



## Defense Readiness from Nahj al-Balāgha's Perspective with Emphasis on the Characteristic Components of Human Capital

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### **Abstract**

The conscious presence of the armed forces in various fields, especially in the field of defense, is an essential requirement to realize the security and developmental needs of society. On the other hand, it is very important to establish the organization of the Armed Forces based on the major principles and constitute the command and commandment based on the Alawite teachings, through a wise manner, for the administration of affairs. Imam Ali (AS), who is considered to be the greatest commentator and interpreter of the Holy Qur'an and religious intentions after the Prophet Muhammad (PBUH), has stated valuable statements in Nahj al-Balāgha in explaining the defense Readiness with an emphasis on the characteristic components of human capital, based on original teachings of Qur'an and Sunnah, whose identification has been the subject of action by the authors of this article. Therefore, in this paper, we identify and analyze the characteristic components by a qualitative content analysis to identify the true position of defense readiness in Nahj al-Balāgha. In the self-sustaining human capital characteristic components, 20% had the highest frequency compared to other components, and the "attraction and repulsion" component with 10.6%, is the second feature, and the "specialty and meritocracy", with 8.6% is the third feature of Military commanders and managers in the defense field regarding the abundance.

**Keywords:** *Imam Ali (AS); Defense Readiness; Nahj al-Balāgha; Characteristic Components; Human Capital*

## ***Problem Statement***

Imam Khamenei, the Supreme Leader of Iran, says defense readiness is essential for every Muslim. Muslim is not someone who waits to be surprised by danger, but Muslim is someone who prepares himself in the highest possible capacity before any danger as it is the verdict of the holy Qur'an: (Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies) (Al-Anfāl: 60)

We, especially because of the threats that have always existed around the Islamic Republic of Iran and still exist today, should understand and act on this verdict "make ready", regarding the military issues, first of all the army and the corps and then the people must be prepared (Kamali and Khair Andish, 1396: 10).

On the other hand, a proper understanding of Imam Ali's command, management and military leadership ideas in the field of defense is one of the key priorities in the command of the country's armed forces and spreading Imam Ali's military thoughts and ideas plays a vital role in increasing the faith, awareness and insight of the people and creates consolidation and expansion of military authority and endurance in defending genuine Islamic values, and are always in urgent need of commanders and experts in the field of defense (Abdi, 1390: 5).

Since the idea of Imam's (AS) military command and leadership in the field of defense is based on the teachings of the Prophet (PBUH) and the teachings of the Holy Qur'an as well as the insights and efforts of Imam Ali (AS) in defending Islam and Islamic values and establishing a just state. (See: Fiqhizadeh and Lezgi, 1393: 3) This study seeks to answer these questions about how defensive readiness is from Nahj al-Balāgha's point of view with emphasis on the characteristic components of human capital.

## ***1. Defense***

### ***1-1. The Lexical Definition of Defense***

The word "دفاع" i.e. defense comes from the root of "دَفَعَ" in the Arabic language, meaning "to support, to evict, to repel harm from oneself or another, to protect one's homeland and honor from the enemy's capture". (Amid Dictionary, 1362: v 1.528; it has come beneath the word defense)

### ***1-2. The Idiomatic Definition of Defense***

"Legal defense" is a right, based on which every state has the right to use it to protect its territorial integrity and political independence. From a religious point of view, all divine religions have placed the fight against oppression and aggression at the top of their agenda and priorities. In the school of Islam, as the most comprehensive divine religion, defense is both individual and collective, and both are legitimate defenses. (Lezgi, 1398: 30)

## ***2. Definition of Human Capital***

Human capital is an asset that includes the knowledge and skills of an individual that organizations can employ to achieve their goals. Human capital is important because it requires a level of human knowledge and skills to achieve anything in an organization.

In today's world, efficient manpower is a major indicator of one organization's superiority over another. So that the presence of a capable human force significantly improve the performance of the organization as well as the achievement of individual goals. (Fazel, 1396: 456)

### **3. Definition of Command**

#### **3-1. Lexical Definition**

The word "command" means every military commander's position, dominance and command. (Dehkhodā, 1337, vol. 37: 193).

