The Quran: Contemporary Studies
Homepage: https://qns.journals.miu.ac.ir
ISSN (Print): 2981-0566
ISSN (Online): 2981-0574

An Analysis of Popular Awakening in the Quranic Thought of Martyr Imam Khamenei

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Article Info

Article type:
Book Review

Article history:
Received:
23 January 2026
Received in revised form:
10 February 2026
Accepted:
10 March 2026
Available online:
16 March 2026

Keywords:
Martyr Imam Khamenei, Popular Awakening, Social Guidance, Quranic Thought, Structural components.

ABSTRACT

This study investigates the Quranic foundations and conceptual components of "popular awakening" (*biʿthat-i mardumī*) within the intellectual framework of the martyred leader of the Iranian Islamic Revolution. Adopting a qualitative descriptive-analytical methodology, the research synthesizes exegetical analysis of Quranic texts with the leader's corpus of speeches and written works. The primary objective is to delineate the revelatory basis of social guidance and to construct a coherent, praxis-oriented model for achieving an ideal society. The findings reveal that popular awakening is predicated upon core Quranic tenets, specifically the principles of universal invitation, the divine law of social change, and jihad as a catalyst for guidance. Key structural components identified include strategic awareness, collective responsibility, and sustained social dynamism. The study concludes that in this paradigm, social guidance functions as an integrated process of intellectual maturation and structural reform aimed at establishing justice under divine sovereignty. By systematizing these elements, the research provides a theoretical framework for understanding the intersection of divine revelation and contemporary socio-political mobilization

Cite this article: Niazi, M. A. (2026). An Analysis of Popular Awakening in the Quranic Thought of Martyr Imam Khamenei. *The Quran: Contemporary Studies*, 5 (15), 177-204.
https://doi.org/10.22034/qns.2026.24048.1178

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Publisher: Al-Mustafa International University.
DOI: https://doi.org/10.22034/qns.2026.24048.1178

Introduction

Amid the complexities and turbulence of the contemporary world, individuals and societies increasingly turn to authentic religious concepts and the reservoirs of divine wisdom in search of moral certainty, social stability, and meaningful direction. This return is not merely an intellectual inclination; rather, it reflects a profound need for practical and transformative frameworks capable of addressing pressing social, political, and cultural challenges. Among such concepts, *biʿthat* (divinely inspired mobilisation or awakening) occupies a central place within the dynamics of religious and societal transformation. Beyond its traditional association with the prophetic Awakening, *biʿthat* may also be understood as a collective awakening of the people—a communal rising and renewed mobilisation aimed at the realisation of higher divine and social ideals. Alongside this transformative process, social guidance performs a vital function by directing society towards moral and civilisational advancement while safeguarding it from deviation and decline. These two concepts are deeply intertwined and constitute fundamental components of the intellectual framework of the martyred religious and revolutionary leader of Iran.

Drawing upon Quranic teachings and Islamic intellectual traditions, this study seeks to elucidate the nature and constituent elements of "popular awakening" (*biʿthat-i mardumī*) and "social guidance" within the Quranic thought of the martyred leader. It further examines how these concepts are articulated within his intellectual corpus and explores the practical model that emerges from their interaction. Particular attention is given to the ways in which this model contributes to the construction of a dynamic, conscious, and morally guided society—one grounded in divine guidance and committed to collective progress and human flourishing.

The significance of this study lies in the contemporary condition of many Muslim societies, which continue to confront diverse forms of domination, political oppression, cultural marginalisation, and social fragmentation. Such circumstances have often generated forms of social passivity, intellectual disorientation, and diminished capacity for constructive collective action. Re-examining the foundational sources

of Islam and the interpretive insights of influential religious leaders may therefore provide valuable guidance for addressing these challenges. Through a descriptive-analytical approach grounded in primary Quranic sources and the speeches, writings, and statements of the martyred leader, this article addresses two principal questions: What are the Quranic foundations of popular awakening and social guidance? How are these concepts reflected within the intellectual framework of the martyred leader, and in what ways can they inform contemporary social and political praxis?

This research adopts a qualitative methodology situated within the field of religious and social studies. Its primary focus is the analysis of textual sources, including Quranic teachings, religious literature, and the speeches and writings of the Leader of the Islamic Revolution. The principal objective is to identify and analyse the Quranic foundations and constituent elements of the doctrine of popular awakening within the Quranic thought of the martyred leader of the Islamic Republic of Iran. Methodologically, the study employs a descriptive-analytical qualitative approach. Data were collected through documentary and library-based research, including the examination of Quranic texts, authoritative Quranic exegeses, and the published works, speeches, messages, and addresses of the Leader of the Islamic Revolution. Through systematic analysis, categorisation, and thematic synthesis, the foundational principles and core components of the concept were identified and refined. In terms of purpose, the study is both fundamental and applied.

The article is structured in several stages. It first examines the Quranic foundations of popular awakening and subsequently explores the concept of social guidance within the Quran. It then analyses the intellectual framework of the martyred leader in light of relevant Quranic verses, offering a critical examination of his understanding of these concepts and their implications for social transformation and community formation.

Literature Review

Public participation and active engagement across various dimensions of a political system—including political, cultural, social, and military spheres—constitute essential factors in strengthening its stability and legitimacy. A review of the existing literature indicates that previous studies have approached the concept of *biʿthat* (awakening or mobilisation) from a variety of perspectives. For instance, Ayatullah Jawādī Āmulī in *Tafsīr-i Tasnīm* (2011) discusses the Quranic foundations of *biʿthat* within his exegetical works, primarily emphasising its theological dimensions and divine origins. Similarly, ʿAllāmah Ṭabāṭabā'ī, in *al-Mīzān fī Tafsīr al-Qur'ān* , analyses *biʿthat* largely through ethical and individual lenses. Makārim Shīrāzī, in *Tafsīr-i Nimūnih* (1999), examines the objectives of prophetic Awakening but gives comparatively limited attention to the role of the people in the process. Rāghib Iṣfahānī (2011), in *al-Mufradāt fī Gharīb al-Qur'ān* (2011), elucidates the lexical meaning of *biʿthat* and related concepts.

