



The Faith-Based Goals of Revolutionary Education in the Quranic Thoughts of Imam Khamenei

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Abstract

Research Article

After the Islamic Revolution in 1979, Iran gained a special status on the global stage, which led to widespread attention to the concepts of “revolution” and “revolutionary” among thinkers, particularly in the field of education. The process of becoming revolutionary, maintaining this revolutionary state, and transferring this mindset to future generations are essential stages in achieving a fundamental change and transformation. Imam Khamenei has stated, “I am a revolutionary,” urging various segments of society to adhere to this revolutionary spirit. This research aims to clarify the faith-based objectives of revolutionary education in Imam Khamenei’s Quranic thoughts. Five intermediate goals are outlined in revolutionary education, which can be summarized as rational, faith-based, ethical, scientific, and practical. These goals can be categorized into three groups: faith in God, faith in others, and faith in oneself. Among the key faith-based goals in revolutionary education are: belief in monotheism, especially in the lordship of God; belief in divine promises, particularly divine assistance; belief in the ultimate victory of the forces of truth and the defeat of the forces of falsehood; belief in human dignity; and belief in the will and power of the people.

Keywords: Education, Revolution, Revolutionary Education, Educational Goals, Faith-Based Goals, Imam Khamenei.

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Introduction

Given the special status that Iran has attained in the world following the Islamic Revolution of 1979, the concepts of revolution and being revolutionary have garnered significant attention from many thinkers, particularly in the field of education. This distinguished position is not only due to the struggles and sacrifices of men and women devoted to Islam but also owes much to the thoughts and ideas developed by wise individuals who, with the help of divine grace, have derived insights after extensive efforts. Among these figures are Imam Khomeini, ‘Allāmah Ṭabāṭabā’ī, Martyr Muṭahharī, and Imam Khamenei.

Becoming revolutionary, remaining revolutionary, and transferring this mindset to future generations are essential stages in the process of completing a fundamental change and revolution. Imam Khamenei stated, “I am a revolutionary,” and called upon various segments of society to embrace this revolutionary spirit. This revolutionary characteristic is applied both individually and collectively, for instance, in the contexts of revolutionary fields, revolutionary government, revolutionary universities, and revolutionary markets. Imam Khamenei emphasizes that university officials, including administrators, senior managers, ministry heads, and professors who directly interact with students in classrooms, have the responsibility to guide the existing challenges within universities in a manner that aligns with the principles and goals of the Islamic Revolution. This means educating young people as revolutionary individuals. Universities must create a revolutionary atmosphere, and students should be trained as Muslims who wage *jihād* in the way of Allah. This guidance and education must be directed towards the realization of these objectives.

The university must be revolutionary, the student must be revolutionary, and the student must be a Muslim striving in the path of God (*mujāhid fi sabīl-li-Allah*). They must be guided in this direction (Imam Khamenei, Meeting with university professors, managers and officials on the 12th day of the month of Ramadan, June 18, 2016, <https://B2n.ir/h34379>)

This research aims to articulate the faith-based goals of revolutionary education in the Quranic thoughts of Imam Khamenei. Various classifications of goals have been proposed from different perspectives. One classification distinguishes between ultimate goals, intermediate goals, and initial goals. A common categorization divides intermediate goals into cognitive, attitudinal, and behavioral goals. This article presents a new and more practical classification.

In this research, the intermediate goals are initially divided into five major categories, which can be summarized as follows: 1. Rational, 2. Faith-based, 3. Ethical, 4. Scientific, and 5. Practical. Subsequently, the specific and initial goals related to these faith-based objectives will be discussed. The aim of this research, supplemented by other studies, is to present a revolutionary intellectual framework in the form of a comprehensive and global educational model articulated in the language of the science of education.

Research Methodology: The researcher begins by examining the statements of Imam Khamenei to derive the faith-based goals of the revolution, and the relevant Quranic references are extracted and presented within the context of educational science.

Background of the Research

The book “*Tarbiyat-i inqilābī: chīstī, chirāyī, chegūnīgī*” (Revolutionary Education: Its Nature, Rationale, and Methodology) by Dr. Sayyid Naqī Mūsavī, published by Zamzam-i-Hidāyat in Qum in (1397Sh/2018), examines the goals of revolutionary education. This work presents a different categorization of these goals and does not incorporate a Quranic perspective, which will be a focus of the present research. Aside from this book, no other studies closely related to this research have been found. While numerous works have been written on revolutionary education in general, the current article specifically addresses the faith-based goals of revolutionary education, whereas the referenced works only discuss revolutionary education in a broader context.

One notable Master thesis is entitled “*Rāhburdhā va rāhkārḥā-yi tarbiyat-i nirū-yi inqilābī az manẓar-i maqām-i mu‘azzam-i rahbarī*”



mudda zilluhu al-‘ālī” (Strategies and Solutions for Training Revolutionary Forces from the Perspective of the Supreme Leader) written by Zahrā Istīrī at Imam Reza University, Faculty of Literature and Humanities, (1395Sh/2016). This research focuses on the comprehensive formulation of strategies and solutions for political and religious education and the development of revolutionary personalities based on the teachings of the Supreme Leader; however, it does not address the specific goals of such education.

The article entitled “The model of training an artist at the level of the Islamic Revolution with emphasis on the vision of Imam Khamenei” [in Persian] by Muḥammad Karīm Ḥikmat Ārā, published in the NAJA Strategic Studies Journal, Volume 8, Winter 2024, Issue 4 (Sequentially 30), discusses the essential qualities of a revolutionary artist. However, it does not provide specific information regarding the general goals of revolutionary education or the faith-based goals of revolutionary education in particular.

