

EPISTEMOLOGICAL FOUNDATIONS OF EXPLANATION JIHAD BASED ON NAHJ AL-BALAGHA IN ORDER TO DETERMINE THE ROLE OF THE EDUCATION SYSTEM IN ITS REALIZATION

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Abstract:

The purpose of the current research is to explain the epistemological foundations of Jihad Tabin based on Nahj al-Balagha in order to determine The role of the education system is to realize it. The research method is analytical and inferential. Find³ings The research showed that the epistemology of Jihad means the true understanding of Jihad and righteous intentions. Also Explanation Jihad has a high position in Nahj al-Balagha in sermons and letters. Education system and Training can be used to train people who have explanatory behavior (including words and deeds).

He cultivated the tendency to explain in them, and the necessity of the tendency to explain is to cultivate insight It is an explanation; That is, for education based on jihad, explanation should be given to the vision of explanation in the system Education was attentive. Therefore, there are requirements for developing explanatory insight based on Nahj al-Balagha was counted, which include: awareness, task orientation, questioning, conversation and debate.

Argument, authenticity and reference, audience orientation, situational and time measurement. Research results It showed that explanation jihad plays a significant role in the realization of explanation jihad.

Key words: epistemology, Nahj al-Balagheh, explanation jihad, education and training

Statement of the problem and necessity of research In the general sense, human beings possess instincts and physical powers, and in the special sense, they have intelligence and the power to make decisions, which is the point of distinguishing them from other types of creatures and animals. He knows clearly and superiorly. (Beheshti et al. 97)

The actions and behavior of a person should be formed in this way. which will help his path in reaching his lofty goals, otherwise man will become a creature that is not much different from other creatures around him. Therefore, if his actions, which are part of his habits and wisdom, should be towards perfection, then a person should have a present and active good nature to the extent of beauty and ultimate goodness and complete the path to Allah in this context. (same)

Jihad, in its broad meaning, is to rule and realize the beauty of man's existence from an individual and collective point of view, and his valuable attachment as the supreme being of God's creation in all universes, and to eliminate oppression, both in real and legal aspects, and to create a safe, comfortable and educational environment. It should be done for him in such a way that he does not see any obstacle for Rashard to flourish his superior talents. (Babaei 2012)

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The word "Jihad" has been mentioned many times in the Holy Qur'an and in various meanings. As an example, God says in Surah Mubarakah Hajj about the command to fight in the way of God...Verse and its meaning...Verse 78. Fight in the way of God and fulfill His right of Jihad. (same as 1382).

Jihad in this context and meaning includes a kind of military effort that takes place in a certain geographical area and in a special place between two peoples or nations or several countries or names and creeds, and the person who performs it has made a kind of minor jihad, which is, of course, before God. Of course, those who were killed also have the reward of martyrdom in the beard of Allah, which can be called defensive or primary jihad. (Same as 2012.)

Jihad and other words related to this word and concept have been given special importance and attention many times in the Quran and our religious books such as Nahj al-Balagha and others, to the extent that some jurisprudence and principles books have a special chapter on Jihad and it is the subject of They emphasize It is nice to know that in some cases, the person who is short of the Hadad, whether it is in the Qur'an or other books, in the verses and traditions, is even ostracized and shunned from the Muslim community, and his action is also very ugly and distasteful. Of course, in the general concept of Jihad and the scope of its meaning, its military form is not always mentioned, but its scope is very wide and huge in this sense, and the effort and effort of the human being in the all-round field includes the family, society, and even an individual. He considers each of these cases to include a type of Jihad, and depending on the type of effort, the person who strives in this field is considered a Jihadist and Mujahid in the path of God and a winner of his actions. An example is verse 108 of Surah Al-Baqarah. ...the verse and its meaning...(Musbah Yazdi 1396. 19.)