In the broader field of participation studies, Ṭālishī and ʿIffatī in *Participatory Planning* (2017) [in Persian] explore issues of planning and participatory development, while Malik-Zādih in *Participatory Management* (2005) [in Persian] focuses on participatory management and its organisational implications. Despite these contributions, existing scholarship has generally approached *biʿthat* from individual, theological, ethical, or managerial perspectives and has not systematically examined the Quranic foundations of what may be termed "popular awakening" (*biʿthat-i mardumī*).

Moreover, the practical and operational dimensions of popular awakening have not been systematically extracted and conceptualised from the perspective of the martyred leader's Quranic thought. The present study seeks to address this gap by examining relevant Quranic verses in conjunction with contemporary Quranic exegeses and the speeches and writings of the martyred leader of the Revolution. Through this approach, it identifies and analyses the foundational principles and constituent elements of "popular awakening" from a Quranic perspective.

This study is grounded directly in revelatory sources and the leader's Quran-centred intellectual framework. The principal research gap lies in the absence of a systematic conceptualisation and theoretical modelling of the notion of "mobilising the people" within the intersection of Quranic discourse and contemporary Islamic leadership thought. By addressing this gap, the study aims to contribute a coherent analytical framework for understanding the Quranic foundations, mechanisms, and societal implications of popular awakening.

1. Concepts

1.1. *Mushārikat* (Participation)

Arnstein defines participation as the process through which people gain a share in power and influence governmental decision-making and behaviour, describing it as a form of power redistribution across different societal levels. In the scholarly literature, participation is understood as a social, multidimensional, and multicultural process that encourages members of society to play an active role in development and collective advancement (Ṭālishī & ʿIffatī 2017, 54). Lexically, participation denotes sharing in, or taking part in, activities with others and involves voluntary engagement in relevant affairs through expression of views, decision-making, selection, and constructive criticism (Malik-Zādih 2005, 11). Such participation contributes to personal development, the creation of new opportunities, the removal of obstacles, and the enhancement of social capital (see Niyāzī 2005, pp. 130-152).

1.2. *Biʿthat* (Awakening/Mobilisation)

The term *baʿth* in Arabic and within the Quranic discourse possesses a broad semantic range, encompassing meanings that extend from the resurrection of the dead on the Day of Judgement to the sending of divine prophets (Rāghib Iṣfahānī 2011, 141). Within the context of social and religious transformation, however, the concept of *biʿthat* acquires additional dimensions. It signifies the awakening, mobilisation, and collective rising of a community that has overcome

stagnation and passivity and has embarked upon the pursuit of higher moral and spiritual objectives through collective determination. Shiʿi exegetical traditions likewise regard this understanding as one of the central Quranic themes and have examined it extensively (see Ṭabāṭabā'ī 2015; Makārim Shīrāzī 1995).

In this context, "popular awakening" (*biʿthat-i mardumī*) should not be understood as a singular event but rather as a dynamic and continuous process through which members of society assume responsibility for both personal reform and the guidance and transformation of their wider community. Within the intellectual framework of the martyred leader, this concept occupies a central position and functions as the primary driving force behind the realisation of an ideal Islamic society. Through a Quran-centred investigation informed by the thought and teachings of the martyred Leader, the present study seeks to identify and elucidate the foundational principles and constituent elements of this collective awakening.

A lexical and conceptual analysis of the term *baʿth* in the Quran reveals its broad semantic scope. In numerous Quranic contexts, *baʿth* denotes "raising," "awakening," or "sending forth," particularly in relation to the Awakening of divine prophets. Yet the essence of *biʿthat* lies in its divine impetus and guiding purpose, both of which ultimately seek to bring about transformation and renewal within the community. The martyred leader—whose life was devoted to guidance and liberation, and whose intellectual legacy continues to inspire successive generations—accorded particular attention to Quranic concepts and their inseparable relationship with social formation and collective intellectual guidance. A deeper understanding of his reflections on "popular awakening" and "social guidance," rooted in a profound and authentic engagement with the Quran, may provide valuable inspiration and direction for contemporary Muslim societies, particularly in their pursuit of the ideals associated with the Islamic Revolution.

The notion of the "awakening of nations" finds its roots in the Quran and is not confined exclusively to the prophetic Awakening. The verse, *"Then We aroused them that We might know which of the two groups*

better reckoned the period they had stayed"[1] *(Quran 18:12),* employs the concept of *baʿth* in the sense of "raising up" without necessarily implying the sending of a prophet. In the present study, it is this latter meaning that is of primary concern. Accordingly, *biʿthat* is understood as the collective awakening and mobilisation of communities and nations.

1.3. *Mabānī* (Foundations)

The root *b-n-y* denotes a single fundamental meaning, namely the construction of a thing by joining its parts together. One says: *banaytu al-binā'a* — "I constructed the building" (Ibn Fāris 1983, 1:302). In technical usage, the term refers to the fundamental principles, assumptions, and conceptual bases upon which a particular field of knowledge is constructed. Within the context of this study, "foundations" denote the underlying theological, intellectual, and normative assumptions that establish the legitimacy and conceptual framework of popular awakening.

2. Quranic Foundations of Popular Awakening

Before examining the Quranic foundations of popular awakening in this study, it is important to emphasise that the Quran does not confine the concept of *biʿthat* exclusively to the prophets. Rather, divine providence encompasses the mobilisation of people themselves to rise in defense of truth and to revive and uphold enduring moral and spiritual values. From this perspective, the Quran presents a broader vision of Awakening —one that extends beyond prophetic appointment to include the collective awakening and active engagement of communities in the pursuit of justice, reform, and divine guidance. The following discussion explores the most significant Quranic foundations of this conception of popular Awakening as reflected in the Quranic thought of the martyred Leader, drawing upon the revealed discourse of the Quran.