Lexical Analysis

In this section, we will examine some key terms:

Education (*Tarbiyat*)

This term is used in both Persian and Arabic. In Persian dictionaries, “education” is defined as the infinitive noun (*ism-i maṣḍar*) with two meanings: 1. To nurture; to cultivate; to raise, and 2. To teach someone manners and ethics (Mu‘īn 1996, 1: 387).

In Arabic, this term, which is derived from the “*taf‘īl*” pattern and resembles “*tazkiyah*” in the “*taf‘ ilah*” form, has two proposed roots. It may originate from a *mu‘tal* root (Ibn Manzūr 1993, 14:307; 1:401) or a *muḍā‘af* root (Rāghib Iṣfahanī 1992, 336). In any case, the meaning of growth and development is implied by this term (Farāhīdī 1984, 2:483). While there is room for discussion regarding whether this growth pertains to physical or spiritual development, it seems that today, when this term is used, it encompasses both aspects (A Group of Authors 2012, 26).

Numerous definitions of education have been proposed by thinkers (see Research Institute of Hawzeh and University, 1993, pp. 167-333). This diversity in definitions may stem from various causes, yet it underscores the significance and stature of education among scholars. The endeavors of researchers in the field of education to comprehend and formulate even a preliminary definition of education have yielded two categories: non-religious and religious definitions, or descriptive and value-based definitions. The following are some value-based definitions:

1. “Education, in a general sense, is the process of transferring and deepening knowledge and insights, guiding and reinforcing inclinations, and harmoniously fostering human talents and abilities across spiritual and physical dimensions to attain ultimate perfection” (A Group of Authors 2012, 30).

2. “The process of assisting the learner in effecting gradual changes over time in one of the domains—physical, mental, spiritual, or behavioral—through the mediation of another human agent, aimed at achieving human perfection, developing their talents, or preventing and correcting their traits and behaviors” (see Mūsavī and A'rafī, 2012).

3. “Education is an interactive process that facilitates the continuous formation and elevation of learners’ identities in an integrated manner, grounded in the Islamic standard system, to guide them toward consciously and voluntarily preparing to realize the stages of a good life across all dimensions” (Ministry of Education of the Islamic Republic 2011, 139).

While each definition possesses its strengths and weaknesses, the author favors the first definition.

Revolution (*Inqilāb*)

In Persian dictionaries, “revolution” is defined as transformation, returning, turning back, or shifting from one state or task to another (Dihkhudā 1998, 3:3578), a transition from one condition to another, or becoming different (‘Amīd 1978, 253). In Arabic, the term derives from the root “*qalb*,” which carries two meanings: the essence of something and the act of turning something from one state to another (Farāhīdī 1989, 5:17). This term is predominantly employed in political and sociological



discourse, with each discipline offering definitions tailored to its knowledge domain. Politically, revolution signifies a change in the political institution, system, and symbols of governance (Muḥammadī 2005, 29). Martyr Muṭahharī defines it as: “Revolution is the uprising and rebellion of a region or land against the existing ruling order to establish a desirable order” (Muṭahharī 1980, 82). In sociology, revolution refers to a radical, fundamental, and profound change in society and its social domains, occurring suddenly and often with violence. (Muḥammadī 2005, 29).

Skocpol, a prominent contemporary theorist of revolution, distinguishes between political revolutions, modernization revolutions, and social revolutions to delineate the concept. She posits that in political revolutions, the government changes while social structures persist; in modernization revolutions, the reverse occurs; and in social revolutions, fundamental transformations take place in both social structures and governance (Skocpol 1997, 21). Furthermore, some scholars note that terms such as industrial revolution, cultural revolution, scientific revolution, technological revolution, literary revolution, and inner revolution are also in use (Muḥammadī 2005, 28). Thus, restricting the term to political contexts is unwarranted; rather, any fundamental change or transformation in any field may be termed a revolution. It is acknowledged, however, that the word typically connotes political and governmental revolutions, though not exclusively, as evidenced by its application to the Industrial Revolution (Renaissance). Imam Khamenei says that the state of slumber and submission to the general flow of global politics and economics, and surrendering to it, poses a great danger to our society. If one understands and reflects correctly, they will realize that this situation must be altered through movement and transformation, both in economic and political domains (Imam Khamenei, Leader’s Speech to President and Cabinet Members, August 30, 2005, <https://B2n.ir/j49115>). He further states: “Great transformations may happen in a society. Political and social revolutions are examples of such transformations. Who gives



rise to such transformations? An entire generation does this. Of course, what happens is the result of certain conditions in which the revolutionary generation lives, conditions that did not exist for previous generations...” (Imam Khamenei, Leader’s Speech to Students, August 10, 2011, <https://B2n.ir/s18293>).

Thus, in this research, “revolution” is understood in its broad sense, denoting significant transformations in society across any domain, not solely political ones. The meaning of revolution, as derived from the lexicon of the revolution’s leaders, implies progress in all directions. Consequently, the concept of “revolutionary” is a comprehensive and multidimensional notion encompassing individuals engaged in fundamental societal changes, whether in social, cultural, economic, or political spheres. These individuals, attuned to societal conditions and needs, can assume diverse roles to advance revolutionary objectives. The term is not limited to political figures or those present at the time of a revolution.