The use of Jihad is not complicated and mysterious of the type of explanation that is considered in the research. Rather, it intends to present and explain its meaning so that wherever and by every person an effort is made, the aim of which is the breadth and expansion of the divine religion and the breadth and development of high human and mystical values. This type of Jihad expands in the field of explanation until the point where the military aspect of Jihad is no longer considered, but rather it is the effort of a person in all fields and his comprehensive effort so that the effects of his efforts are presented in it so that the whisper of it can fulfill these efforts. To give a reward beyond human resources and achievements and help a person in his path for his divine journey. Yes, this kind of concept of Jihad is no longer relevant in a specific framework or in a context or aspect, and it does not make a person who does not have the ability to perform a minor or military Jihad depressed and disappointed, but all thinkers and philosophers, teachers, people of pen and culture, cinematographers, people of art, and even It calls businessmen and ordinary people to struggle in its semantic and conceptual scope, and its call to call for a kind of jihad that can be carried out by any means and possibility, in any field and field, and by any real and legal person, is sacred and praiseworthy. (Bagherzadeh) 1389

The history of the discussion of explanation goes back to ancient Greece and even the theory like Plato's is considered to be both an explanation of nature and objects and a theory about the nature of explanation.

He knew this saying of Aristotle that a person cannot be believed until he has understood the why of something. They have taken a reason that the concept of explanation is a part of the concept of knowledge for him. And his whole theory about causation and types of causes have been considered as a theory about explanation.

If we accept this view of the problem, i.e. think about explanation in terms of causality, we should also include Hume's views on causality as part of the background of the discussion of explanation. Carl Hamill claims in his 1948 study article on the logic of explanation that at least a part of his explanation of explanation was also defended by some past writers. He mentions John Stuart Mill in his list and in support of his claim, he cites these two quotes from Mill, they explain a small fact by pointing to its causality. That is, by stating that law or Qa'anin, it indicates the causality of which

the emergence of this fact is an example of it. And they explain a law or a play of nature by referring to another law or laws, which is only an example of it and can be deduced from it.

. Philosophers usually plan and define a concept in one of these three ways: 1. They define the meaning and content of that concept as it is used in normal language. Common language is not violated here. This method is called the dictionary definition or the approach of language users.

A concept that does not exist in common language is established and contracted. This method is called positional definition.

3. They limit the concept that exists in common language. Here, they are no longer completely faithful to the common language, but they limit and define the range of normal usage. This method is called description or technical approach.

It can be said that in philosophical texts, the concept of explanation is not completely in accordance with the scope of its common usage. And not, it is a completely new concept and cut off from its normal uses. Therefore, the philosophical approach to explanation has been the third approach, and philosophers have tried to distinguish scientific explanations from non-scientific explanations or similar explanations by giving criteria and criteria, and discussing the logic of explanation. separate it from the applied science of explanation and specify the relationship between the concept of explanation and concepts such as the causality of law and theory. (same as 45)

However, explanation also has requirements, which compliance is a condition for the effectiveness of speaking the truth. The definitive principle in this regard is that one should follow ethical practices in this work. Explanation requires awareness and rationality. Young people equipped with thinking. There is a lot of intelligence that can work hard in this field. We should prepare ourselves to increase these things in ourselves and we should know that the explanation of the facts cannot be achieved by making noise. Sometimes it is seen that some people are against a person or a group. Hustle and controversy and chanting in this context is something that is not considered and is condemned. And there is no benefit, benefit is in explanation and enlightenment. In fact, there is no room for explanation when it comes to uproar and controversy. The form that arises in strife and fighting is not the desired form, the form that creates awareness for the people and punishment for the officials, i.e. enlightenment, is very desirable and important. (Sanjari 1401)

In this context, it can be pointed out that Jihad of explanation has been mentioned in the speech of the Amir of the Believers (AS) in Nahj al-Balagheh in various places and is of interest, and recently it has been specifically mentioned in the orders of the Supreme Leader, it is a blessed concern that is part of the history. The practice of the imams is ablution. Amir al-Mu'minin (AS) mentioned this in a verse from sermon 55 in Safin.... I swear by God, I never delayed the war except in the hope that a group of opponents would join me and be guided by me and shine with narrow eyes. If they look at my way and come to the way, I would prefer that situation than to kill them in the same misguidance, even if they take responsibility for their own guilt.

Considering the importance of Jihad Tabin discussion and the lack of research records in this field, it seems necessary to discuss it, especially in education. The upcoming research tries to fill this gap as much as possible. It is clear that there are strong and weak points in this field. But in the present research, we should strengthen the weaknesses and strengths of the coverage as much as possible.