#### **3-2. The Idiomatic Definition**

The word "command" is taken from the root of commandment, which means verdict and order, and the commander refers to someone who commands and orders, such as the commander, and in the military sense of the word, one or more military units under his command. (Rashidzadeh, Command Manners and Behavior, 1390, Volume 1:14)

### **4. The Conceptual Definition of Character**

The character is one's behavior towards others based on a certain personality and value system. (Sadri Afshar, 1381: 1209)

### **5. Characteristic Components of Human Capital**

#### **5-1. Endurance Against Problems**

Commanders must stand firm against the hardships, ups and downs, bitterness and hardships, as Imam Ali (AS), about endurance against the problems, addressed Mālik Ashtar: "So for key jobs choose some of your own troops and hold them accountable for their hardships and problems, not to be defeated against great calamities, to be the ones who are not prevailed against others' weaknesses". (Quchani, 1374: 136)

Imam Ali (AS) says: God makes His servants always face a variety of hardships and all sorts of struggles, various tasks, contrary to their comforting nature, to exit pride and arrogance from their hearts. God's obedience may control their souls. (Nahj al-Balāgha, Sermon 192)

#### **5-2. Observing Justice**

With the realization of justice, the motivation to serve in the military unit is properly provided. Justice cannot be achieved except with the command of a just commander. Imam Ali (AS) as explaining the position of justice in answering to a question about whether the value of justice is superior or the value of forgiveness? He has said: "the value of justice is greater because justice places everything in its place and forgiveness removes it from its position, justice is the public discipline of the people, and forgiveness involves a specific group." (Nahj al-Balāgha, Saying 437)

### **5-3. Trusteeship**

The commander must be sensitive to the cost of Bayt al-mal, such as the cost of his personal property, or not force his soldiers to do anything that would harm their lives and property (Lezgi, 1392: 73). Imam Ali (AS) said: "Verily, you have neither been entrusted with the governorship so that you amass wealth nor is it a tasty and juicy morsel to be swallowed up. On the contrary it is a trust committed to your care and trust. Its responsibility lies upon your shoulders." (Nahj al-Balāghah, Letter 5) At the same time, it should be borne in mind that in the administration of trustee affairs there is someone who keeps the management secrets of the organization and does not disclose them.

### **5-4. Criticizability**

When the appropriate ground for the spirit of criticizability is provided, it also provides the basis for creative thinking and innovation. Imam Ali (AS), at the end of the Battle of Jamal, said to his followers: "So help me with any sincere and healthy charity free from any doubt." Autocracy and autarchy covers the commanders' eyes from personal and organizational deficiencies, and thus, they cannot see and perceive things as they are. (Nahj al-Balāgha, sermon 118) As Imam Ali (AS) says: "Do you think that I feel heavy about the truth being told to me, or that I am pleased to be exaggerated, that anyone who feels heavy about the truth told to him or the justice that is being offered to him, it will be heavier for him to act upon justice, so do not hesitate to speak the truth with fair comment." (Nahj al-Balāgha, sermon 216) According to the Imam, those who do not tolerate criticism of others are not ideally suited for leadership.

### **5-5. Courage**

Courage is one of the most important traits for managers to be able to defend the right and fight against wrongdoing. Imam Ali (AS), in the Letter 53 of Nahj al-Balāgha addressed to Mālik Ashtar, says: "... then join the people of courage [and choose among them someone as your successors]." (Quchani, 1374: 137)

Also he says about the courage: "Courage is shaped on three traits, each of which has a virtue that the other lacks: self-sacrifice, refrain from humiliation, and refrain from fame." (Bahrani Isfihani, 1413 AH, v. 20: 764)

### **5-6. Generosity**

Generosity is the cause of commanders' popularity in the hearts of soldiers, and will inevitably lead to the success of the commander in the task and mission assigned. At the same time, it should be noted that this trait is not limited to financial matters alone and includes generosity in work, ethics, cooperation and thought. Imam Ali (AS) considers the generosity and largesse as the criteria for selecting the managers: You knew that You do not need to be guided by someone who is stingy toward the honor and the souls and the property and the rulings of the Muslims since he will be greedy for their property (Nahj al-Balāgha, Sermon 131), as in another quote that Imam mentions the same point again. (Nahj al-Balāgha, Letter 53)