Terminology

Goal of Education

Certain scholars have defined the goal of education and training as follows: It is the outcome achieved through the execution of specific and planned behaviors, deemed desirable by educational experts and planners; in other words, the behaviors and activities undertaken to attain it (A Group of Authors 2012, 213). Others have articulated the goal of education subsequent to delineating the ultimate purpose of life, stating that the ultimate purpose of life is “the realization of the stages of a good life (*ḥayāt tayyibah*) across all dimensions, the shared aim of all social institutions and factors, and the final objective of all individual and collective activities directed toward the perfection worthy of humanity (*qurb ila Allāh*, proximity to God)” (Ministry of Education of the Islamic Republic of Iran, 2011, 151). The general goal of education is further defined as: “the continuous formation and elevation of learners’ identities in such a manner that they can accurately comprehend their own position and that of others in existence and perpetually refine it through righteous individual and



collective actions aligned with the Islamic standard system” (ibid, 153). In essence, these three definitions converge. The first is articulated in the language of educational science and in broad terms, the third in a religious and general framework, while the second specifies an instance of the educational goal.

Revolutionary Education

Certain researchers insist on confining the concept of revolution to the political sphere, accordingly defining revolutionary education as “the cultivation of rational, justice-seeking fighters and mujahids grounded in the discourse of the Islamic Revolution” (Mūsawī 2018, 62). However, it appears reasonable to propose a broader interpretation of revolutionary education. As the author of the book “*Tarbiyat-i Inqilābī*” (Revolutionary Education) defines it: “the reinforcement of Islamic educational teachings across all educational domains, with political education centered on revolutionary Islam” (Mūsawī 2018, 66). He further asserts: “In practice, revolutionary action cannot be isolated from other domains; thus, revolutionary education encompasses moral, faithful, political, and rational education” (ibid, 66). This aligns with the statements of the leaders of the revolution, indicating that the political revolution stemmed from an inner revolution among individuals, particularly the youth (Imam Khomeinī 2010, 19:479).

In the words of Imam Khamenei, education is described as the “greatest conquest” (*fath al-futūḥ*) of the Islamic Revolution, which is in line with the teachings of Imam Khomeini. He quotes Imam Khomeini: “The greatest conquest of our revolution is the education of these youth,” and he does not stop at this, stating: “I reaffirm the same: the greatest conquest of the Islamic Revolution is this” (Imam Khamenei, Statements in the Meeting with Participants of the Sixth National Conference of Young Elites, 12/07/1391, <https://khl.ink/f/21044>). Imām Khomeinī explicitly states: “An uneducated individual is as detrimental to societies as no devil, animal, or being could be; conversely, an educated individual is as beneficial as no angel or being could be. The foundation of the world rests



upon human education” (Imām Khomeinī 2010, 14:153). Thus, it should be noted that the revolution is fundamentally an educational revolution, with its basis rooted in education. Consequently, an educational theory must underpin this revolution, necessitating an examination of this form of education—termed “revolutionary education” in this study—which encompasses all domains.

Quranic Thoughts of Imam Khamenei

Imam Khamenei is educated in the school of the *thaqalayn*, and all his expressions derive from the statements of the *Ahl al-Bayt* (a) and are rooted in the luminous verses of the Quran. Hence, this research encompasses not only statements explicitly citing Quranic verses but also those implicitly drawing upon them.

1. Division of Goals into Five Categories (1. Rational, 2. Faithful, 3. Moral, 4. Scientific, 5. Practical):

While most studies adopt more widely recognized categorizations, this research employs the conceptual model presented in “Pure Islamic Culture.” The author posits that this model fosters a wise culture capable of realizing “a good life” (*ḥayāt ṭayyibah*) in Islamic society—a state fundamentally cultural and spiritual, rather than instrumental and material. The general goals of Islamic culture form the foundational keywords of this model. Their determination requires attention to the indicators and conceptual constraints of the desired model, utilizing the network of Islamic concepts to avoid linguistic distortions and align with prevailing religious literature.

“Thus, the five fundamental keywords—mentioned in authentic religious texts and the discourse of erudite Islamic scholars such as ‘Allāmah Ṭabaṭābā’ī, Master Jafarī, and Martyr Muṭahharī—constitute the primary elements of this model” (Dhū ‘Ilm 2018, pp. 253–273). The author adopts this model due to its alignment with Imam Khamenei’s statements, which explicitly articulate educational goals mirroring those in the proposed framework. Imam Khamenei states that we desire the output of the vast education system to be a human being compatible with Islamic thought.



The ideal human in Islamic society, the Islamic system, and the Islamic Revolution possesses characteristics:

“first, they should be religious. Faith is the first condition. Second, they should be wise. In other words, they should be able to use their minds and their thinking: *“Perhaps, you may think”* (Quran, 2:73). Notice how many times this has been repeated in the Holy Quran. They should be intellectual – they should think... They should be mujahid and men of action. Sitting, talking and merely thinking and chatting are not enough... They should be fair-minded, disciplined and committed to Islamic ethics. These are the human qualities that we expect you to cultivate in children in the process of education and edification” (Imam Khamenei, Statements via videoconference with the Minister of Education and other managers in the educational system, September 1, 2020, <https://B2n.ir/w46479>).

Although he occasionally references a tripartite division (Imam Khamenei, Leader’s Speech in Meeting with Teachers, May 7, 2014, <https://B2n.ir/s19163>), a precise analysis incorporating additional statements yields the fivefold goals of rationality, faith, knowledge, ethics, and action. This article, however, focuses solely on faithful goals.

