ways to manage political crises, several aspects of this important topic have yet to be revealed. Extensive research has been carried out on this subject, of which the main findings and results are briefly mentioned. Shafiei (2023 AD/1402 SH) in a book titled "The Leadership Model of Imam Khamenei" has explained the model or models of leadership based on the system of Vilayat-e Faqih, which recognizes the bidirectional relationship between leadership and followership in the Islamic system that strengthens the relationships between government and society at a macro level. The result of this research indicates that the leadership model of Imam Khamenei, referred to as the intelligent spiritual leadership model, and encompasses dimensions, components, and characteristics that are both software and hardware. It has both soft and hard bases, principles, and strategies that manifest at international, national, and organizational levels.

Noori Goljaei (2022 AD/1401 SH), in an article titled "Political Challenges of the Islamic World According to the Supreme Leader and Defensive Strategies to Overcome Them," elaborates on the political crises of the Islamic world from the viewpoint of the Supreme Leader. The results of the research indicate that from the perspective of the Supreme Leader, there are strategies to reduce and control the political threats faced by the Islamic world, categorized based on the SWOT method into diversification strategies (ST), competitive strategies (SO), revision strategies (WO), and defensive strategies (WT). Some of the findings of the research include: Enhancing the spirit of unity and resilience, strengthening awareness and insight among Muslims, etc.

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Iqraryan et al., (2021 AD/1400 SH), in an article titled "Designing and Developing a Problem-Solving Model in Security Policy Based on the Thought System of Ayatollah Sayyid Ali Khamenei," elucidate security policymaking and its components from the viewpoint of the Supreme Leader. The result of this research is the presentation of a security policymaking model of the Supreme Leader.

Yousefi Ramandi (2020 AD/1399 SH), in an article "Designing a Strategic Model for Managing Security Crises Based on the Thought System of the Supreme Leader," discusses the historic role of the Supreme Leader in managing and mitigating political crises. These crises have led to the collapse of political systems in other countries. The results of the above research indicate that the management by the Supreme Leader, grounded in rationality, justice, value-orientation, effectiveness, and anti-imperialism, has effectively managed challenges and saved the country from a security crisis.

Samadi Miyarkalai, Hamzeh, and Hossein Samadi Miyarkalai (2015 AD/1394 SH) in an article titled "Presenting a Comprehensive Crisis Leadership Model for Leaders and Managers of Basij" provide a crisis leadership model for Basij leaders and managers so that they can use it to address crises or at least reduce the damage and harm caused by them to the society and the sacred system of the Islamic Republic of Iran, or to effectively lead crises. The results of the article indicate that Basij leaders during a crisis must identify the crises; make decisions to respond to the crises; conceptualize the crises for society and stakeholders; conclude the crises; learn from the crises and implement corrective actions; and lead the post-crisis situation.

Amiri (2015 AD/1394 SH) in an article titled "Leadership Management of the Islamic Republic in Facing Political Crises" discusses how the leadership of the Islamic system manages political threats, highlighting the strategies and policies of the Valy-e Faqih and leadership that have led to the enemies failing and being forced to retreat in various arenas. The results show that attention to divine motives, unity, generating the thought of Shia and pure Islam, providing insight, penetrating the hearts of the people, and not compromising with the enemies of Islam, can enhance political legitimacy, public trust, and social cohesion, thereby enabling the system to be effective and overcome crises.

As observed, previous research, despite their strengths, have each addressed this important subject from a specific perspective such as management, leadership models, challenges, etc. However, the above article aims to present a comprehensive model for managing political crises based on the thought of the Supreme Leader, indicating the

comprehensiveness of the article. The present study examines leadership management in political challenges and crises based on his performance in those crises and challenges, providing more than just a theoretical analysis. Most existing research has examined macro-level leadership management or addressed political challenges from a theoretical perspective; in this study, components of this management model are identified and presented through analysis of his experiences and managerial performance.