### **5-7. Piety**

Piety is a state of self-preservation that will save one from falling into dangerous abyss of sin. In the course of human life there are always difficulties and problems, and it is only the divine virtue that makes man resistant to adversity. The first condition of a worthy commander is to have the attribute of righteousness and be careful not to do a sin. It is the duty of every committed Muslim, especially a commander, who will determine the fate of the people in a critical situation. Imam Ali (AS) allocates his first command to Mālik Ashtar in Letter 53 of Nahj al-Balāgha to the piety and righteousness and says: "These are the orders issued by the creature of Allah, Ali, the son Abu Tālib (a) to Mālik, the son of Ashtar when he appointed Mālik as the Governor of Egypt to collect Zakat there, to combat the enemies of Islam and Egypt, to work for the welfare of its people and to look after its prosperity. I order you, Mālik, always to keep the fear of Allah in your mind, to give priority to His worship and to give preference to obeying His Commands over every other thing in life, to carefully and faithfully follow the commandments and interdictions as are given by the Holy Book and the traditions of the Holy Prophet (PBUH)." (Quchani, 1374: 123)

### **5-8. Specialization**

The prerequisite for accomplishing the wise management of military units is expertise with commitment, otherwise management will lead to confusion, ignorance and neglect. The human being without expertise and commitment is constantly exposed to extremes and offers unbalanced management and shakes up all affairs (Delshad Tehrani, 1379: 130). As Imam Ali (AS) has said, "An ignorant person will always overdo a thing or neglect it totally." (Nahj al-Balāgha, Saying 70) He also says: "An ignorant does not deserve to be the ruler of honor and life, trophies and orders of Muslims because he will lead them astray with his ignorance". (Nahj al-Balāgha, Sermon 53) Therefore, attributing to science and knowledge in all respects is the most essential condition for governing, and the most deserving of them are the most knowing of them. As Imam Ali (AS) has explicitly stated, "The most deserving people are the most powerful of them in knowledge, and the wisest of them to the commandments of God.

### **5-9. Righteousness**

If the commander and manager are infected with financial corruption, they cannot stop others, on the other hand, military commanders must be clean and honest in key posts and not misuse their authority. Because commander is in key jobs to protect the lives, property and honor of the people, if he is not pure and righteous, he cannot expect his subordinates to have the following qualities, therefore, Imam Ali (as) said: "So among your troops, choose the one who is more benevolent and more righteous for Allah and His Messenger and your succession." (Nahj al-Balāgha, letter 53) Also Imam Ali (AS) has said: "While selecting your officers take care to select experienced and honorable persons, members of respectable families who had served Islam during its early days because these are usually of noble character and good repute." (Nahj al-Balāgha, Letter 53)

### **5-10. Humility**

If the commander of a military unit is arrogant, soon everyone will be scattered and left him alone, and the issue of humility and arrogance will also have an effect on science and non-science. The humble person will ask if he doesn't know something but the ignorant will not ask a question if he doesn't know something and so remains ignorant. The arrogance overthrows the system governing the armed forces, and darkens the relationship between the commander and the subordinates, as humility guarantees

the system and insures its health. This principle is very effective in creating intimate relationships between the commander and the soldiers and raising issues between them and motivating the subordinate. Whenever the commanders confront their subordinates with humility, they both better understand their problems and motivate them to work better. As Imam Ali (AS) describes one of the virtues of a virtuous person: "They always walk on the earth with humility" (Nahj al-Balāgha, sermon 193). Also, in a letter to his governor in Egypt, Mohammed ibn Abu Bakr, he has recommended his course of action: "Be gentle and kind, good-tempered and smiling." (Nahj al-Balāgha, Letter 27)

### **5-11. Anger Control**

It is imperative that commanders and executives have the power to control anger and greed. At any given moment, the power of anger may be exploded and exits the human beings out of moderation and cause unfortunate events that are detrimental to both the individual and the organization and society. Therefore, it is imperative that officials, executives, and managers have the power to control anger and greed. Imam Ali (AS) wrote in a letter to Mālik Ashtar: "Make someone the commander of the army, who is above all in knowledge and forbearance, and be one of those who is not provoked by anger and will not soon be raged" (Aghajani, 1385: 14).