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1. ﴿ثُمَّ بَعَثْناهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصى لِما لَبِثُوا أَمَدا﴾ (الكهف/١٢)

2.1. Universal Invitation

Numerous Quranic verses emphasise the expansive scope of *biʿthat*. One such verse states: *"Certainly We raised an apostle in every nation [to preach:] Worship Allah, and keep away from the Rebels (Ṭāghūt)…"*[2] *(Quran 16:36).* This verse indicates that the Awakening (*biʿthat*) of the prophets (a) was universal and all-encompassing. Every community was sent a messenger whose primary responsibility was to call people to monotheism (*tawḥīd*) and to renounce false deities and oppressive powers (*ṭāghūt*). In continuity with this prophetic Awakening, the notion of "popular awakening" (*biʿthat-i mardumī*) signifies the acceptance and continuation of a collective responsibility toward this same divine call. In this sense, people themselves are expected to be "mobilised" in the path of God by emulating the prophets and actively undertaking the responsibility of guidance and social reform.

Within the Quranic thought of the Supreme Leader, pure monotheism is understood as uncompromising and absolute *tawḥīd*. Drawing on the verse, *"…O my people, worship Allah! You have no other god besides Him…"*[3] *(Quran 7:9),* he emphasises that monotheism is the primary objective of prophetic Awakening and that the call to *tawḥīd* is not limited to the community addressed by a particular prophet, but is universal in scope (Khamenei 2013,p: 438). The martyred Leader further states elsewhere: "The fundamental issue I have repeatedly emphasised is that Islamism in the Islamic system cannot be separated from people-centred governance. Popular orientation within the Islamic system has its roots in Islam itself. When we speak of an 'Islamic system', it is impossible to disregard the people"…On the basis of this central role of the people within the Islamic system, he further explains that whenever challenges arise for the Islamic system, it is the people who are mobilised (*maʿbūth*) in response (Khamenei, Speech at the Gathering of Pilgrims at Imam Khomeini's Shrine, June 4, 2001 [14/03/1380Sh]; https://khl.ink/f/3068).

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2. ﴿وَ لَقَدْ بَعَثْنا في كُلِّ أُمَّةٍ رَسُولاً أَنِ اعْبُدُوا اللَّهَ وَ اجْتَنِبُوا الطَّاغُوت...﴾ (النحل/۳۶)
3. ﴿يَا قَوْمِ اعْبُدُوا اللّه مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ... ﴾(اعراف / 69)

The martyred Leader regards this mobilised awakening as directed toward the salvation of humanity and the establishment of a righteous order, stating: "*Biʿthat* is for this human being, for the destiny of this human being, and for the guidance of this human being" (Khamenei, Address to state officials on the occasion of Eid al-Mabʿath, November 17, 1998 [26/08/1377Sh]; https://khl.ink/f/2918).

Ayatullah Makārim Shīrāzī, in *Tafsīr-i Nimūnih*, considers this verse as evidence for the universality of prophetic Awakenings and the unity of their essential message. He maintains that the primary goal of all prophets is to guide humanity toward monotheism and the rejection of all forms of polytheistic worship (Makārim Shīrāzī 1995, 11:221-247). Similarly, ʿAllāmah Javādī Āmulī holds that knowledge of God constitutes the foundation of worship, and distancing oneself from *ṭāghūt* is a necessary condition for the perfection of such worship (Javādī Āmulī 2011, 12:481).

2.2. The Divine Law of Change and Collective Will

One of the key Quranic foundations of popular awakening is the unchanging divine law (*sunnat Allāh*) governing human societies: "Such is the established way of Allah, which has passed before; and you will never find any change in the way of Allah…" Alongside this principle, the Quran outlines the mechanism through which transformation occurs: *"…Indeed Allah does not change a people's lot, unless they change what is in their souls…"*[4] *(Quran 13:11)*. This verse highlights the centrality of inner transformation and collective will in the framework of popular Awakening. Divine providence does not alter the destiny of any people unless they themselves resolve to bring about change within their inner selves and their social conditions. This collective volition constitutes the primary driving force of popular mobilisation, while divine assistance accompanies and brings fruition to this human-oriented will.

ʿAllāmah Ṭabāṭabā'ī, in *al-Mīzān*, interprets "human beings" (*al-insān*) in *Sūrat al-ʿAṣr*: *"Indeed man is in loss, except those who have*

4 . ﴿...إِنَّ اللّه لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ...﴾ (الرعد/11)

faith and do righteous deeds, and enjoin one another to] follow [the truth, and enjoin one another to patience"[5] *(Quran 103:2-3)*—as referring to the entirety of humankind and human society, which is inherently situated within a historical trajectory of loss. He argues that escaping this condition of loss is contingent upon four essential pillars: faith, righteous action, mutual enjoinment of truth, and mutual enjoinment of patience. This notion of "*tawāṣī*" (mutual exhortation) signifies a form of reciprocal social mobilisation, whereby individuals call one another toward resistance, truthfulness, and steadfast commitment to truth (Ṭabāṭabā'ī 2015, 20:355-359).

The martyred Leader similarly stated in a televised address marking the thirty-first anniversary of Imam Khomeini's passing: "I felt that this noble verse—*'Say, I give you just a single advice: that you rise up for Allah's sake, in twos, or individually'*[6] *(Quran 34:46)*—means that standing must be for God. The Almighty God says that I have only one admonition, only one exhortation: that you should rise up"… (Khamenei, June 3, 2020 [14/03/1399Sh]; https://khl.ink/f/45814). In another statement, he emphasises: "What is within human beings, within their inner selves and souls, must undergo transformation so that their external affairs may also be transformed" (Khamenei, March 21, 1993 [01/01/1372Sh]; https://khl.ink/f/2918). He maintains that such internal transformation within a nation is the key to its movement, dynamism, and overall historical change.