Faith-Based Goals of Revolutionary Education

This study addresses faithful goals, which guide the learner toward the overarching objective in this domain; that is, pure faith, and the ultimate aim of revolutionary education. These goals strengthen beliefs and convictions concerning oneself, God, God’s vicegerent, creation, and the created (Dhū ‘Ilm 2018, 400). Imam Khamenei highlights three beliefs of faith in God, faith in the people, and faith in himself in relation to Imam Khomeini, a structure that influenced his leadership and the revolution’s success (Imam Khamenei, Leader’s Speech on 24th Demise Anniversary of Imam Khomeini (r.a.), June 4, 2013, <https://B2n.ir/p54401>).

Belief in God as a supernatural power granted Imam Khomeini tranquility, hope, and motivation, enabling perseverance amid adversity. It served as a defense mechanism against loneliness and fear, conferring

religious legitimacy and establishing him as a spiritual leader. He exemplified the verse: *“Those to whom the people said, All the people have gathered against you; so fear them. That only increased them in faith, and they said, Allah is sufficient for us, and He is an excellent trustee”*⁴ (Quran 3:173). Trusting in God’s immutable promises, Imam Khomeini acted solely for Him: *“O you who have faith! If you help Allah, He will help you and make your feet steady”*⁵ (Quran 47:7).

Imam Khomeini’s belief in the people was the revolution’s primary driving force. He viewed Iranians as possessing immense potential, capable of great achievements with proper guidance, inspiring efforts to mobilize and lead them: *“Indeed those who swear allegiance to you, swear allegiance only to Allah: the hand of Allah is above their hands. So whosoever breaks his oath, breaks it only to his own detriment, and whoever fulfills the covenant he has made with Allah, He will give him a great reward”*⁶ (Quran 48:10). Relying on divine assurance and a profound understanding of the nation’s collective spirit, he fostered public education and awareness, establishing a revolutionary government with trust in God’s absolute power and the people’s unshakable will (Statements at the United Nations General Assembly, 31/06/1366 [September 22, 1987], <https://khl.ink/f/8089>).

Imam Khomeini revived self-confidence among Iranians, first embodying the belief that “we can.” These three beliefs kept Imam (r.a.) young and vibrant. They consolidated Imam’s thoughts and path for our nation and then these three beliefs gradually spread among our people, our youth and individuals from different social backgrounds. These three beliefs created hope and self-confidence and resulted in reliance on God.

⁴. «الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَاعْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ» (آل عمران / 173)

⁵. «يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصَرُوا لِلَّهِ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ» (محمد / 7)

⁶. «إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسِيئَتِيهِ أَجْرًا عَظِيمًا» (الفتح / 10)



These things replaced despair and pessimism. The people of Iran changed their characteristics and Allah the Exalted changed their conditions. “Indeed Allah does not change a people’s lot, unless they change what is in their souls”⁷ (*Quran 13:11*) (Imam Khamenei, Leader’s Speech on 24th Demise Anniversary of Imam Khomeini (r.a.), June 4, 2013, <https://B2n.ir/p54401>).

These mutually reinforcing beliefs form a coherent framework, which has been educationally analyzed to demonstrate their collective impact on the revolution’s success (ibid). Subsequently, these three beliefs will be examined in more specific cases:

Faith in God

1. Faith and Belief in Monotheism, Especially the Unity of Divine Lordship (*Tawhīd Rubūbī*)

“Monotheism” (*tawhīd*) appears in foundations, goals, and principles (Imām Khamenei, Statements in Meeting with Government Officials, 12/09/1379 [November 3, 2000], <https://khl.ink/f/3039>), requiring explication within educational science’s specific discourse. Given its varied types, levels, and stages, goal-setting must reflect this diversity. All goodness commences and culminates with *tawhīd*, deemed the foremost prophetic mission: “all acts of inspiring and sending prophets had big goals the most important of which was towhid” (Imam Khamenei, Television Speech on the occasion of Mab’ath, March 11, 2021, <https://B2n.ir/q84106>). The Quran affirms this: “Certainly We raised a messenger in every nation [to preach:] ‘Worship Allah, and keep away from the Rebels’”⁸ (*Quran 16:36*); In all matters, servitude to Allah, the Exalted and Almighty, is desired. “and We sent them an apostle from among themselves, saying, ‘Worship Allah! You have no other god besides

⁷. «إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بَقِيَهُ حَتَّى يَجْتَبِيَهُمُ الْوَعْدُ» (الرعد/ ١١)

⁸. «وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ» (النحل/ ٣٦)

*Him. Will you not then be wary [of Him]?’’⁹ (Quran 23:32), also verses in *Sūras al-Naml* (45) and *Nūḥ* (3) speak of a great movement and a significant revolution, which is the mission of prophethood and the sending of messengers. The goal of this monumental movement is to call people to monotheism (Ṭabaṭābā’ī 1970, 12:243), yielding monotheism as its outcome (ibid, 15:31).*

True monotheism permeates all human dimensions and life aspects (Imam Khomeini 2010, 20:470): “Monotheism means the complete authority of God in both *tashrī’* [legislative] and *takwin* [existential] worlds. God has authority in both.” (Imam Khamenei, Television Speech on the occasion of Mab’ath, March 11, 2021, <https://B2n.ir/q84106>). “All our actions must revolve around divine unity and attention to the Sacred Essence of the Lord” (Statements in Meeting with Hajj Officials, 2/10/1381 [December 23, 2002], <https://khl.ink/f/3161>).