Necessity of conducting research:

A) theoretical necessity:

- a. Increasing knowledge about explanation and Jihad explanation.
- b. Informing educational science experts, especially education.

J. Familiarizing with the philosophy of jihad explanation and its application in education.

D. Notifying teachers and educational coaches

e. Increasing awareness for the necessity of using explanation jihad in education

And. Helping to develop the concept of explanation jihad and its application as a solution in educational problems.

b) practical necessity:

a. Helping educational planners to take into account explanations and explanations in educational decisions.

b. Helping educational and educational policy makers in untangling educational problems through Jihad Tebin.

J. Providing a theoretical and practical framework for the application of the concept of jihad explanation according to religious verses and traditions and considering it for the issues of education of the next generation.

d. Making the use of explanation and Jihad explanation practical as a general necessity to solve the problems ahead.

Keywords:

1- Foundations: Foundations have been considered as the plural meaning of foundation, foundation, base, base, and root.

It seems that the word "foundations" has gradually been used by scientific researchers to refer to the field of macro-presuppositions and principles of theological and philosophical topics of science and even to the reasons for proving a theory. An example of this is the application of "foundations" to science such as interpretation, jurisprudence, law, and Sociology, history, geography, or the use of the word base in Einstein's theory of relativity or Darwin's theory of evolution, which includes the reasons for the basic concepts and the general principles of that knowledge, and sometimes with a development that includes the theological principles of jurisprudence or the moral foundations of law and others.

Of course, in his book, Patrice Jourdan has defined legal reasons as legal reasons and the search for theoretical reasons of rules as legal. In this definition, the basis is only concerned with the theoretical reasons of a rule or science On the other hand, some researchers have limited this word to explaining the nature of phenomena. (Behjatpur 1392

2- Epistemology:

Epistemology) which is also known as Theory of Knowledge in English. It is one of the main branches of philosophy. which examines the knowledge (knowledge, awareness, or recognition) of justified beliefs. The main issues of epistemology when it refers to the examination of knowledge are as follows:

1- What are the necessary and sufficient conditions for knowledge?

2- What sources can be informative?

3- What is the structure of knowledge?

4- What is the scope of knowledge?

The main issues of epistemology:

1- What is the concept of epistemic justification?

2- What makes a belief justified?

3- Is justification internal or external?

3- Jihad of explanation:

Jihad Tabeen is considered to mean a scientific and research work, in order to confront the enemy and its temptations.

The leader of the revolution used this term for the first time in May 1995, and in December 1400, he explained and analyzed it. which, if realized, has effects such as: preventing distortion, maintaining social support, and eliminating problems.

He also believes that the Jihad of explanation should be done in a manner similar to the examples of divine prophets and imams who were among the pioneers of Jihad of explanation, with Islamic ethics and manners.

The proposal of this proposal by the leadership among the professors of the field and university and the executive bodies of the country had views and reflections that the publication of the book ((Jihad Tebin) in Farsi and Arabic and the formation of ((Jihad Tebin Headquarters)) in some parts of the country That is the sentence.

Theoretical Foundations:

Monotheistic principles, especially Islam, emphasize the need to know man and to cultivate and purify the soul, and knowledge is a dilemma for knowing God (Masbah Yazdi 1998), hence it is said in the narration, "Man Araf Nafse Hoqd Arfa Rabah" (Bihar al-Anwar 1368).

This is why it is said in the Qur'an, "In the earth are the verses of the Almighty, and in my soul are the helpers." And in the earth and in your being there are signs for those who seek and those who are certain, so don't you see?

Professor Motahari believes that the human value depends on one step on the path to perfection, and it is also rooted. He states that the stronger the will, the more a person's authority increases and the more a person becomes the owner of himself, his work, and his destiny (Motahari). 2008)

Based on this, he knows the principles governing Islamic education (the principle of emphasis on childhood education and the principle of seeking justice, the principle of using the will, etc.)

Spencer, the founder of new education in Europe and the West, considers the purpose of education to be the development of personality, the creation of satisfaction, the development of behavior to fulfill social and political duties (Nazari, 2008).