Imam Ali (AS) has resembled anger to idiocy, as a symptom of insanity: irritability is kind of crazy, because bad-tempered regrets, and if he does not regret, his madness is stable. (Nahj al-Balāgha, Saying 255) Imam Ali (AS), in a letter to Ḥārith Hamidānī, has said: "Control your anger, and forgive when you have a power, and be patient and temperate when you are angry and forbear in the government, so you will have a good destiny." (Nahj al-Balāgha, letter 69)

### **5-12. Avoid Fault-Finding**

One aspect of the distinction between hypocrisy and faith is fault-hiding. In the traditions fault-hiding has been considered as the attribute of the believer (Atarodi, 1378, v. 1: 293), and fault-finding have been cited as the attribute of hypocrites (Ibid. v. 2: 423). Imam Ali (AS) says: "Blessed is the one who overlooks the faults of others and looks after his faults" (Ibid, vol. 1, 499). He also says about fault-hiding and overlooking: " (Nahj al-Balāgha, sermon 140) O, you, servant of God, don't hurry at blaming someone's sin, May God have pardoned him and also don't be sure for a sin you have done that may not be safe because one day you would be punished for it so each of you is aware of the faults of others, because he knows his own faults, he should refrain from finding the fault of others.

### **5-13. Attraction and Repulsion**

The commander must embody two types of traits, the attraction and repulsion, and these two traits need to be evident in the command. Commanders who, for a variety of reasons, such as coldness and bad-temper, inadequacy, and inability to control their emotions, cause discouragement and dispersal of the assemblies under their command, are not good and successful commanders and leaders. The commander's attraction should be greater than his repulsive force. Imam Ali (AS) says: "Unfortunate is he who cannot gain a few sincere friends during his life and more unfortunate is the one who has gained them and then lost them" (Nahj al-Balāgha, Saying 12.) As about the necessity of attraction in management and leadership he has said to Malik Ashtar: "Mālik! You must create in your heart kindness, compassion and love for your subjects. Do not behave towards them as if you are a voracious and ravenous beast and as if your success lies in devouring them. Remember, Mālik that amongst your subjects there are two kinds of people: those who have the same religion as you have; they are brothers to you, and those who have religions other than that of yours, they are human beings like you." (Nahj al-

Balāgha, letter 53) He has also addressed the necessity of "repulsion" and abandoning the pest of friendship after the necessity of human attraction: Do not make friendship with a fool because when he will try to do you good he will do you harm. (Nahj al-Balāgha, Saying 38)

### 5-14. Authority and Ability

The commander must have the strengths and abilities, namely the strength of tolerating the heavy burden of managing the soldiers, the openness of the chest, the courage to decide and stand, the steadfastness in the affairs, the steadfastness in leadership, the ability to stand against problems and disadvantages, patience and endurance over adversity as well as blessings and patience against sins and patience for God's obedience and ability to maintain divine verdicts and boundaries and to protect the rights of soldiers and laws and regulations.

Imam Ali (AS) in the Treaty of Mālik Ashtar has also said: "Appoint their most important ones for each work that neither the greatness of his work will disable him, nor its abundancy will displease him." (Nahj al-Balāgha, Letter 53) He also reminded Mālik Ashtar about the power and the ability of a manager and leader and says, "O Mālik! Among the many, many things you have to do, there are some works and problems that you should do personally. For example, where office staff are unable to do it, or things like the important demands of the people that your assistants are unable to do." (Nahj al-Balāgha, letter 53)

**Table (1-1) Frequency of Human Capital Characteristic Components with Showing the Propositions**

Abundance	Propositions	Component	Category
4	governance is one who is O people! The most deserving people for more capable of it. (Nahj al-Balāgha Sermon 173)	Authority and Ability	Characteristic
	"Appoint their most important ones for each work that neither the greatness of his work will disable him, nor its abundancy will displease him." (Nahj al-Balāgha, Letter 53)		
	"O Mālik! Among the many, many things you have to do, there are some works and problems that you should do personally. For example, where office staff are unable to do it, or things like the important demands of the people that your assistants are unable to do." (Nahj al-Balāgha, letter 53)		
	Nahj al-Balāgha, sermon 173.		
3	"So help me with any sincere and healthy charity free from any doubt." (Nahj al-Balāgha, sermon 118)	Criticizability	
	"Do you think that I feel heavy about the truth being told to me, or that I am pleased to be exaggerated, that anyone who feels heavy about the truth told to him or the justice that is being offered to him, it will be heavier for him to act upon justice, so do not hesitate to speak the truth with fair comment." (Nahj al-Balāgha, sermon 216)		