A key goal of revolutionary education is liberation from all bonds, as in “*Lā ilāha illā Allāh*,” negating all deities save God. In revolutionary education, which is based on transformation and the movement towards perfection, all stages of monotheism represent the goals that the individual must achieve. This is because any constraint or servitude that is directed towards anyone other than God will hinder progress. The profound meaning and essence of monotheism point to the truth that a person should not submit to anyone other than the Almighty. When we take a deep and insightful look at the sciences related to human life, including social and educational sciences, we realize that the sphere of servitude is very broad. The constraints imposed on individuals each create a form of servitude for them. This servitude includes the bondage resulting from flawed social systems, undesirable customs and traditions, superstitions, authoritarian powers, and also the carnal desires (which are the most prevalent). Additionally, servitude arises from wealth and power (Imām Khamenei,

⁹ « فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ » (المؤمنون/ ٣٢)



Statements in Meeting with Government Officials, 10/10/1373 [December 31, 1994], <https://khl.ink/f/2735>). Thus, “the Rebels” (*Tāghūt*) encompasses all but God—whims, unjust rulers, and oppressors (Sayyid Quṭb 2004, 4:2171).

2. Faith and Belief in Divine Promises, Especially Divine Assistance

A paramount goal in faithful, particularly revolutionary, education is belief in divine promises, notably divine assistance. In all divine movements, what drives the struggle against tyrants, oppressors, and bullies—who are often endowed with power, wealth, and social status—is this faith in divine assistance. Typically, the oppressed, who were in the minority and in a position of weakness in terms of numbers and resources, would enter the struggle against the oppressive regime with this very perspective: “So when he crossed it along with the faithful who were with him, they said, ‘We have no strength today against Goliath and his troops.’ Those who were certain they will encounter Allah said, ‘How many a small party has overcome a larger party by Allah’s will! And Allah is with the patient’”¹⁰ (*Quran* 2:249).

Imam Khamenei cites General Sulaymānī’s martyrdom—a revolution altering history—as exemplifying this verse: “How many a small party has overcome a larger party by Allah’s will!” (*Quran* 2:249), Sometimes, a small group can achieve victory over a vast and extensive front through divine power when they rely on this faith and religious zeal. The effectiveness of military tools is rooted in the strength of faith and religious commitment (Imām Khamenei, Meeting with the People of Qom, January 8, 2020, <https://B2n.ir/y42896>). God’s assistance is evident here, as in the Prophet’s solitude (*Quran* 9:40) and Moses’ story (*Quran* 26:61–62) (Friday Prayer Sermons in Tehran, January 17, 2020, <https://B2n.ir/k23632>).

¹⁰. ﴿ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۗ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاقُوا اللَّهَ كَمِ مِنْ فِتْنَةٍ قَلِيلَةٍ ۗ غَلَبَتْ فِئَةٌ كَثِيرَةٌ يَأِذِنُ اللَّهُ لِلَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴾ (البقرة / ٢٤٩)

Revolutionary movement supports God's religion, equating to helping God (Ibn 'Āshūr 1999, 17:202; 26:71). "*Allah will surely help those who help Him. Indeed Allah is all-strong, all-mighty*"¹¹ (Quran 22:40). Imam Khamenei states: "This is one of the divine traditions. If the path you are travelling, the work that you are doing, your direction is helping God—helping God here means helping God's religion and the divine values—if you move in this direction, you will be victorious and God will help you" (Imam Khamenei, Meeting with the Head of the Judiciary Branch and a number of the top officials and employees of the Judiciary, June 28, 2022, <https://B2n.ir/q16945>). In a revolutionary movement, the action is aligned with divine will and divine objectives, and its consequence is divine support (Imam Khamenei, Meeting with the family members of Martyr Haj Qasem Soleimani and the officials of the Martyr Soleimani Commemoration Conference, January 1, 2022, <https://B2n.ir/s86551>). In verse, "*Allah indeed defends those who have faith. Indeed Allah does not like any ingrate traitor*"¹² (Quran 22:38), God is in a position to assure the believers that He will support them in this world (Ibn 'Āshūr 1999, 17:196). faith in God's promises prevent stagnation and slow movement. This belief is a source of hope. The existence of divine assistance for those who support God's religion is also one of God's promises: "*O you who have faith! If you help Allah, He will help you and make your feet steady*"¹³ (Quran 47:7). The verse encourages the believers to jihad (Ṭabaṭābā'ī 1970, 18:229).

In the thoughts of Imam Khamenei, the path to salvation for Islamic nations is to have faith in God's promises (Imam Khamenei, Leader's Speech to Participants of 20th International Quran Competitions, July 5, 2011, <https://B2n.ir/x67165>); because belief in God's promises is a source of assurance and hope for the future, it creates momentum and prevents

¹¹. ﴿وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ (الحج/ ٤٠)

¹². ﴿إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾ (الحج/ ٣٨)

¹³. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ (محمد/ ٧)



stagnation (Imam Khamenei, Meeting with commanders and personnel of the Air Force of the Islamic Republic of Iran Army, February 8, 2020, <https://B2n.ir/a13823>).

3. Faith and Belief in the Final Victory of Truth and Defeat of Falsehood

Human education is a process aimed at shaping the personality and values of individuals. Belief in the ultimate victory of truth is one of the most important values that should be ingrained in the upbringing of individuals. This belief in the ultimate victory of truth is not only a religious conviction but also an inspiring and motivating belief for a better life.