2. Definitions and Theoretical Foundations
2.1. Challenge
In defining "Challenge," one can say that it is a condition and situation that disrupts the path to the future and requires significant and decisive efforts to restore balance (Noori Goljaei, 2022 AD/1401 SH: 44). A challenge is a new condition and situation that attacks the future path of society from the outside, complicating its balance and necessitating hard and crucial efforts (Zou Elm, 2005 AD/1384 SH: 36).

A "political challenge" is a consequence of a political crisis and depends on the topics considered political, resulting in a diversity of political challenges.

For example, if we consider political issues, as Austin Renny does, to be matters of what the government should or should not do (Renny, 2005 AD/1384 SH: 275), then a political challenge also refers to the transformation of the existing situation in the realm of politics and governance. This means the existence of crisis and imbalance conditions in this area (Eyvazi, 2009 AD/1388 SH: 82).

2.2. Crisis
Experts consider a crisis to be a chaotic situation; a kind of disorder and confusion in the elements of any structure where the mechanisms for order cannot manage it. In this situation, the level of confusion exceeds issues, problems, and dilemmas to such an extent that the will to return to a previous state is compromised, even when transitioning to an optimal point (Motlaq, 2019 AD/1398SH: 17).

Numerous definitions of crisis have been proposed so far; based on these definitions, the major characteristics of a crisis can be expressed as follows: A threat to fundamental values and radical interests, time pressure and compression, targeting vital goals, surprise and tension, distortion of information, examining the specific psychological-behavioral state by decision-making elites, changes in the functions of all elements of the socio-political system, the emergence of a sudden expected or unexpected situation, and the necessity of decision-making in response (Ramandi, 2020 AD/1399 SH: 11).

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The concept of crisis management, like the term crisis, has been defined and examined from various perspectives. A review of different viewpoints reveals that crisis management is defined as a systematic process in which an organization seeks to identify and anticipate potential crises and then implement deterrent and preventive actions to minimize their impact (Sarafrazi and Memarzadeh, 2010 AD/1389 SH: 37).

In political crisis management, it refers to a type of strategic deliberation in which the internal and external environments of each crisis are analyzed and the necessary knowledge is acquired; foundational strategic paths are established that can assist elites in achieving predetermined objectives and managing crises in a suitable and proper manner. The goal of crisis management is to achieve reasonable solutions to address challenging and abnormal political conditions in such a way that fundamental interests and values are preserved and ensured.

Identifying a crisis constitutes the most important part of the political crisis management process. Addressing crises and managing them effectively and efficiently requires a clear understanding from crisis managers. The challenge of crisis and insecurity has always existed throughout human history. Few generations have gone by without feeling they are in a crisis or in other words, at a turning point in history (Aaron, 2007 AD/1386 SH: 348).

Political crises occur in several forms:

1) Legitimacy Crisis: Disruption in the philosophical and value system of society;

2) Institutional and Influence Crisis: Disruption in the traditional and legal system of society;

3) Identity and Civility Crisis: Disruption in the behavioral and individual system of society;

4) Participation and Integration Crisis: Disruption in the pluralistic and convergent system of society;

5) Roles and Relationships Crisis: Disruption in the organizational and structural system;

6) Distribution Crisis: Disruption in the evolutionary, developmental, and modernization system of society that lays the groundwork for other crises (Kazemi, 1997 AD/1376 SH: 57-63).

The difference between crisis management and crisis leadership is a direct one: Crisis management is primarily reactive, responding to a crisis after it has occurred. In contrast, crisis leadership is proactive, seeking a detailed plan before a crisis emerges. Crisis management tends to view crises in isolation, while crisis leadership depicts a broader

picture of all crises and illustrates how they can interact with one another. If an organization lacks crisis leadership, it cannot adequately respond to the crisis it faces. One of the important actions crisis leadership can take is to anticipate the widest possible range of potential crises (Miyarkalaei, 2015 AD/1394 SH: 12).