In the Islamic and religious culture, any act that is done in the face of the enemy, with hardship and effort, is called Jihad, and a great reward has been mentioned for it. Jihad can be a face-to-face war or an economic or cultural war, etc. The supreme leader of the revolution has used this concept of Jihad to explain. It is emphasized that it is more difficult than sanctioning to distort the facts, which the enemy is now focusing more on, and for this reason, the clarification and explanation of the facts also requires a jihad movement.

The background of the discussion of explanation goes back to ancient Greece and even Plato's theory of metaphor is considered to be both a systematic explanation of affairs and objects and a theory about natural nature. It is not believed that the concept of explanation is a part of the concept of knowledge, and the whole theory about causation and types of causes is considered a theory about explanation (Safavi 1377).

In the field of Jihad, explanation of methods such as casting doubt. Breakthrough Rumors are used in the program to create frustration. For this purpose, the media is the most important tool of the

enemy, it should be noted that in this field, the deficiencies and gaps must be removed, and it is necessary to see where and what problem the enemy has targeted in order to focus on it.

Regarding the conceptual meaning of Jihad and Great Jihad, Ayatollah Javadi Amoli believes that this kind of Jihad is the middle level of the Great Jihad and the meaning of it is cultural Jihad, and its prerequisites are learning the basics of debate and the verses of argument and proof, and it is done through that. This type of Jihad is greater than Jihad Asghar, so it is called Kabir (Javad Amoli, 90).

From the point of view of the Supreme Leader, the religious components of Iran's Islamic Revolution have left a significant impact on the political culture at three levels, which are briefly stated.

1. National level 2. Islamic world level 3. International level

In such a way that our culture is a culture contrary to those cultures, Jihad in its concept... is a set of actions that leads to the rule of valuable divine and human principles and the removal of oppression from the oppressed and the oppressed and the restoration of all rights, which leads to the salvation of man and the question of course. Sometimes these actions lead to recourse to military force. The use of Jihad in this article is not just a military form, and it includes any kind of struggle, whether it is military, economic, cultural, or political. Da'wah begins and becomes a military jihad. Jihad strategies begin with propaganda and lead to applying economic pressure and finally resorting to military force. Nations adhere to the principles, laws and international ceremonies of moralism and... (Bagherzadeh 2009)

In this regard, it should be noted that this idea, which is the concept of adequate independent analytical explanation, actually did not appear until the 20th century. This idea was the result of a linguistic turn in philosophy. Scientists and philosophers such as Ernst Mach and Pierre Dume worked on the existence or the possibility of scientific explanation, at least in its causal sense, and limited the realm of science to the description and prediction of observable phenomena, thus removing the natural from the realm of science. drove away. The first work that responded to this need was Carl Poi's Logic of Research 2015. Because it was published in German, it had a small impact on American English philosophy.

The operationalization of values in society goes back to the discussion of Jihad Tebin. Failure to explain the facts and issues to the society causes a lack of discussion and as a result the formation of a sedition. Failure to explain the events and issues is the basis for the enemy's influence and control over the minds of the people of the society. The great prophets of God and Ahl al-Bayt are the best examples of Jihad for explanation and enlightenment. If Imam Ali (a.s.) during the short period of his rule, he always provided clarification and enlightenment. Hazrat Zahra also tried to explain Wilayat and Imamate to the community by referring to the house of Ansar and Companions and Fadakiyeh's sermon in the Prophet's Mosque and other activities. Hazrat Zainab SA Hazrat Umm Kulthum SA and Hazrat Sakineh SA fulfilled the mission of enlightening and explaining the event of Ashura well. Amariaser, a companion of the Messenger of God (pbuh) and Amir al-Mominin (pbuh), cared so much about explaining and clarifying issues that wherever there was a fitna, he would go there and explain.