2.3. Emphasis on Action and Effort

Popular Awakening (*bi'that-i mardumī*) is not merely an inner belief or a matter of personal conviction; rather, it naturally culminates in action, endeavour, and social responsibility. In the Quranic logic, faith only acquires real meaning when it is translated into practice, as stated in the divine command: "*And say, 'Go on working: Allah will see your conduct, and His Messenger and the faithful [as well]…"*[7] *(Quran*

5. ﴿إِنّ الْإِنسَانَ لَفِی خُسْرٍ * إِلّا الّذِینَ آمَنُوا وَ عَمِلُوا الصّالِحَاتِ وَ تَوَاصَوْا بِالْحَقّ وَ تَوَاصَوْا بِالصّبْرِ﴾ (العصر/2-٣)
6. ﴿إِنّما اَعِظُکُمْ بِواحِدَةٍ اَنْ تَقُومُوا للّهِ مَثْنی وَ فُرادی﴾ (سبا /46)
7. ﴿وَ قُلِ اعْمَلُوا فَسَیرَی اللّه عَمَلَکمْ وَ رَسُولُهُ وَالْمُؤْمِنُونَ﴾ (التوبة /105)

9:105). This verse indicates that human action on the path of God is subject to divine observation and evaluation, as well as that of the Prophet of Islam (s) and the believers. On this basis, *biʿthat* may be understood as a call to rise, to build, to reform, and to live a life of responsibility—namely, a form of faith that is embodied in both individual and collective action within society.

ʿAllāmah Ṭabāṭabā'ī, in *al-Mīzān*, emphasises that God commands His Prophet to instruct people to "act," and that this action encompasses every deed that earns divine pleasure—whether in the form of acts of worship or other righteous conduct (Ṭabāṭabā'ī 2015, 9:378-380). Similarly, *Tafsīr-i Nimūnih* highlights the practical and educational dimensions of this verse, interpreting it as a general injunction toward action. It further explains that human deeds will not remain hidden, but will instead fall under the comprehensive awareness and supervision of God, His Messenger, and the believers. This tripartite supervision carries both a theological dimension—ensuring ultimate accountability—and a social and educational dimension that encourages individuals to reform their actions in this world.

In this regard, the martyred Leader of the Islamic Revolution, in a televised address called upon officials to intensify their efforts and practical action across three domains: economy, security, and culture. Emphasising action in the sphere of external security, he pointed to the importance of defensive capabilities, and in the domain of internal security, he warned against infiltration and its consequences. These statements demonstrate that, in his intellectual framework, societal progress and protection are only achievable through work, struggle, and practical engagement (Khamenei, (2020, October12; https://farsi.khamenei.ir/speech-content?id=46771).

Accordingly, the collective effort and mobilisation of officials can be seen as an extension of this Quranic perspective in the thought of the martyred Leader and as one of the central axes of popular Awakening. In this view, *biʿthat* is not merely a conceptual or doctrinal belief, but the beginning of a social movement aimed at individual and collective reform. Thus, if *biʿthat* is understood as the starting point of

transformation, such transformation cannot be realised without action, effort, and active participation in the various arenas of life.

He further emphasises: "We must make the spirit of work and effort prevail over the state of 'neither war nor peace' that the enemy seeks to impose upon us. One of the harms and dangers facing the country is precisely this condition of 'neither war nor peace'; it is not a good situation, it is not a favourable atmosphere" (Khamenei, Meeting with the President and members of the Cabinet, September 7, 2025 [16/06/1404 Sh]; https://khl.ink/f/61220).

2.4. *Jihād* and Guidance

The reciprocal relationship between striving in the path of God and divine guidance is clearly articulated in the Quran: *"As for those who strive in Us, We shall surely guide them to Our ways…"*[8] *(Quran 29:69).* In this verse, *jihād* carries a broad semantic scope, encompassing intellectual, cultural, social, and political effort in the path of God. According to this Quranic logic, divine guidance is not a passive phenomenon; rather, it is the outcome of human movement, struggle, and responsibility in the field of action. In other words, divine guidance is realised through sincere and sustained effort.

In elaborating this meaning, Ayatullah Khamenei, referring to the Quranic concept of *jihād al-kabīr*, states that among the forms of *jihād*, there is one which God Almighty has called 'the great *jihād*' in the Quran: *"but wage against them a great jihād with it" (Quran 25:52).* This verse was revealed in Mecca at that time, military confrontation was not yet an issue; rather, it referred to steadfastness, resistance, and non-submission, which laid the groundwork for the Islamic Awakening. '*So do not obey the faithless, but wage against them a great jihād with it*'[9] *(Quran 25:52)* Not obeying the polytheists is what God has called *jihād al-kabīr* (Khamenei, 18 March, 2025 [28/12/1403Sh]; https://khl.ink/f/59743). He further emphasises, with reference to this concept, that *jihād* is an urgent obligation and that anyone capable of

8. ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾ (العنكبوت/٦٩)
9. ﴿فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا﴾ (الفرقان/52)

action must engage in it (Khamenei, Meeting with the People of Tabriz, May 9, 2021 [19/02/1400 Sh]; https://khl.ink/f/47683).

In light of these statements, *jihād al-kabīr* is a comprehensive concept not limited to the military sphere; rather, it primarily includes intellectual, cultural, political, and economic struggle. The revelation of this verse in Mecca—when Muslims were not yet permitted to engage in armed combat—demonstrates that the essence of *jihād* al-kabīr lies in identity-based resistance and refusal to submit to systems of domination.

Given the verse "*As for those who strive in Us, We shall surely guide them in Our ways, and Allah is indeed with the virtuous As for those who strive in Us, We shall surely guide them in Our ways, and Allah is indeed with the virtuous*" *(Quran 29:69),* it can be concluded that struggle across various domains of social life is the means through which the paths of divine guidance are opened. Thus, guidance is the result of conscious action, resistance, and steadfastness, rather than compromise and passivity.

Within this framework, the mission (*biʿthat*) of the Prophet of Islam (s) marks the beginning of a movement in which faith is intertwined with *jihād*, enabling an Islamic society to progress along the path of guidance through continuous effort in political, social, economic, and cultural spheres.