Belief in the ultimate victory of truth and the defeat of falsehood is one of the most fundamental religious and philosophical convictions that has been emphasized in many religions and schools of thought (Imam Khamenei, Leader's Speech on the Occasion of Imam Mahdi's Birth Anniversary, August 17, 2008, <https://B2n.ir/e95118>). This belief is rooted in the conviction of absolute good and evil, divine justice, and the purposeful nature of history. In religious and revolutionary education, this belief is presented as one of the primary objectives, guiding individuals to cultivate faith in this truth and to act according to it in their lives. Belief in the ultimate victory of truth motivates individuals to stand against oppression and corruption and to strive for justice. This belief helps individuals remain patient in the face of challenges and hardships, ensuring they do not lose hope. Faith in the triumph of good provides individuals with hope for a better future and protects them from despair and hopelessness. It assists individuals in achieving spiritual perfection and reaching the noble status of humanity.

Imam Khamenei asserts: "From Islam's perspective, the world moves toward truth and goodness; this is irreversible" (Statements in Meeting with Government Officials, 12/09/1379 [November 3, 2000], <https://khl.ink/f/3039>). "And say, 'The truth has come, and falsehood has



vanished. Indeed falsehood is bound to vanish”¹⁴ (Quran 17:81). Falsehood does not endure (Ṭabaṭābā’ī 1970, 13:177); “and Allah will efface the falsehood and confirm the truth with His words”¹⁵ (Quran 42:24). The use of the present tense (muḍāri‘) in “yamḥu” (efface) and “yuḥiqq” (confirm) signifies that God continuously and perpetually eradicates falsehood and affirms truth through His words. This illustrates a divine tradition that is always in motion, conveying to us that the process of eliminating falsehood and establishing truth is a constant and ongoing act by the Almighty God (Ṭabaṭābā’ī 1970, 18:50). All the actions of the divine messengers have been based on this insight. When human beings enter the straight path, there are no obstacles to the emergence of their talents; this will occur during the time of Imam Mahdi (a).

The victory of the forces of truth is a divine tradition, one that will undoubtedly be realized. The certainty of divine traditions is mentioned in various expressions throughout the Quran, such as in (*Sūrat al-Faṭḥ*, 23) and (*Sūrat al-Aḥzāb*, 62). Participation in this arena is a sign of wisdom, and our absence will not prevent the fulfillment of divine tradition (*Sūrat al-Mā'idah*, 54). What Allah the Exalted wills will certainly come to pass; everything is done by God. If we use our free will and act wisely, we will have the honor of being used as a means of realizing divine goals (Imam Khamenei, Leader’s Speech to Cabinet Members, September 7, 2009, <https://B2n.ir/q65936>). The revolution’s triumph is certain, because it pursues divine objectives and aims to support the divine religion (Imam Khamenei, Meeting with basijis from throughout the country, November 27, 2019, <https://B2n.ir/b62312>). Imam Khamenei states that the enemy of the Iranian nation is condemned to failure. The reason is that the enemy of the Iranian nation is moving on a false and wrong path of Satan. Allah the Exalted said: “They are the ones whom Allah has cursed, and whomever Allah curses, you will never find any helper for him” (Quran 4:52) (Imam

¹⁴. ﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ (الاسراء / ٨١)

¹⁵. ﴿وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ﴾ (الشورى / ٢٤)



Khamenei, Meeting with commanders and personnel of the Air Force of the Islamic Republic of Iran Army, February 8, 2020, <https://B2n.ir/m27027>).

From a social perspective, the movement of the Iranian Revolution is aimed at establishing justice and equity, while the enemies of this revolution are opposed to justice and equity. A movement that is aligned with justice and equity will prevail against a movement that opposes them; there is no doubt about this. The world is moving toward the realization of justice and equity, and the concept of the appearance of Imam Mahdi (a) and the expectation of his advent are closely related to this matter. The expectation of his advent signifies that a significant and hopeful transformation is unfolding in the fate of humanity, and we are progressing toward that transformation (Statements in Meeting with Fajr Decade Guests, 18/11/1371 [February 7, 1993], <https://khl.ink/f/2653>).

The Quran says: “He sends down water from the sky whereat the valleys are flooded to [the extent of] their capacity, and the flood carries along a swelling scum. And from what they smelt in the fire for the purpose of [making] ornaments or wares, [there arises] a similar scum. That is how Allah compares the truth and falsehood. As for the scum, it leaves as dross, and that which profits the people remains in the earth. That is how Allah draws comparisons”¹⁶ (Quran 13:17). Truth is enduring, while falsehood will perish. The movement toward justice is rightful, and anything opposing it is falsehood. Therefore, the movement in the path of justice will prevail and endure, while the opposing movement will be defeated. Human activity in this world means overcoming difficulties and hardships and struggling against obstacles; this movement is based on the anticipation of relief and opening, and one manifestation of this is the victory of the forces of truth over falsehood. The history of humanity and

¹⁶ ﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهٗ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذٰهَبُ جُفَاءً ۗ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْاَرْضِ ۗ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْاَمْثَالَ﴾ (الرعد ١٧)

human life is definitively and inevitably directed toward a perfection, of which Allah the Exalted is the highest point: “*And with Allah rests the outcome of all matters*”¹⁷ (Quran 22:41). The ultimate victory is a definitive divine law, as “*Allah has ordained: I shall surely prevail, I and My messengers*”¹⁸ (Quran 58:21), and that Allah the Exalted will defend the believers: “*Allah indeed defends those who have faith*”¹⁹ (Quran 22:38).