If we want to find the roots of explanation in Islamic teachings, we see that the prophets came to explain the truths of the world and the existence of man himself. Explanation of human capacities. Explain the way to go. For this reason, one of the names of the Holy Quran is Bayan. (Carpet 2016)

Without explaining the truth, public opinion will remain in the dark and dusty atmosphere, and the enemy will take advantage. If someone is able to distort the facts in the eyes of the people, it means that in fact, the action and efficiency of the will of the people has led them to deviation and misguidance. As it was said, explanation is the basis of our work. We are connected with the minds and hearts, the hearts must be satisfied and satisfied, if the hearts are not satisfied and satisfied,

the bodies will not move. Therefore, we all have to move in the field of Jihad explanation, which also has requirements and prerequisites

The artistry of the explanation

Belief-oriented creation

The way of the art of insight and awareness

Avoid immorality

It is a creative duty for those in charge.

Paying attention to these introductions and the requirements of helping Sezai in the matter of success and well-being and victory in the path of movement in Hahad Square will be explained. (Taghizadeh Akbari 1390)

In this research, it is tried to talk about Jihad and explanation which is intended to be extracted from these two words and expressed in a single whole meaning of Jihad explanation.

The function of religion in international relations has caused it to be more and more noticed by experts and scholars, and in recent years, religious fundamentalism has become an important influencing factor both in the domestic and international arenas (Hanson 2009).)

On this basis, it should be noted that the Qur'an is a book of explanation and reference in its various dimensions and cultural, artistic and social aspects, etc., in various subjects such as Jihad, religion, politics, etc., which can be mentioned six times in the aspect of explanation and Jihad. The explanation is mentioned below

Explanation to strengthen the thought and raise the level of thought and lofty flights of thought... In this regard, for the attention of thought, it can be noted that among the many reasons, six reasons and the following statement extracted and interpreted from the verses of the Qur'an explain the importance of Jihad It clarifies better and more for us 242 Surah Baqarah.

Pathology and wayfinding When the space is dusty and dark, some may not see the path

In this regard, Sadeghi Massoud, in his writing entitled "The Nature of Explanation and the Subject of Explanation in Western Philosophy" in 1984, deals with the nature of the background of explanation in Western philosophy and the criticism of the argumentative view of explanation, which considers explanation as a type of argument, as well as a non-argumentative view. Then, it examines various issues related to the topic of explanation while separating linguistic from non-linguistic theory.

2- Rostami Nasab and Ebrahimi, in a research called examining the explanation and position of Jihad as its basic principle and important pillar in 1994, expressed the necessity of the issue of Jihad in the Holy Quran and its verses and justified it.

This research has been done with the aim of investigating and explaining the place of Jihad in the Quran. A topic that is considered as the most important foundations of the literature of sustainability and sacred defense. In this research, an attempt is made to explain the issue of Jihad and its place in Islam, and to emphasize the defense of oneself and the homeland in all types of Jihad, greater and lesser, and its meaning and meaning for the expansion of nobility and self-belief. He emphasizes Jihad for the continuation of divine sovereignty and the freedom of independence of the land, to get rid of corruption and criminals and to get his rights and the dignity of Islam. Also, his research shows that carnal desires and satanic seduction are always lurking in man's delusion, which frees him from the service of the one and only God. He should increase his religious and inner insight.

3- Jamshidi Toosi and Soltaninejad in an article called Jihad in international relations from the Shiite point of view and its incompatibility with violence and terrorism in 1995 have raised the importance of Jihad.

This research aims to investigate. First, it presents a conceptual framework of the ontology of international relations, and then Islamic Jihad, with Toha, deals with the epistemological expression. Is.

4- Rashid and Aristani, in their research under the title of explaining the Quranic teachings of Jihad, which are effective in the jihadist spirit of the armed forces of the Islamic Republic in 1997, put forward the importance and necessity of Jihad in the verses of the Quran and then

In this research, the question is what are the effective teachings of the Qur'an in the field of Jihad in the name of Allah on improving the spirit of Jihad in the armed forces. Based on this research, which collected information on the size of the statistical population that has the characteristics of recognition of jihad and aristocracy in the spirit and conditions of the armed forces, it was finally determined that the examples of jihad with disbelief and hypocrisy and jihad with the arrogance of the Taghut and the parents of Satan in terms of influencing everyone more than.

6- Saif Ezzati Dehghan and Mirzaei have stated in the research of discourse explanation using structural methods of interpretation that this research uses the structural method of interpretation and examination of the components obtained from the analysis results.