Ayatullah Khamenei, drawing upon the Quran, refers to the People of the Cave, who are described as: *"…They were indeed youths who had faith in their Lord, and We had enhanced them in guidance"*[10] *(Quran 18:13),* as well as the verse: *"Say, 'I give you just a single advice: that you rise up for Allah's sake…"*[11] *(Quran 34:46).* On this basis, he regards the outcome of uprising (*qiyām*) and struggle as guidance, and interprets "youth" in terms of the energetic and passionate spirit of youthfulness (see Khamenei, 27 February, 1999 [1377/12/08Sh]; https://farsi.khamenei.ir/memory-content?id=7293).

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10. ﴿...إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْناهُمْ هُدى﴾ (الكهف/١٣)
11. ﴿قُلْ إِنَّما أَعِظُكُمْ بِواحِدَةٍ أَنْ تَقُومُوا لِلَّه...﴾ (سبأ/۴۶)

From this perspective, *jihād* becomes a permanent civilisational duty, the realisation of which guarantees both progress and the preservation of the identity of Islamic society. In this framework, the popular awakening (*biʿthat-i mardumī*) and the field-based struggle of the nation lead to the guidance of society and salvation from deviations across political, social, and economic domains.

Within the Quranic framework articulated in the thought of the martyred Leader, the definitive formula of divine support (*naṣr*) is that if one supports God, God will in turn support them: "*…Allah will surely help those who help Him. Indeed Allah is all-strong, all-mighty*"[12] *(Quran 22:40).* Supporting God means supporting His religion; and supporting His religion manifests at the individual level as religious commitment and at the social level as *jihād*: *"As for those who strive in Us, We shall surely guide them in Our ways, and Allah is indeed with the virtuous"*[13] *(Quran 29:69).* This constitutes the definitive formula of divine victory in the Quranic thought of the martyred Leader.

3 . Components of Popular Awakening (*Biʿthat-i Mardumī*)

Following the elaboration of the Quranic foundations of popular Awakening in the Quranic thought of the martyred Leader, the fundamental question now is how these Quranic principles are manifested within the sphere of social agency and the governance of the Ummah. In fact, the extracted Quranic foundations function as the intellectual system and the hard core of the martyred Leader's thought on popular Awakening, whereas the components represent the practical manifestations and the operational system of this Awakening within the context of social construction.

From a Quranic perspective, every doctrinal and epistemic foundation necessarily leads to behavioral and social implications. Therefore, the transition from foundations to components is, in essence, a shift from the theory of guidance to the model of realisation. Drawing upon the Quranic epistemological framework, the martyred Leader

12. ﴿وَ لَيَنْصُرَنَّ اللّه مَنْ ينْصُرُهُ إِنّ اللّهَ لَقَوِيٌّ عَزِيزٌ﴾ (الحج/۴۰)
13. ﴿وَالَّذينَ جاهَدوا فينا لَنَهدِيَنَّهُم سُبُلَنا﴾ (العنكبوت/۶۹)

understands *biʿthat* not as an abstract notion, but as a dynamic reality that must be reflected across all dimensions of the Ummah's social life. Accordingly, the components of popular Awakening are not discrete elements, but rather an interconnected chain of conscious and responsible actions rooted in these Quranic foundations. Through an inferential approach, these components are extracted from the Quranic-oriented thought of the martyred Leader. In essence, these components function as operational indicators for implementing the Quranic foundations—forming a bridge between Quranic worldview and revolutionary social construction.

The analysis of these components further clarifies how the Prophetic call is transformed into a popular movement, demonstrating how divine teachings, through strategic awareness-building, collective responsibility, and sustained social dynamism, provide the groundwork for the realisation of a Quranic society in the intellectual framework of the martyred Leader. The following section examines these elements as the components of popular Awakening.

3.1. Spiritual Self-Purification

Collective Awakening (*biʿthat*) is impossible without the prior inner awakening of individuals; the revival of dormant consciences constitutes the primary condition, and external mobilisation is ineffective in the absence of internal transformation. Within the Quranic framework, self-cultivation is not an ultimate end in itself, but rather a precondition for action, struggle, and the fulfilment of social responsibility. A person who has not been morally and spiritually disciplined is prone, in the arena of practice, to weakness, fear, self-centredness, or deviation. For this reason, the Quran emphasises inward moral training so that the human being may become effective, active, and committed in the path of striving. The Quran repeatedly highlights the inseparable link between inward faith and outward action: "*except those who have faith and do righteous deeds…"*[14] *(Quran103:3)*

14. ﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ...﴾ (والعصر/3)

ʿAllāmah Ṭabāṭabā'ī, in his exegesis of verses concerning the reward of believers and righteous deeds, maintains that faith is not merely verbal affirmation of belief; rather, it must be accompanied by righteous action in order to produce its real effect (Ṭabāṭabā'ī 2015, 20:355-358). In *Tafsīr-i Tasnīm*, it is similarly emphasised that faith and righteous action are two inseparable dimensions of a single reality (Jawādī Āmulī 2011, 3:450). In a widely transmitted hadith in both Sunni and Shiʿi sources, the Prophet Muhammad (s) states: "Indeed, I have been sent only to perfect noble moral character"[15] (Ṭabarsī 1993, 10:500). The term "only" (*innamā*) at the beginning of the hadith denotes exclusivity, indicating that the essence of the Prophetic Awakening is the perfection of moral virtues. Noble ethics, in fact, constitute the purification of the soul (*tazkiyat al-nafs*), as also emphasised by the Supreme Leader (Khamenei, Statements in a Televised Address on the Occasion of *ʿEyd-e Mabʿath*, January 31, 2021 [10/12/1400Sh]; https://farsi.khamenei.ir/speech-content?id=49680).

The Quran addresses the Prophet: *"So be steadfast, just as you have been commanded…"*[16] *(Quran 11:112).* Steadfastness is thus the outcome of inner self-cultivation. A person whose inner being has been properly ordered remains firm on the path of truth and in the field of action; he does not collapse at the first trial, nor is he diverted by the first attraction. ʿAllāmah Ṭabāṭabā'ī interprets steadfastness (*istiqāmah*) as "continuity upon the straight divine path without deviation." He further maintains that this command is not limited to the Prophet (s) alone, but is addressed in a general sense to his ummah. In this context, steadfastness includes doctrinal steadfastness (in monotheism, prophethood, and resurrection), practical steadfastness (in worship and abstaining from prohibitions), and ethical steadfastness (patience, endurance in hardship, and refusal to compromise with falsehood) (Ṭabāṭabā'ī 2015, 20:47).