	A man from Iraq stood up and handed a letter to the Imam (AS) and the Imam (AS) studied it, it was said that there were some issues that he had to answer (Nahj al-Balāgha, sermon 4)		
12	It is open to the public in righteousness, and the more justice is done to him, the more difficult it is for him to tolerate oppression .(Nahj al-Balāgha, sermon 15)	Justice	

Abundance	Propositions	Component	Category
	No one, who is unjust, deserves to be the governor and leader because he will waste their property and wealth (Nahj al-Balāgha, sermon 131)		
	Nahj al-Balāgha: Saying 437, Sermon 136, Sermon 216, Sermon 224, Letter 5, Letter 53, Saying 177, Saying 220, Saying 476		
13	"Join the people of courage [and choose among them someone as your successors]." (Nahj al-Balāgha, Letter 53)	Courage	
	Verily, I am delighted in the Book of God and His commandment concerning the Nākithīn. But if they refuse to do so, I will answer them with a sharp sword, which is enough to cure falsehood and help the truth (Nahj al-Balāgha, sermon 22)		
	Verily, I am delighted in the Book of God and His commandment concerning the Nākithīn. But if they refuse to do so, I will answer them with a sharp sword, which is enough to cure falsehood and help the truth (Nahj al-Balāgha, sermon 22)		
	I swear by God that I would not surrender and before the enemy had the opportunity I will inflict a blow on his body with a sword that would scatter the bones of his head, and his arms and legs to be separated (Nahj al-Balāgha, sermon 34)		
	Nahj al-Balāgha: Sermon 66 (twice), sermon 123, sermon 124, sermon 175, sermon 197, letter 36, letter 53 (twice)		
13	You knew that You do not need to be guided by someone who is stingy toward the honor and the souls and the property and the rulings of the Muslims since he will be greedy for their property (Nahj al-Balāgha, Sermon 131)	Generosity	
	Choose Generous People as Your Managers and Brokers (Nahj al-Balāgha: Letter 53)		
	To Malik Ashtar: Do not consult the stingy, who deters you from doing good deed, and frightens you with misery (Nahj al-Balāghī .letter 53)		



Abundance	Propositions	Component	Category
	Nahj al-Balāgha: Sermon 24, Sermon 142, Letter 31, Saying 38, Saying 53, Saying 138, Saying 211, Saying 220, Saying 247.		
32	I command you and all my children and my family and everyone who receives this writing to observe divine piety (Nahj al-Balāgha, sermon 47)	Piety	Characteristic
	His piety keeps him from falling into doubt (Nahj al-Balāgha, sermon 16)		
	Piety is like the obedient vehicle that bring his riders into eternal paradise (Nahj al-Balāgha, sermon 16)		
	Nahj al-Balāgha: sermon 16, sermon 23, sermon 24, sermon 83, sermon 111, sermon 114 (twice), sermon 132, sermon 157, sermon 167, sermon 173, sermon 182, sermon 183, sermon 188, sermon 190, sermon 191 (twice) Sermon 193, Sermon 195, Sermon 198 (twice), Letter 53, Saying 95, Saying 113, Saying 130, Saying 298		
13	Be bold, be courageous and allow your swords to do their duties and to justify your existence. Attack your enemies furiously and bravely and let them feel the full might of your arms and your hands.. (Letter 16)	Specialization	
	They do not retreat without successive attacks that do not cause air bombardment, without swords breaking the bowls, without attacks that do not soften the bones, without attacks that do not cut hands. (Nahj al-Balāgha, Sermon 123)		
	Perhaps the word is more effective than an attack (Nahj al-Balāgha, Saying 388)		

Abundance	Propositions	Component	Category
	Nahj al-Balāgha: sermon 120, sermon 189, sermon 131, sermon 173, sermon 66, sermon 51, sermon 124, letter 29, Saying 81, Saying 70		
8	Among your troops, choose the one who is most favorable to Allah and His Messenger and as your successor, and he is most pure of all (Nahj al-Balāgha, letter 53)	Righteousness	Characteristic
	So think about the affairs of your brokers, and employ them after selecting and testing them ... and choose those who are expert in their work, as well as clean and pious (Nahj al-Balāgha, letter 53)		
	But the righteous in the world have superior virtues ... Their demands are few, and their souls are gentle and pure (Nahj al-		