The belief in Mahdism and the anticipation of deliverance in Shiite communities have served as motivational factors for social and political movements. This expectation can inspire people to strive for the realization of justice and social reforms. Indeed, individuals who hold the belief that Imam Mahdi (a) will appear in the future feel a greater sense of responsibility to change the existing conditions and improve social circumstances. “Undoubtedly, the driving force behind significant movements in Islamic and Shiite communities, as well as the primary impetus for the great Islamic Revolution, is this very belief and this anticipation of deliverance” (Imam Khamenei, Statements during the meeting with members of the General Assembly of the Ahl al-Bayt World Assembly on the occasion of mid-Sha‘ban, 08/11/1372 [February 16, 1994], <https://khl.ink/f/45306>).

Belief in Oneself

1. Belief in Human Dignity

Human dignity is one of the fundamental concepts in philosophy and ethics, referring to the intrinsic value of every individual, regardless of race, gender, nationality, religious beliefs, or any other characteristic. The belief in human dignity as an objective in revolutionary education entails nurturing individuals who recognize the value and significance of every

¹⁷. ﴿وَلِلَّهِ غَاقِبَةُ الْأُمُورِ﴾ (الحج / ٤١)

¹⁸. ﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي﴾ (المجادله / ٢١)

¹⁹. ﴿إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا﴾ (الحج / ٣٨)



human being and understand that no one other than their Creator can be their Lord, and that legislation and sovereignty belong solely to that Creator. This means that humans are not permitted to move toward darkness, oppression, and degradation because they possess dignity. They cannot accept injustice, neither for themselves nor for others. Although the West also claims this principle and thus centers its ideas around humanity, presenting humanism, the human-centered perspective in Islam is profoundly different from humanism. A being for whom God has subjugated the heavens, the earth, the stars, the sun, and the moon must, from the perspective of divine creation, hold an exceptionally high status and value. This elevated status of humanity is explicitly affirmed in the verses of the Quran: “Certainly We have honoured the Children of Adam, and carried them over land and sea, and provided them with all the good things, and given them an advantage over many of those We have created with a complete preference”²⁰ (Quran 17:70). This reverence encompasses two dimensions: legislative (*tashrīṭ*) and generative (*takwīnī*) (Imam Khamenei, Statements in Meeting with Government Officials, 12/09/1379 [November 3, 2000], <https://khl.ink/f/3039>).

The belief in human dignity forms the foundation of many ethical values, such as justice, equality, empathy, and mutual respect. By nurturing a sense of human dignity in individuals, it is possible to prevent discrimination, violence, and war. Those who believe in human dignity establish healthier social relationships and contribute to a better society. The belief in human dignity helps individuals recognize their potential and achieve growth and flourishing. A society that upholds the belief in human dignity will be a more just and humane society.

2. Self-Belief

Self-confidence and the motto “We can” are among the most impactful beliefs, without which no positive action can be undertaken by an

²⁰. ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾
(الاسراء / ٧٠)

individual. One of the prerequisites for progress is trust in oneself and self-belief (Imam Khomeini 2010, 18:189) (Imam Khamenei, Leader's Address on the Occasion of Imam Khomeini's Demise Anniversary, June 4, 2009, <https://B2n.ir/n86491>). Reliance on oneself, after trust in God, is the source of blessings (Imam Khomeini 2010, 17:62).

Self-belief and self-confidence are key concepts that hold significant importance in the education and development of future generations. Self-belief refers to a firm conviction in one's abilities, achievements, and values. This confidence instills hope for the future and motivates individuals to strive toward achieving their goals with assurance in their capabilities. Education grounded in self-belief helps individuals recognize and take pride in their identity. Self-belief and self-confidence enhance individuals' motivation to work hard for the progress of their country, while also strengthening the spirit of cooperation and solidarity within a society, making it more resilient against external threats. A society whose members possess self-belief and self-confidence will be dynamic and progressive. In revolutionary education, self-belief is one of the faith-based objectives, enabling the individual to advance on the path of revolutionary education by embracing this belief. *"Do not weaken or grieve: you shall have the upper hand, should you be faithful"*²¹ (Quran 3:139). Imam Khamenei believes that individuals must be educated with self-confidence. They should not adopt a dependent attitude toward others, particularly the West, as such a state is considered disgraceful. He states: "We need to instill self-confidence into our children from the beginning. Of course, this is not particular to children who are going through primary education. The same is true of high school students as well as university students" (Imam Khamenei, Leader's Speech to Teachers and Professors of North Khorasan, October 11, 2012, <https://B2n.ir/d93302>). For this reason, in the words of Imam Khamenei, one of the fruits of the revolution

²¹. ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (آل عمران / ١٣٩)



is self-belief (Imam Khamenei, Leader's Friday Prayer Address, February 3, 2012, <https://B2n.ir/x52545>).

Faith in people

1. Faith in the Will and Power of the People

One of the most important educational goals in revolutionary upbringing is faith and belief in the will and power of the people. This belief is rooted in the conviction that humans have the ability to bring about change and progress, motivating individuals to strive for the betterment of their own conditions and society. When individuals have faith in their own abilities and those of their fellow human beings, they feel a greater sense of worth and empowerment, becoming more resilient in the face of challenges. They also participate more actively in social activities and work toward solving collective problems. Faith in the will of the people is the foundation of social organizations. This principle has also been emphasized in the Quran: *"Indeed those who swear allegiance to you, swear allegiance only to Allah: the hand of Allah is above their hands"*²² (Quran 48:10). Although the verse primarily addresses the special status of the Prophet (peace be upon him) and the greatness of pledging allegiance to him (Ṭabaṭābā'ī 1970, 18:275), it is possible to infer, based on the context and the occasion of its revelation, the significant role of the Muslims' pledge of allegiance and their cooperation in achieving great victories.