The speech of Wali Faqih (the leader of the revolution) is on the subject of economic jihad and its effectiveness at the level of society. Based on the results of the research, which benefits from the statements of Imam Khomeini and Khamenei in deriving the result, it is clear that dealing with the category of resistance economy is necessary and necessary and paves the way for the bright future of our society.

7- Rezai Mahdavi Rad Fadaei, in his article explaining the nature of the verses of Jihad from the interpretive point of view of Allameh Javadi Amoli and evaluating Firestone's point of view in 1998, has tried to first clarify the truth of Jihad and its type and manner in Allameh's point of view, and then the point of view of Firestone, a contemporary orientalist who The view of Islam has been challenged in this context, it should be considered, the comparison of these two views and the explanation of Jihad from the point of view of Islam and the answer to its doubts is the achievement of this article. According to Firestone, Jihad is a symbol of war and domination. According to Allameh Jaha, helping religion against sedition and enemies and removing obstacles from the path of divine nature.

8- Karimi and Bakhshi, in a research entitled Conceptualization of Great Jihad in the Qur'an and explanation of its fields in 1999, tried to explain the main issue of this research, what is the Great Jihad in the Qur'an and to express the most important fields of that title, citing Nazz. Commentators and analysis of their views on the subject of great Jihad, its meaning and meaning is clear and shows that only Jihad is not only its military type, but it can be used in other fields and in its own situation and conditions in the form of cultural, economic, political or scientific and... be divided in order to bring the enemy to his knees and surrender.

9- An article on explaining religious components in the political culture of Iranian society after the Islamic revolution in 1999

His writing is expressed and explained using the analytical descriptive approach of the component and manifestation of religion in the political culture of Iranian society in both domestic and foreign arenas. As far as it can be concluded, in the domestic field of education and eschatology, expectationism, promiseism, and in the foreign field, jihad and xenophobia are obvious religious manifestations and signs that show more influence and emergence in the political culture of Iranian society.

10- Ebrahim Kuki and Ebrahimi have pointed out the necessity of explanation in Jihad form in the study of the cultural movement and intercultural communication in front of internal challenges in Jihad.

In this research, it explains the impact and how the role of educators and its position against the conspiracies of the enemies and the Jihad movement and their duty in this direction, especially on the students. And thus confronting the conspiracyThe enemy's dogma requires the dogma and awakening of all members of the society and their perseverance, which includes the cultural stratum and students, and due to the influence of teachers on students, their role in the Jihad of explanation becomes more prominent. Media and virtual space and its description is detailed

11- Mirzaei also points out the importance of the topic in a research titled Jihad Tebin.

This research first deals with the different meanings of Jihad Tabin. Then he explores its principles and requirements and different fields. It explains the terms and concepts of each. Then he enters the Jihad of explanation in the field of media and virtual space and explains it in detail. In the end, he concludes that jihad is the work of all groups and individuals with full knowledge and insight. Foreign research records:

Foreign research records:

In this field, despite many searches, not many findings were found, due to the two reasons of the novelty of the two research fields, which are mostly in Persian language and in our country, Iran. However, some examples of similar research outside of Iran are mentioned:

a. In 2003, Mark Sedgwick investigated the types of jihad and its different forms in a research called Jihad, Modernity and Sectarianism. He presents three different forms of Jihad, including: 1- Anti-colonial Jihad, 2- Peaceful Jihad, 3- Islamic Jihad and interprets and explains about each one. In this research, it has been tried to find commonalities in relation to the issue of Jihad and the dynamics of the Islamist terrorist core with the internal dynamics (NRM). In this connection and understanding of this issue, it helps to explain and understand the moral and strategic operational decisions taken by Islamist terrorists.

b. Assaf Moghadam in a research called: The Shiite perception of Jihad in 2006 first deals with the concept of Jihad in general in Islam and its roots. Then he points out that Jihad has many commonalities from the perspective of Shia and Sunni, and finally, he discusses the concept of Jihad from the perspective of three Shia thinkers (Shariati, Motahari, and Taleghani). In this research, the role of Jihad in eliminating injustices and oppression and... and its connection with myths and legends are pointed out, and its role in creating unity and integration, and its distinction from the wars of the Arab Jahili period, and the best type of Jihad. He calls it Jihad for the sake of Allah.