The "martyred Leader of the Revolution" states: "We must regard ourselves as servants of God; in relation to other servants of God, we must consider ourselves obliged to cooperation, benevolence, kindness,

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15. «إنما بعثت لأتمم مكارم الأخلاق».

16. ﴿فَاسْتَقِمْ كَما أُمِرْتَ...﴾ (هود/۱۱۲)

and fairness. Then the rain of divine mercy and grace will descend upon us, and His blessings will be bestowed upon us" (Khamenei, Eid al-Fitr Friday Prayer Sermon, 25 December 2001 [25/09/1380Sh]; https://farsi.khamenei.ir/speech-content?id=3097)

He thus regards the outcome of self-purification as divine mercy and the descent of God's grace. In this view, awakening (*biʿthat*) is not merely the trans Awakening of teachings or the proclamation of legal rulings; rather, it is fundamentally the construction of the human being. The Quran articulates the purpose of this process as follows: "*Our Lord, raise amongst them an apostle from among them, who should recite to them Your signs, and teach them the Book and wisdom, and purify them. Indeed You are the All-mighty, the All-wise*"[17] *(Quran 2:129).* This verse demonstrates that the Prophet's Awakening consists of reciting divine revelation, teaching the scripture, imparting wisdom, and ultimately purifying people.

The first stage is the encounter of the human being with the truth of revelation; that is, human beings must be brought face to face with the divine verses so that they may be awakened from heedlessness. The next stage is the instruction of the content of religion and the sacred law. Wisdom (*ḥikmah*) is not merely knowledge of the outward forms of legal rulings, but a deep, critical understanding and the capacity to distinguish truth from falsehood. Ultimately, all these stages must culminate in inner purification and the moral formation of the self. The purification of individuals provides the foundation for the formation of a righteous society.

3.2. Social Institutionalisation (System-Building)

The establishment of structured and institutionalised frameworks accompanies social mobilisation. System-building refers to the creation of legal, social, cultural, and economic structures that contribute to the cohesion and sustainability of a movement or society. The emphasis on popular institutions and Islamic governance structures reflects the

17. ﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولا مِنْهُمْ يتْلُو عَلَيهِمْ آياتِک وَيعَلِّمُهُمُ الْكتَابَ وَالْحِكمَةَ وَ يزَكيهِمْ إِنّک أَنْتَ الْعَزِيزُ الْحَكيمُ﴾ (البقرة/129)

importance of active public participation and the operationalisation of Islamic principles within the fabric of society.

Social and religious movements are not merely the product of emotions and enthusiasm; rather, they require a robust structural foundation that ensures social institutionalisation, allowing ideals and objectives to be realised in a stable and sustainable manner. Such structures facilitate the guidance of society along a correct and orderly path. Popular institutions, grounded in the participation and capacities of all members of society, constitute the backbone of Islamic governance and function to prevent centralisation and corruption. The Quran says: *"those who answer their Lord, maintain the prayer, and their affairs are by counsel among themselves, and they spend out of what We have provided them with*"[18] *(Quran 42:38),* emphasising the principle of consultation and participatory decision-making as one of the key components of social system-building in Islam.

A further structural principle is reflected in the Quranic command: "*O you who have faith! Obey Allah and obey the Messenger and those vested with authority among you. And if you dispute concerning anything, refer it to Allah and the Apostle, if you have faith in Allah and the Last Day. That is better and more favourable in outcome*" [19] *(Quran 4:59).* This verse indicates the necessity of leadership, order, and structured obedience within an Islamic society, thereby establishing a foundational framework for organised governance and social cohesion.

3.3. Global Extension

The completion of a nation's awakening (*biʿthat*) is realised when its message and model transcend geographical boundaries and come to embody the principle of being "for humanity"; that is, when it becomes a paradigm for other nations and its intellectual framework attains universal resonance, culminating in the formation of a single unified community. In this sense, "people's awakening" moves precisely in this

18. ﴿وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ (الشورى /38)

19. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ (النساء /59)

direction, crossing territorial limits and extending its presence into the intellectual and spiritual sphere of humanity.

Islam, as a universal religion, does not confine its Awakening to any specific ethnicity or nation. Within this perspective, "popular awakening" must possess such comprehensiveness and appeal that it can function as a model and guide for all humanity. This transcendence of borders does not imply coercive expansion, but rather the intellectual dissemination of Islamic values based on their rational appeal and inherent truthfulness. Becoming a model for other nations requires the intellectual, practical, and civilisational maturity of the society that realises this Awakening. The Quran states: "*We did not send you but as a mercy to all the nations*"[20] *(Quran 21:107),* explicitly indicating the global scope of the Prophet Muhammad's Awakening. Likewise, in the verse: "*Say, 'This is my way. I summon to Allah with insight —I and he who follows me. Immaculate is Allah, and I am not one of the polytheists*"[21] *(Quran 12:108),* the universal nature of the Calling to God is emphasised, grounded in clear insight and understanding.

3.4. Awareness and Insight (*Baṣīrat*)

One of the key components of popular awakening is awareness and insight. This component emphasises knowledge, reflection (*tadabbur*), contemplation, and remembrance, asserting that the realisation of a people's awakening is impossible without proper recognition of truth, adversaries, and responsibilities. The martyred Leader of the Revolution consistently stressed political and social insight and warned against collective negligence and unawareness.