From the perspective of Koln, the role of leadership manifests in three main stages of a crisis:

1) In the crisis preparation stage, it refers to the role of leadership in communication, planning alongside a clear expression of vision and values, attention to stakeholders, and establishing communication with individuals;

2) In the leadership stage during the crisis, emphasis is placed on effective communication with others, as well as the issues of vision, values, and emotional relationships during a crisis;

3) In the post-crisis stage, focus is on rebuilding and reinvigorating, reviewing and revising responses, and restoring conditions to normalcy (Schoemaker & Hawland, 2013: 33).

Despite the numerous and varied theories on crisis management and challenges, it seems that scholars have a relative consensus that the primary goal in crisis management is to contain damages, threats, protect one's own interests, and create opportunities. Of course, protecting and safeguarding interests and values can be achieved in various ways, and for this reason, different models can emerge in the political sphere for crisis management, which may include the following:

1) Deterrent Approach: Designing and architecting a secure society that is resilient against various crises and possesses the ability to preserve its essence and achieve optimal sustainability. Here, planning and preventive actions play a crucial role in crisis management;

2) Proactive Approach: Creating the capacity to mitigate crises by employing various hard and soft strategies, which are primarily implemented during a crisis. In this view, crisis management techniques encompass a wide range of dialogue and non-violent pressures as well as violent military actions, thus these strategies occur in a logical process;

3) Passive Approach: A reactive approach to crises that focuses more on rebuilding and reformative actions that occur after the crisis;

4) Dynamic Approach: Addressing crises as a result of a combination of the aforementioned approaches, whereby attention is given to preventive actions alongside employing various crisis management strategies during the crisis and reformative actions after it (Miller, 1963: 223);

5) Decision-Making Approach: This approach is derived from human perception. In this view, the subjective perspective of the decision-maker regarding the world serves as the basis for analysis, rather than objective

realities; therefore, a crisis only exists when the decision-maker perceives it that way;

6) Wisdom Approach: This approach emphasizes the need to understand things as they are and to carry out actions as they ought to be, leading to wise decision-making. Regarding the approach of the Supreme Leader, it can be stated that his approach is wise.

Based on the conduct of the Imams (AS), Shia believers consider themselves to be idealistic pragmatists, and the outcome of this framework will be wise decisions. Wise decision-making is a process within the context of a monotheistic worldview, in which the decision-maker, for managing both personal and social affairs, utilizes knowledge and management skills while being guided by modern principles and beliefs on one hand, and considering the prevailing conditions of the issue (understanding internal and environmental factors) as the basis of realism on the other hand. In a wise approach, the four pillars of decision-making-the decision-maker, principles, foundations, and understanding of the subject-play a fundamental and essential role. In this process, the deeper the understanding of principles and foundations and the commitment and adherence to them, and the closer the recognition of the conditions and requirements of the subject to reality, as well as the greater the familiarity and skill in utilizing management sciences and techniques, the more wise and cost-effective the decisions and measures will be, leading to more enduring and productive outcomes (Taslimi et al., 2004 AD/1383 SH: 33-40).

Accordingly, from a theoretical perspective, the role of the Supreme Leader in managing political challenges and crises based on the wise approach includes the following:

1) Mobilization: The leader mobilizes human resources, capital, material resources, facilities, existing capacities, and similar elements (Shafiei et al., 2016 AD/1395 SH: 18);

2) Systemic Dynamism: The leader plays an unparalleled role in creating coordination, dynamism, and activity within the political system and the pillars of the country. He determines the ideals, priorities, interests, and visions of the system and addresses the management of situations as soon as danger is sensed and evidence of threats and instability is observed;

3) Guidance and Control of Political Competition: Competition in itself is a desirable and essential requirement for progress and development, yet it remains a double-edged sword. Proper, purposeful, and standardized competition stimulates the dynamics of power and the stability of the political system. Negative and unhealthy competition can challenge the political system and turn opportunities into threats. The leader is the only one who can manage the situation;