	Balāgha, sermon 193)		
	Nahj al-Balāgha: Letter 14, Letter 45, Saying 68, Saying 340, Saying 474		
5	He always walks and steps in the earth with humility (Nahj al-Balāgha, sermon 193)	Humility	
	Be humble with people, be gentle and kind. Nahj al-Balāgha, letter (27)		
	Nothing will make the wise proud... (Nahj al-Balāgha, sermon 83)		
	Nahj al-Balāgha: Sermon 83, Sermon 99		
	Nahj al-Balāgha: Sermon 83, Sermon 99		
9	Irritability is kind of crazy, because bad-tempered regrets, and if he does not regret, his madness is stable. (Nahj al-Balāgha, Saying 255)	Anger Control	Characteristic
	Control your anger, and forgive when you have a power, and be patient and temperate when you are angry and forbear in the government, so you will have a good destiny." (Nahj al-Balāgha, letter 69)		
	If the person becomes angry, the hatred of his heart will be increased and not rested. (Nahj al-Balāgha, Saying 108)		

Abundance	Propositions	Component	Category
	Nahj al-Balāgha: Sermon 26, Letter 31, Letter 53 (Second Order), Letter 56, Saying 255		
10	O, you, servant of God, don't hurry at blaming someone's sin, May God have pardoned him and also don't be sure for a sin you have done that may not be safe because one day you would be punished for it (Nahj al-Balāgha, sermon 140)	Avoid Fault-Finding	Characteristic
	Those who have no sin, and who have the health of religion, are bound to have mercy on the sinners, and to thank for these blessing, that thanksgiving will prohibit them to find the fault of others (Nahj al-Balāgha, sermon 140)		
	O people! Everyone who is sure about his brother's confidence and perseverance in religion and righteousness, must not listen to what people say about him (Nahj al-Balāgha, sermon 141)		
	Nahj al-Balāgha: Sermon 141, Sermon 176, Letter 53 (twice), Saying 349, Saying 349, Saying 353		

17	Unfortunate is he who cannot gain a few sincere friends during his life and more unfortunate is the one who has gained them and then lost them" (Nahj al-Balāgha, Saying 12)	Attraction and Repulsion	
	You must fill your heart with kindness, compassion and love for your subjects. Because there are two kinds of people: those who have the same religion as you have; they are brothers to you, and those who have religions other than that of yours, they are human beings like you." (Nahj al-Balāgha, letter 53)		
	Do not make friendship with a fool because when he will try to do you good he will do you harm. (Nahj al-Balāgha, Saying 38)		
	Nahj al-Balāgha: Saying 38 (three times), Letter 69 (two times), Saying 293, Sermon 86, Letter 53 (four times), Sermon 216, Sermon 194		
7	You have neither been entrusted with the governorship so that you amass wealth nor is it a tasty and juicy morsel to be swallowed up. On the contrary it is a trust committed to your care and trust. Its responsibility lies upon your shoulders." (Nahj al-Balāghah, Letter 5)	Trusteeship	

Abundance	Propositions	Component	Category
	Those in charge of such positions and responsibilities are chosen from among those who possess the virtues and moral behaviors and strive not to disclose the secrets they know to thanks God for such blessing. (Nahj al-Balāgha, letter 53)		
	Our Hadiths are not learnt except by the Faithful ones, and the Patient Reasons (Nahj al-Balāgha, Sermon 189)		
	Nahj al-Balāgha: Sermon 193, Sermon 199, Letter 26, Letter 53		
10	God never repaired the broken bones of a nation except after trials and endurance of problems. (Nahj al-Balāgha, sermon 88)	Endurance against problems	
	Endurance endurance Then, tolerance, tolerance and piety piety (Nahj al-Balāgha, sermon 176)		
	Be persistent in practicing the commandments of the Qur'an, following the way He commanded, and in the right way of worshiping His servants (Nahj al-Balāgha, sermon 176).		
	Nahj al-Balāgha: Sermon 192, Sermon 91, Sermon 188, Sermon 190, Letter 31, Letter 38, Saying 176		