Insight refers to perceiving realities beyond superficial appearances and attaining a deep understanding of situations, adversaries, and duties. Within the logic of popular Awakening, awareness is not merely theoretical knowledge, but a profound comprehension coupled with the ability to analyse and correctly discern truth from falsehood. Such

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20. ﴿وَ مَا أَرْسَلْنَاک إِلَّا رَحْمَةً لِلْعَالَمِينَ﴾ (الانبياء/107)

21. ﴿ قُلْ هَذِهِ سَبِيلِی أَدْعُو إِلَی اللّه عَلَی بَصِيرَةٍ أَنَا وَ مَنِ اتَّبَعَنِی وَ سُبْحَانَ اللّه وَ مَا أَنَا مِنَ الْمُشْرِكِينَ﴾ (يوسف/108)

awareness becomes the basis for sound decision-making, correct choice of path, and steadfast resistance to deviation. Negligence and ignorance are among the most destructive afflictions of society, paving the way for enemy infiltration and deviation from the path of truth. Therefore, popular Awakening must be accompanied by an illuminating and awareness-building approach. The Quran states: "*Do they not contemplate the Qur'ān, or are there locks on the hearts*?"[22] *(Quran 47:24),* emphasising reflection as a means of attaining awareness. Similarly: *"Say, Are those who know equal to those who do not know?" Only those who possess intellect take admonition"*[23] *(Quran 39:9),* highlighting the distinction between knowledge and ignorance and identifying the truly perceptive as those who are mindful and reflective.

3.5. Collective Will and Action

The central role of popular will in realising transformation, and the necessity of its collective manifestation, is grounded in the Quranic verse: "*...Indeed Allah does not change a people's lot, unless they change what is in their souls. And when Allah wishes to visit ill on a people, there is nothing that can avert it, and they have no protector besides Him*"[24] *(Quran 13:11).* This verse establishes the Quranic foundation for the idea that the "martyred Leader of the Revolution" also regarded uprising and mobilisation as an essential requirement of a people's awakening.

Fundamental and enduring transformations require the collective will of a nation. Such a collective will functions as a driving force capable of removing obstacles and achieving objectives. Individualism and passivity constitute the primary barriers to the realisation of a comprehensive people's awakening. When a nation rises with a unified will, its power becomes capable of resisting any opposing force. However, this collective will must be translated into concrete action in order to become effective. Accordingly, people's awakening is synonymous with a dynamic, coherent, and collectively driven

22. ﴿أَفَلَايَتَدَبَّرُونَ الْقرآن أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾ (محمد/24)
23. ﴿قُلْ هَلْ يَسْتَوِي الَّذينَ يَعْلَمُونَ وَ الَّذينَ لا يَعْلَمُونَ إِنَّما يَتَذَكَّرُ أُولُوا الْأَلْبابِ﴾ (الزمر/٩)
24. ﴿...إِنّ اللّه لَايُغَيّرُ مَا بِقَوْمٍ حَتّى يُغَيّرُوا مَا بِأَنْفُسِهِمْ﴾ (الرعد/11)

movement. The Quran says: "*Cooperate in piety and Godwariness, but do not cooperate in sin and aggression, and be wary of Allah. Indeed Allah is severe in retribution*"[25] *(Quran 5:2),* emphasising cooperation and collective action in the path of righteousness (*birr*) as a core principle of Islamic social mobilisation.

3.6. Universal Social Responsibility

The Quranic concept of vicegerency (*istikhlāf*), along with the emphasis on trust (*amānah*), highlights human responsibility toward the earth and society. This dimension underscores the reciprocal duties of individuals within an Islamic society, portraying each person as a soldier in the struggle for the realisation of divine ideals.

An Islamic society is composed of individuals who are each responsible for their own destiny, as well as for the fate of society and the divine religion. The concept of *istikhlāf* refers to humanity's role as God's vicegerent on earth, placing upon human beings the burden of a trust that must be fulfilled in the best possible manner. Within the framework of a people's awakening, this sense of responsibility must be universal; all members of society must regard themselves as accountable for collective goals and ideals. This generates a culture of responsibility and mutual commitment that prevents societal collapse and deviation.

The Quran states: "*When your Lord said to the angels, 'Indeed I am going to set a viceroy on the earth…*"[26] *(Quran 2:30),* which forms the doctrinal basis for human vicegerency and responsibility on earth. Also, the Quran states: "*Indeed We presented the Trust to the heavens and the earth and the mountains, but they refused to bear it, and were apprehensive of it; but man undertook it. Indeed he is most unfair and*

25. ﴿…وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ (المائده /2)

26. ﴿وَ إِذْ قَالَ رَبُّکَ لِلْمَلَائِکَةِ إِنِّی جَاعِلٌ فِی الْأَرْضِ خَلِيفَةً…﴾ (البقرة/30)

senseless"[27] *(Quran 33:72),* highlighting the weight and gravity of this divine responsibility.

The Leader of the Revolution also regards participation as a religious and national duty (Khamenei, June 4, 2015 [14/03/1394 Sh]; https://khl.ink/f/29846), arguing that people must feel both religious and social responsibility toward the destiny of their country. This value is reinforced through Islamic teachings, the remembrance of the people's role in the revolution, and the articulation of its achievements.

3.7. Confronting *Ṭāghūt* and Global Arrogance

The primary mission of the Prophets and the duty of believers is to avoid all forms of *ṭāghūt* and illegitimate forms of domination. The struggle against *ṭāghūt*, arrogance (*istikbār*), and global systems of domination constitutes one of the central axes of the martyred Leader's intellectual framework, in which people's awakening is defined as a decisive confrontation with both internal and external forms of oppression.

The term *ṭāghūt* refers to anything that is set up in opposition to God and is wrongly obeyed or worshipped. The Quran states: "*Certainly We raised a messenger in every nation [to preach:] 'Worship Allah, and keep away from the Rebels...*"[28] *(Quran 16:36),* thereby identifying the core purpose of prophetic Awakening and the responsibility of believers as the worship of God and the rejection of *ṭāghūt*. Given the expansive meaning of *ṭāghūt*—which includes oppressive regimes, hegemonic powers, and global systems of domination—people's awakening necessarily acquires an anti-*ṭāghūt* and anti-arrogance character. It is a call to servitude to God and liberation from sub awakening to any form of unjust power. Consequently, direct confrontation with oppression,

27. ﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾ (الاحزاب/72)

28. ﴿وَلَقَدْ بَعَثْنَا فِيْ كُلِّ أُمَّةٍ رَّسُوْلًاانِ اعْبُدُوا اللّه وَ اجْتَنِبُوا الطّاغُوتَ...﴾ (النحل/36)

whether domestic or international, is an essential requirement of this awakening and an inseparable dimension of its identity.