4) Utilization of Spiritual Influence: In many cases, the leader uses his spiritual influence to strengthen political stability and resolve conflicts and disputes;

5) Functionalism with Emphasis on Duty Orientation and Efficiency: The leader secures the country's security based on duty; he fosters a sense of duty and obligation within the governance structures among officials and the public; enhances the effectiveness of stability elements, assists them in fulfilling their roles, and addresses destabilizing factors;

6) Use of Vilayat Powers and Authorities: In addressing the serious challenges and crises of the political system and society, the leader uses his special Vilayat (guardianship) powers. The creation of synergies, uniformity among the three branches of government, and cooperation among officials to achieve sustainable security and comprehensive progress are among these actions.

3. Political Challenges of the Islamic Republic of Iran

After the passing of Imam Khomeini and the election of Ayatollah Khamenei as the Supreme Leader of the Islamic Republic of Iran, the Islamic Revolution entered its second decade, facing numerous political challenges and crises arising from both internal and external forces. Since the commencement of the Supreme Leader's tenure, the key political challenges the country has confronted include:

Civil disobedience, unrest, liberal and secular policies, lack of proper planning, absence of self-belief, neglect in addressing the basic needs of the people, comprehensive hostility from the West and plans to dismantle the political system emerging from the Islamic Revolution, fear of the United States and perceiving it as the "Big Boss," avoidance of Vilayat, crossing the red lines of the system, provoking ethnic, social, and religious divisions, casting doubt and questioning the legitimacy and acceptance of the Islamic system, efforts to create polarization in society regarding issues such as cognitive warfare and cultural invasion (soft war), attempts for political transformation, the issues surrounding Iran's nuclear and missile activities and international pressures, mass resignations of government officials and the collective resignation of 108 members of parliament in 1382, the chain murders in 1377, the University Campus incident in 1378, the events of 1388, the first and second Gulf Wars, and the U.S. invasion of Iraq and Afghanistan, social unrest in the winter of 1396, negotiations concerning the JCPOA (Joint Comprehensive Plan of Action) and the U.S. withdrawal from it in 1396, activation of Takfiri (excommunicative) movements in the region, and assaults on revolutionary institutions such as the Guardian Council and the Islamic Revolutionary Guard Corps.

4. Research Methodology

This research employs qualitative and descriptive methods, utilizing document analysis and interviews with experts. Purposeful sampling was used in this study, where the researcher aims to select individuals in a manner that aligns with the research objectives (Bazargan, 2008 AD/1387 SH: 55).

Also, to identify the components of the research, content analysis of the interviews has been conducted. Regarding the leadership approach to crises by the Supreme Leader, interviews were held with experts and analyzed at three levels: Before the crisis, during the crisis, and after the crisis. Ten experts from the fields of political science, sociology, human resource management, public administration, strategic management, national security, cultural strategic management, and information and awareness were purposefully selected for interviews.

During the interviewing process, it was observed that from the tenth interview onwards, there was a repetition in the received information. The extracted concepts from the interviews reached thematic saturation from the thirteenth interview onward. After reviewing the interviews, 110 concepts were identified through open coding, and then all those concepts were organized into four main categories and eleven subcategories, resulting in 17 concepts derived from the four main categories. Open coding is part of the analysis that involves accurately analyzing the data, naming, and classifying the data. For precise classification of concepts and categories, each concept should be labeled after differentiation, and raw data should be conceptualized through a careful examination of the interviews and contextual notes.

The data collected from the theoretical foundations and interviewees were coded to facilitate the identification of similarities and differences. The main and subcategories resulting from the initial codes and obtained concepts are presented in the table below.