Imam Khamenei states: "The Islamic Republic does not have an identity which is different from the identity, faith and determination of the people. The same is true of today. We officials are nobodies. It is Allah the Exalted who supports this system through the people and their hearts. *"It is He who strengthened you with His help and with the means of the faithful"* (Quran 8:62). Allah the Exalted says to His prophet that God helped him with the help of believers. Today, the Islamic Republic has the

²². ﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾ (الفتح / ١٠)



same means.... The means is the faith of the people which is more efficient than any other means and weapon” (Imam Khamenei, Leader’s Speech in Meeting with People of Mazandaran, January 26, 2010, <https://B2n.ir/a28144>).

In revolutionary upbringing, as exemplified by Imam Khomeini, trust in the will and power of the people held a special place. Imam Khomeini not only trusted the power of the people in economic, military, political, and cultural matters but also considered the strength of the people as his foundation and support (Imam Khamenei, Leader’s speech on 26th demise anniversary of Imam Khomeini (r.a.), June 4, 2015, <https://B2n.ir/w13209>). Societies where people believe in their ability to bring about change are generally more dynamic, creative, and experience greater progress. Guiding individuals to reach this stage is crucial, as it serves as a foundation for other objectives of revolutionary upbringing.

2. Faith in National Identity (National Self-Belief)

National identity is vital for youth education: “Educating the young generation based on Islamic principles and national identity is the key to society’s success” (Supreme Council of the Cultural Revolution, <https://sccr.ir/news/20309/1/>). Imam Khamenei states: “Our students should grow and move forward with a sense of national identity. When a young individual has a sense of identity, he will avoid deviation, treachery, weakness, and laziness. The main problems that sometimes arise are because that sense of true national identity does not exist in individuals. When a sense of identity does not exist, others can pull them this and that way... We are faced with our feelings, our emotions, inner motives and inner demons. From the outside too, there are tens of hands pulling us this and that way. The thing which prevents us from deviation is our commitment and our sense of identity” (Imam Khamenei, Statements at Farhangian University, May 9, 2018, <https://B2n.ir/h95040>).

Therefore, strengthening the belief in national identity is essential as one of the goals of revolutionary education. From a social perspective in the verses of self-knowledge, this understanding can be derived: “*And do not be like those who forget Allah, so He makes them forget their own*



souls. It is they who are the transgressors”²³ (Quran, 59:19). Imam Khamenei, with a social perspective on this blessed verse, considers self-forgetfulness a punishment, and this applies to both an individual and a society or nation. If a person or a nation forgets themselves and their identity, they will suffer harm, face setbacks, and fall behind in the march of progress. Attention to oneself, one’s identity, and one’s characteristics is a necessary matter for an individual, for every nation, and for every group (Imam Khamenei, Meeting with the organizers of the Congress for the Commemoration of the 10,000 Martyrs from the East Azerbaijan Province, December 6, 2023, <https://B2n.ir/y09409>).

3. Faith in Responsibility Toward Society

Belief in having a responsibility toward society is one of the most important values that plays a significant role in revolutionary education. This belief encourages individuals to actively participate in society, help their fellow human beings, and strive to improve social conditions. *“Indeed Allah commands you to deliver the trusts to their [rightful] owners, and, when you judge between people, to judge with fairness. Excellent indeed is what Allah advises you. Indeed Allah is all-hearing, all-seeing”*²⁴ (Quran, 4:58). The scope of the term “trusts” also includes societal responsibilities (Imam Khamenei, Leader’s Speech in Meeting with Members of Majlis, May 25, 2014, <https://B2n.ir/n68450>). Entrusting this responsibility is permissible only to those who possess the necessary qualifications to accept positions and duties.

A society whose members feel a sense of responsibility toward it will be healthier, more dynamic, and more progressive. This belief strengthens the sense of solidarity and belonging among individuals in society. Responsible individuals strive to solve societal problems and play an active role in improving conditions. By nurturing a sense of social

²³. ﴿وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ﴾ (الحشر/ ١٩)

²⁴. ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾ (النساء / ٥٨)



responsibility in the younger generation, we can create a better future for society. Every Iranian, regardless of their position, must feel a sense of responsibility and commitment toward the destiny and future of the country. By fostering a collective and comprehensive sense of responsibility, the Iranian nation will be able to overcome all the obstacles and challenges that global enemies seek to impose. Each of us, wherever we are, must feel a sense of responsibility and commitment toward the destiny and future of the country (Imam Khamenei, Leader's Address to Teachers in Shiraz, May 1, 2008, <https://B2n.ir/r53532>).

Conclusion

In revolutionary upbringing, one of the overarching goals is the cultivation of faith-based objectives. This research examined this category of goals and some of its sub-objectives within the Quranic thought of Imam Khamenei (may his shadow endure). These objectives can be broadly divided into three categories: faith and belief in God, belief in the people, and self-belief and self-confidence. Among the key faith-based objectives in revolutionary upbringing are the following:

1. Faith in monotheism, particularly the Unity of Divine Lordship (tawḥīd Rubūbiyyah).
2. Faith in divine promises, especially divine assistance.
3. Faith in the ultimate victory of the front of truth and the defeat of the front of falsehood.
4. Faith in the dignity of humanity.
5. Faith in the will and power of people.
6. Faith in national identity.
7. National self-belief, national dignity, and national self-confidence.
8. Faith in having a responsibility toward society.



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