J. In an article titled Jihad beyond Islam, Gabriel Marenchi firstly analyzes the concept in Islam and the Qur'an in a general and detailed way. And then he considers the importance of the practical and theoretical concept of Jihad according to the emphasis of the Qur'an as a trusted source for every Muslim, especially Muslim men. In this article, as a historical example, the history of Jihad in Islam is mentioned with reference to the Crusades during the time of Salah al-Din Ayyubi, and the concept of anti-Semitism and Occidentalism regarding Jihad is also discussed, and finally, the meaning and concept of Jihad in The opinion of Muslims and Islam is very different and more noble and honorable than what is in the opinion of Western thinkers.

research method:

Considering the two research methods in human sciences (quantitative and qualitative) and the application of each method and the definition of each of them. and theoretical accuracy that should be done in choosing the research method. In the qualitative method, the purpose of which is the exploratory investigation of philosophical research and the analysis of research data and conducting

research in a descriptive and analytical and interpretive manner. This method of research was considered, although the research methods are numerous and diverse, but in a general and principled classification, according to the type of data analyzed, they are classified into two general groups: quantitative approaches and qualitative approaches. The important and noteworthy point is that choosing the research method is often not optional and the nature of the research topic determines it. The approach governing the current research is qualitative. Qualitative research is a process that extracts data from the context in which the events occur and tries to understand these events through the process in which they are embedded and the perspectives of the company. In them, describe and use inference tools to create possible explanations based on the observed phenomenon (Sadooghi, 2016).

In the present study, first, through the qualitative analysis of works and authentic documents related to the philosophy of Jihad, the explanation of the principles of Jihad is explained from the perspective of the Holy Qur'an. In the next step, the qualitative analysis and the place of education and training in the institutionalization of explanation jihad will be discussed.

Therefore, in examining the first and second questions of the research, the method of conceptual analysis is used. From Moore's point of view, analysis means turning an unclear idea or concept or proposition into a clear idea or concept or proposition; So that the meaning becomes clearer without changing. That is, replaced concepts, words and propositions become more precise, expressive and clear (Naqibzadeh, 1390, p. 16). Conceptual analysis is an analysis through which we achieve a reliable understanding of the normal meaning of a concept or a set of related concepts. This type of analysis provides a clear expression of the meaning of an observational concept, which is defined by the detailed explanation of the relationships of that concept with other concepts. Although the techniques of concept analysis are different, they all show the point that competent language users will say or not say in different situations (Coombs and Daniels, 2017).

In this way, in the first and second questions of the research, using the method of conceptual analysis, the concept of explanatory jihad and its foundations, as well as the place of education and training in the discussion of explanatory jihad, are analyzed, so that the concepts without changing their meaning, Clear sentences are returned. Because the meaning of transcendental or transcendental type of logical analysis is that the issue goes beyond the limits of a personal, specific and specific matter and is considered as a general and necessary matter, which is the necessary conditions for the realization of something. (Bagheri et al., 2009); Therefore, in examining the first and second questions of the research, this type of analysis is used to, in addition to examining the basics, to examine the conditions and requirements for the realization of jihad explanation in the first question, to explain the place of education and training in the institutionalization of jihad explanation in the second question of the research. be paid

Also, in the third question of the research, what is intended is that first the important role and position of education and training should be pointed out and paid attention to, and then according to the importance of education and its role in the construction and dynamics of the society of the next generation to this The topic should be discussed, what is the current role and position of education in the topic in question, and why and how it is done. (Theoretical foundations of the document on the fundamental transformation of education and training, 1) In general, when the achievement of a goal is desirable and the reason and way to achieve it is also known, we can express this necessary relationship in the form of prescriptive statements. do. In education and training, goals are considered desirable based on certain principles, then the ways to reach those goals are determined. In this way, the principles are deduced based on the foundations and through the necessary relationship that exists between some optional actions and the goals of education (authors group, under the supervision of Mohammad Taghi Mesbah Yazdi, 2019).