Row	Primary Category	Subdivision Category	Extracted Concepts Samplea
1	Preventive Measures and Diagnosing Challenges and Cricise	-Macro-Level Policies -Information Assessment and Awareness Raising (Enlightenment and Awareness)	-Guiding and Controlling Political Competitions -Instruction for Drafting Security Advancement and Strategic Documents -Clarifying Current Status and Hidden and Obvious Threats (Setting Priorities)
2	Decision Making, Confronting, and Managing Challenges and Crises	-Incident Management -Firm Response to Factors and Conditions Creating Challenges and Crises -Managing Public Opinion Clarifying the Duties of the People and Institutions -Utilizing the Spiritual Influence of the Supreme Leader	-Emphasizing the Principles of System Interests -Advising and Guiding -Exposing and Increasing Insight -Emphasizing the Law -Boosting the Hope of Armed Forces and Directing Firm Action -Fostering Unity Among the People -Popularizing and Using Public Support
3	Framing, Awareness Raising, and Conceptualizing Crises	-Discourse Formation -Conceptualization	-Introducing the Concept of Insight (Cognitive Insight, Ideological Insight) -Issuing the Second Phase Statement of the Islamic Revolution
4	Learning and Clarifying Lessons from Crises	-Education and Awareness Raising -Foresight	-Reform Programs -Explaining and Interpreting Lessons for Crises -Training and Increasing Awareness -Clarifying the Consequences of Crises -Raising Awareness About Future Plans of Adversaries

5.   Research Results
5.1. Preventive Measures and Diagnosing Crises and Challenges
As indicated in the table, this section includes macro-level policymaking, information assessment, and awareness-raising (enlightenment and alerting), derived from concepts such as guiding and controlling political competitions, drafting security advancement and strategic documents, and clarifying the current status along with hidden and obvious threats

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(setting priorities). One of the duties of the Supreme Leader in the Islamic Republic of Iran is to convey and determine the country's macro-level policies in consultation with relevant experts in those fields. Since the beginning of his leadership, the main directions for the country in both domestic and foreign policy have been established, with periodic reminders and emphases made as necessary.

Five-year plans, the 20-year vision document, the Islamic-Iranian Model of Progress, and the emphasis on strategic documents and macro-level subjects of this nature are included. These documents have served as roadmaps for the future, keeping developmental goals and the ideals of the Islamic Revolution in everyone's view. The Leader has also consistently warned against various intentions and plans of the enemy in advance. By clarifying the intentions and nature of the adversaries of the Islamic Republic of Iran, he has facilitated precaution and rationality in confronting enemies and, considering his deep understanding of the adversaries' intentions and actions, has always provided warnings about their goals in advance, preparing for potential confrontations.

5.2. Decision Making, Confrontation, and Managing Challenges and Crises

A significant part of addressing political challenges by the Supreme Leader has involved operational management of incidents that disrupt stability in the country. Throughout nearly three decades of his leadership, he has demonstrated this capability in numerous instances. Among his methods in this regard is a firm confrontation with the factors and conditions that create such disruptions.

Challenges and crises (Tir 19, 1379) involve managing public opinion, clarifying the responsibilities of the people and institutions, and leveraging the spiritual influence of the Vilayat-e Faqih. He accurately detects plots and threats stemming from the domestic, regional, and international environments, raises necessary warnings, and calls upon people and officials to think of solutions, plan, and take urgent action. The Leader prevents society from falling into routine and indecision, resolves conflicts among the three branches of government and system officials, strengthens social, religious, and ethnic unity, warns against stagnation and weakness among the country's officials, aids in the dynamism, activity, and increased efficiency of government agencies and institutions, emphasizes social justice, breaks potential deadlocks, fosters political discourse and literature, and has a significant impact on political clarity and transparency in the country (e.g., Tir 18, 1388, and the New Year's speech in Mashhad in Farwardin 1396). He exposes the enemies' plots and neutralizes them by adopting constructive measures,

along with many other positive and constructive effects that can be enumerated.