Cumulative abundance percentage	Relative abundance percentage	Abundance	Component	Row
6.6	6.6	10	Endurance against problems	1
14.5	7.9	12	Justice	2
19.1	4.6	7	Trusteeship	3
21.1	2	3	Criticizability	4
29	7.9	12	Courage	5
36.3	7.3	11	Generosity	6
56.3	20	30	Piety	7
64.9	8.6	13	Specialization	8
70.2	5.3	8	Righteousness	9
73.5	3.3	5	Humility	10
79.5	6	9	Anger control	11
86.1	6.6	10	Avoiding the fault-finding	12
96.7	10.6	16	Attraction and Repulsion	13
100	2.6	4	Authority and Ability	14
	<b>100</b>	<b>151</b>	<b>Total</b>	

Table (2-1)

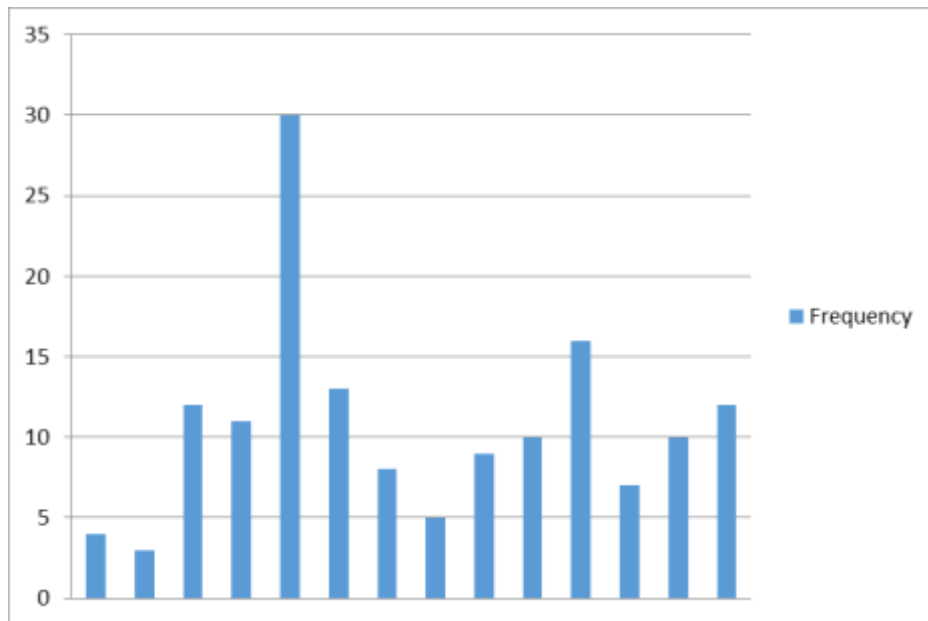
### Relative and absolute abundance of human capital characteristic components

#### Conclusion

In this paper, the characteristic components of human capital in the field of defense readiness in Nahj al-Balāgha were identified and analyzed. In total, 151 propositions related to 14 components were identified and explained in the form of human capital characteristic components, which have been adjusted by entering the data into Spss software, and based on abundance and percentage.

In human capital characteristic components, "restraint" in the commandments of Amir al-Mu'minin Ali (AS), with 30 repetitions and frequency of 20%, is the most abundant word compared to other components and is ranked first and the "attraction and repulsion" component, "with 16 repetitions and 10.6 percent frequency, is the second most important attribute for military commanders and managers; and "specialization and meritocracy" with 13 repetitions and 8.6 percent frequency is the third attribute of military commanders and managers. And the two components of "courage" and "generosity" with 12 repetitions and 11 repetitions and even 7.9% and 7.3% are the fourth and fifth characteristic attributes of human capital.

From the analysis of the aforementioned components, it can be concluded that the most important emphasis of Amir al-Mu'minin Ali (AS) is on the human capital components of the military commanders and executives who are in charge of defending the borders of the Islamic State i.e. "faithful piety", the other components are respectively the frequency and their importance in his words are observable in the bar graph (1-1) derived from the Spss statistical program.

**Bar chart (1-1) Relative and absolute abundance of human capital characteristic components****References**

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