In the contemporary context, *ṭāghūt* is often manifested in global systems of arrogance and domination. In this reading, a collective call to struggle against such forces becomes an act of worship, and the mobilisation of the people to resist *ṭāghūt* is understood as a natural and universal necessity. The Quran states: *"…Were it not for Allah's repelling the people by means of one another, the earth would surely have been corrupted; but* Allah is gracious to the world's creatures*"*[29] *(Quran 2: 251).* This verse highlights the necessity of confronting oppression and corruption as a condition for preserving social order and righteousness. In this sense, the divine favour (*faḍl*) referred to in the verse is realised through collective human mobilisation and active resistance against injustice.

3.8. Divine Purposefulness and Movement Toward Perfection

The ultimate goal of *biʿthat* is attaining divine pleasure and the realization of religion. This section regards Pure Islam and the Islamic Revolution as manifestations of this divine objective, and considers striving toward its realization as the ultimate aim of the "people-centered *biʿthat.*" The main trajectory of movement must be toward God and perfection, not toward worldly status or position.

Every movement—especially one with religious and social dimensions such as the people-centered *biʿthat*—requires a transcendent and ultimate goal. Within this framework, the goal is not merely the attainment of material or worldly objectives, but rather reaching divine satisfaction and the full realization of religion in society. This requires a continuous and upward movement toward perfection, whose orientation is directed toward God. Pure Islam and the Islamic Revolution, as concrete manifestations of this goal, serve as

29. ﴿وَلَوْ لَادَفْعُ اللّه النّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكنّ اللّه ذُو فَضْلٍ عَلَى الْعَالَمِينَ﴾ (البقرة/251)

guides and criteria for this movement. Any deviation from this aim leads to losing the original direction and falling into the trap of worldly ambition and self-seeking.

The Quran says: *"It is He who has sent His Apostle with the guidance and the religion of truth that He may make it prevail over all religions though the polytheists should be averse"*[30] *(Quran 61:9).* This noble verse expresses the ultimate purpose of *biʿthat* as the victory of the religion of truth and its realization across all aspects of life. ʿAllāmah Ṭabāṭabā'ī interprets the primary mission of the Prophet (s) as the dominance of truth over all false schools of thought and ideologies (Ṭabāṭabā'ī 2015, 9:247). Although ultimate victory is a divine promise, its realization requires the striving and struggle of believers. The sending of the Messenger with guidance and the religion of truth is not a passive occurrence; rather, it places responsibilities upon his followers. Believers must strive to promote guidance and establish the religion of truth within their societies. And also, the verse, *"You are labouring toward your Lord laboriously, and you will encounter Him"*[31] *(Quran 84:6),* describes the nature of human existence in this world as one of striving and movement toward the Lord.

Conclusion

The present study was conducted with the aim of elucidating the concept of "people-centered *biʿthat*" in the Quranic thought of the Leader of the Islamic Revolution, through an analysis of its foundations and components. The results of the thematic analysis of his statements and guidance indicate that popular participation in the Quranic worldview of the Supreme Leader holds a strategic and divinely grounded status; it is not merely a managerial instrument, but rather a fundamental strategy for transitioning from the existing state of affairs toward the dynamism of a new Islamic civilization.

30. ﴿هُوَالّذِی أَرْسَلَ رَسُولَهُ بِالْهُدَی وَدِینِ الْحَقِّ لِیظْهِرَهُ عَلَی الدِّینِ کلِّهِ وَلَوْ کرِهَ الْمُشْرِکونَ﴾ (الصف/۹)
31. یا أَیهَا الْإِنسَانُ إِنّک کادِحٌ إِلَی رَبِّک کدْحًا فَمُلَاقِیهِ﴾ (الانشقاق/ ۶)

The findings demonstrate that *biʿthat* is not a mere calendrical event, but rather an ongoing and system-building process that begins with individual self-refinement and extends to social institution-building, anti-hegemonic resistance, and global expansion. Within this intellectual framework, the collective will of the ummah is intertwined with established divine laws, thereby outlining the only viable path toward the realization of a perfected society protected against contemporary forms of tyranny.

The present article, through examining and analyzing people-centered *biʿthat* in the Quranic thought of the martyred Leader of the Islamic Revolution, sought—based on Quranic texts and exegetical analysis of his ideas—to clarify the foundational dimensions and key components of this concept. The research findings show that in the Quranic intellectual system, people-centered *biʿthat* is not a singular divine event, but rather a continuous and dynamic process built upon solid foundations and encompassing multiple dimensions.

From the perspective of foundational principles, universal call to truth constitutes the basis of this *biʿthat*, which necessitates sustained action, effort, and continuous struggle alongside divine guidance. The study also emphasizes the vital role of the divine law of change and the will of the people as the main driving force of this process, as well as the significance of *biʿthat* as a mechanism for social construction as its practical outcome. These foundations provide a comprehensive framework for understanding the formation and continuity of people-centered movements grounded in Quranic teachings.

In terms of components, the study identifies spiritual self-construction as the foundational layer of any social transformation, along with social system-building based on divine values and the global extension of this Awakening. Furthermore, elements such as awareness and insight, collective will and action, universal responsibility, confrontation with tyranny and global arrogance, and ultimately divine purposefulness and movement toward perfection, together reveal the

essential dimensions of people-centered *biʿthat* in the Quranic thought of the martyred Leader.

In conclusion, the article argues that people-centered *biʿthat* is a comprehensive process that begins with individual guidance and culminates in social transformation, resistance against oppression, and the establishment of a just order on a global scale. A deep understanding of these foundations and components is essential and highly instructive for policymakers, researchers, and social actors seeking to realize the lofty goals of the Islamic Revolution within a Quranic intellectual framework.

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