At times, it has seemed that some officials or the overall atmosphere have deviated from the principles of the system and national interests. In critical moments when political stability has been challenged, he has insisted on the principles of the system and thereby secured national interests. Advisement, guidance, exposure of truths, and increasing awareness has also been carried out in this regard. He has emphasized the law (Azar 5, 1376), reinforced the morale of the armed forces, and ordered decisive action (Khordad 17, 1368) during critical moments amidst crises (This includes events such as the controversy surrounding Mr. Montazeri, the constitutional review issue, the disqualification of certain candidates during elections, issuing governmental rulings, the University of Tehran incident, the 1388 unrest, the 1396 riots, issues related to the nuclear program (JCPOA and the U.S. withdrawal), economic turmoil in the country, and matters concerning missiles).

5.3. Shaping, Raising Awareness, and Conceptualizing Crisis

One of the main functions and management methods of the Supreme Leader for resolving political challenges has been to consider discourse and conceptualization by creating new conceptual chains to clarify the challenges and crises and ways to overcome them. In this regard, the central concept of "Insight" in his discourse can be highlighted. From the perspective of the Supreme Leader, by establishing this concept at three levels-cognitive, attitudinal, and behavioral—one can immunize against all political challenges and the crises generated internally and externally, stabilizing the political system through the people.

According to the Supreme Leader,"insightful person has the ability to listen without closing one's ears to the voices around and, upon hearing, to reflect." He believes that those who stumble and fall into the pitfalls of ignorance have failed to observe and have closed their eyes to the truths (Statements by the Leader in a meeting with students from Qom province). By introducing the concept of political insight as a framework for action, he invites the people, especially the youth, to understand the enemy:

"I generally advise young people, particularly students and seminary scholars, to increase their awareness. Many of the misdirection that you observe are regarding a lack of awareness. Today's generation—especially our youth-should be informed about their country's history, particularly from the Constitutional Revolution to the present. In whatever field you study, as members of the community's elite—you will hopefully continue to be among the top elites—you must know the position of your country throughout history. You should especially

understand the history of the previous regime. Our current generation does not properly comprehend how the Islamic Revolution freed this country from the clutches of that regime." (Khamenei. Statements in a question-and-answer session with students at Amir Kabir University, 22/12/1379)

The introduction of this concept in the behavior and conduct of the insightful individual also helps in resolving challenges and overcoming political crises. Citing a narration from the Imam Ali (AS) and deed of Ammar in the Battle of Ṣiffīn, the Supreme Leader states:

"Remaining silent and withdrawing is assisting in the emergence of sedition, or in other words, a lack of insight. The insightful individual is one who engages in enlightenment at the level of action. Some people in the context of sedition misunderstand the statement "Kun fil fitnah ka Ibnil Būn lā Ẓahra fa Yurkabu wa lā Ḍar'a fa Yuḥlab" (258) and think it means that when there is sedition and the situation is confusing, one should withdraw. But this statement does not mean to withdraw. Its meaning is that the sedition-monger should not be able to benefit from you in any way - neither be able to ride on your back, nor be able to milk you. In the Battle of Ṣiffīn, we have Ammar Yāsir on the other side, who was constantly - as you can see in the records of Ṣiffīn - engaged in giving speeches to the different groups on both sides, because there was truly sedition there; two Muslim groups had confronted each other, and many were confused. Ammar was constantly engaged in enlightenment, going to this side and that side, giving speeches to different groups - which have been recorded and are all in history. And from the other side, there were some who, as companions of Abdullah ibn Mas'ūd, came to the Imam Ali (AS) and said: "O Commander of the Believers, we have doubted in this battle." (Ibn Muzahem, 1983 AD/1404 AH: 511)" Well, this withdrawal is itself that "Ḍar'" which is milked; that " Ẓahr" which is ridden. Sometimes, remaining silent, withdrawing, not speaking, itself is assisting in sedition. In sedition, everyone must engage in enlightenment; everyone must have insight." (Khamenei. Statements in a meeting with the members of the Assembly of Experts, 2/7/1388)