Therefore, in examining the third question of the research, in addition to the method of conceptual analysis and using the results of the analysis and explanation of the previous two questions, we also

make analogical inferences. The method used to derive principles is Franken's reconstructed model. Two types of propositions are used in this model: normative propositions and realistic propositions. There are three types of normative statements that have a prescriptive nature: statements related to educational goals, statements related to principles, and statements related to practical methods, which should be used in education. Realistic propositions have a descriptive nature and refer to the real relationships between things. These propositions are of two types: propositions related to what knowledge, skills or attitudes are necessary or appropriate to achieve goals or some principles. Also, statements related to what methods are useful and effective for acquiring knowledge. Realist propositions can include explanatory hypotheses of psychological theories, empirical findings, epistemological, metaphysical or theological propositions. In this method, in order to derive principles from educational goals, realistic propositions must be added to achieve the goals (Bagheri et al., 2009). Therefore, firstly, according to the results of Jihad explanation and the place of education and training in the previous questions, the basic statistics will be discussed, and then, considering the foundations in the Quranic teachings and its connection with Jihad explanation, the educational principles of Jihad explanation will be deduced. Finally, the educational methods of implementation of Jihad Tebayin will be presented

The main objective:

Investigating the epistemological foundations of explanation jihad based on Nahj al-Balagha in order to determine the role of the education system in its realization

Sub-goals:

- a. Clarification of the epistemology of jihad
- b. Examining the position of Jihad Tebin in Nahj al-Balagha
- J. Determining the role of the education system in the realization of Jihad Tebin

The main question

What are the epistemological foundations of jihad explanation based on Nahj al-Balagha and determining the role of education in its realization?


The research community includes all the books, documents, theses and articles related to jihad explanation. The sampling method is purposeful. The volume of the sample text is from the collection of sources and mufalats and Nahj al-Balagheh and the books and speeches of the Supreme Leader until now.

RESULTS ANALYSIS METHODS

The data analysis method is qualitative and researcher-oriented. In this way, the researcher analyzes the data with philosophical analysis.

Book: family name, name (year of publication), book title, cover, translator, place of publication: name of the publisher.

- 1- Holy Quran translated by Sheikh Hayan Ansari in 2019
- 2- Farid. Morteza (1385). Nahj al-Fasaha. 11th edition Tehran. Islamic culture publishing office.
- 3- Plain. Muhammad (1379). Translation of Nahj al-Balagha. presence in Qom
- 4- Qomi. Abbas . (1382) Mufatih al-Jannan. Translated by Elhi Qomshei. Qom. The Ismailis
- 5- You came Abd al-Wahed (1387) Gharr al-Hakm Darr al-Kalam, translated by Muhammad Ali Ansari. Qom . Imam Asr (AS)

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- 6- Taghizadeh Akbari Ali. Jihad in the mirror of the Quran. volume 1 . Qom Zamzam Hedayat
 - 7- Hakimi. Mohammad Reza. Hakimi Mohammad. and Hakimi Ali. (1387) Al-Hayyah. Volume 2. Translated by Ahmad Aram. to print Qom . our reason
 - 8- Prostration. Syed Jafar (1379) Culture of Islamic education. Volume 1. Fourth edition. Tehran. Kumesh
 - 9- Qureshi. Syed Ali Akbar (1386). Quran dictionary. Volume 2. 11th edition Tehran Darul Kitab al-Islamiya.
 - 10- Abdul Baghi. Mohammad Nejad. (1378). The encyclopedia of Al-Qur'an al-Karim. Eighth edition. Qom. The promise of Islam.
 - 11- Misbah Yazdi. Mohammad Taghi. (1383). War and Jihad in the Qur'an. Qom. Imam Khomeini Educational and Research Institute
 - 12- Imam Khomeini (RA). The Book of Light Volume 1-2-5-8-17-. Third edition (2012) Tehran. Office for Preservation and Publication of Imam's (R.A.) Works
 - 13- Nouri Hamdani. Hossein. (1366). jihad Qom Farhang Islamic Publishing House.
 - 14- Tabatabai. Mohammed Hussain. (1364). Tafsir al-Mizan. Qom. Islamic Publications Office