Some of the most important concepts that the Supreme Leader has discussed and elaborated on over the years include: The "Islamic State Discourse" which is realized in five steps: The establishment of the Islamic Revolution, the establishment of the Islamic system, the formation of the Islamic government, the formation of the Islamic society, and the creation of a new Islamic civilization (Khamenei. Statements on Shahrivar 8, 1384). "Islamic Democracy" as a model of governance that recognizes the authority of religion, in contrast to autocracy and oligarchy (Eghbal, 2014 AD/1393 SH: 17), which the

Supreme Leader has proposed and has provided a framework and basis for any politically stabilizing activities in the country.

Other concepts include "Revolutionary Spirit," "Supporting Domestic Production," "Resistance Economy," "Heroic Flexibility," "Realistic Idealism," (Shahrivar 14, 1392) and "Strengthening the Internal Structure of Power" (Mehr 1, 1392).

5.4. Learning and Explaining the Lessons of Crises

Education, awareness-raising, corrective programs, explaining and interpreting the lessons of crises, educating and raising awareness, explaining the effects of crises, foresight and raising awareness of the enemy's future plots, have been the methods used by the Supreme Leader after all crises and challenges. In this regard, one can mention the management of the 1388 sedition crisis by the Supreme Leader. He has repeatedly given speeches in the years after the sedition, emphasizing the need to learn lessons from this event. By exposing the previous and future plots of the enemies and highlighting the severe blows this sedition inflicted on the system, he invited everyone, especially the elites (29/4/1388), to learn from the bitter events and, by addressing the role of the lack of insight of the elites in this sedition (12/5/1388) and emphasizing a more decisive confrontation with the saboteurs (20/6/1388), paved the way for the formation of the important popular movement of Dey 9, 1388, which in the following years also reminded the need for vigilance and the lessons of the sedition for everyone, and thus managed to resolve the issue that was about to inflict fundamental blows on the body of the Islamic Revolution and the political system that had formed after it, and provided a model for how to deal with other such unrest.

Conclusion

The model of the Supreme Leader in the levels before the crisis and challenge, during the crisis and challenge, and after the crisis and challenge, can be explained by three measures: Prevention, management, and protection-stabilization. Crisis and challenge leadership has been an ongoing process in the performance of Iran's leadership. The Islamic Republic of Iran, as mentioned in the statements of the Supreme Leader, is a system of religious democracy, and it has been run and carried out its functions based on two main pillars and foundations: The people and religion. It seems that the model of the Supreme Leader in the various crises and challenges has not been outside the religious and popular approach, and they have led the crises by referring to these two pillars.

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Considering the identified components and the leadership methods and actions, it can be concluded that the effectiveness of the leadership stems from a comprehensive model that is established in all stages and times and does not stagnate. The components of this model include: Intelligent and wise monitoring of the intentions and actions of internal and external enemies, macro-policymaking, information evaluation and awareness-raising (enlightenment and alertness), management of destabilizing events, decisive confrontation with the factors and backgrounds causing challenges and crises, leadership of public opinion, explaining the duties of the people and institutions, utilizing the spiritual influence of the Vilayat-e Faqih, creating a discourse of insight, conceptualization, education, awareness-raising, and foresight.

These components should be the basis of action for political activists and policymakers in the political sphere. It is suggested that the wise leadership style of the Supreme Leader be considered as the main and standard model for managers and officials in the political and security spheres. Initially, each manager and political elite should adapt the preventive measures and crisis identification within their area of responsibility and mission, and then implement the decision-making requirements to confront and manage the challenge and crisis. In the next step, they can perform the shaping of awareness-raising and conceptualization within their area of responsibility and mission, and finally, learning and explaining the lessons of the crisis can be considered as a complement to proper crisis management.

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