



A quarterly peer-reviewed journal
concerned with criticizing Western
visions of humanity and society

umam
For human and social studies



<https://doi.org/10.68724/OUM-2026-13-FA-ISSUE>

Vol. (4) - Issue (13): Autumn 2026 AD - 1448 AH

Philosophy of Revolution in Imam Khamenei (QS) Thought

■ First talk:

- Revolution's Spirit: neither Wronging nor Being Wronged

■ Focus:

- Concept of Revolution According to the Martyr-Imam Khamenei
- Value-Based, Ethical Aspect of Revolution in Imam Khamenei Thought
- Political Theory of Revolution in Imam Khamenei (QS) Thought
- Role of Clarification (al-Tabyin) in Perpetuation of Revolution
- Philosophy of 'Civilizational Independence' within Intellectual Framework of Sayyid Khamenei (QS)

■ Foundations:

- Political Interpretation of Quranic Concepts

■ Studies and Research:

- Economic, Cultural Jihad



ISSN:

 : 3005-6713

 : 3005-6721

Published by Baratha Center for Studies and Research

Philosophy of Revolution in Imam Khamenei (QS) Thought

<https://doi.org/10.68724/OUM-2026-13-FA-ISSUE>

Volume (4), Issue (13), Autumn 2026 AD - 1448 AH

ISSN:



: 3005-6713



: 3005-6721



For human and social studies

issued by:

**A quarterly Peer-Reviewed journal
concerned with criticizing Western
visions of humanity and society**

www.barathacenter.com

www.oumam.barathacenter.com

Oumam.magazine@gmail.com



**Baratha Center for
Studies and Research
Beirut- Baghdad**



General Supervisor:
**Al-sheikh Jalal al-Din
Ali Al-Sagheer**

Editor in chief:
Dr. Mohammad Mortada

Managing Editor:
**Al-sheikh Dr.
Mohammad BG Kojok**

Managing Director:
Ms. Aya Baydoun

Technical Director:
Mr. Khaled Mimari

Proofreading:
Dr. Ali zaiter

Translator:
Mrs. Lina al-Saqer

**Dr. Mohammad Firas
al-Halbawi**

Oumam magazine, for Human and Social studies, is a quarterly Peer-Reviewed scientific periodical, issued every three months by «Baratha Center for Studies and Research» in Beirut, Lebanon. It is concerned with criticizing Western visions of humanity and society in various fields and contemporary challenges in philosophy, history, sociology, anthropology, and other fields. This is on one hand, and on the other hand, rooting them from a rational standpoint, that is consistent with the requirements of human nature, and with the genuine metaphysical cosmic vision of humanity.

The journal adopts an Open Access policy, making all its content freely available online immediately upon publication, without financial or legal restrictions. All materials are published under the Creative Commons Attribution 4.0 International License (CC BY 4.0), which permits unrestricted reading, downloading, use, redistribution, and republication, provided that proper attribution is given to the original source.

Scientific Board:

- Prof. Hafez Abdel Rahim: (Political and Economic Sociology – University of Gabes - Tunisia).
- Prof. Hasan Bashir: (Sociology of International and Cultural Communication – Imam Al-Sadiq University – Iran).
- Prof. Ben Sharqi Ben Meziane: (Philosophy – University of Oran (2) –Algeria).
- Prof. Haider Hassan Al-Yaqoubi: (Educational Psychology – University of Kufa – Iraq).
- Prof. Talib Imran: (Differential implications and astronomy – Damascus University – Syria).
- Prof. Aqeel Sadiq: (Philosophy – University of Basra – Iraq).
- Prof. Mohsen Saleh. (Philosophy – Lebanese University – Lebanon).
- Prof. Mohammad Shaalan Al-Tayyar: (Archeology – Damascus University – Syria).
- Prof. Muammar Al-Hawarneh. (Psychology – Damascus University – Faculty of Education – Syria).
- Prof. Yasser Mustafa Abdel Wahab: (Medieval History – Kafr El Sheikh University – Egypt).
- Prof. Youssef Tabaja: (Sociology – Lebanese University – Lebanon).

Editorial Board:

- Prof. Hana Al-Jazar: (Philosophy – Damascus University – Syria).
- Prof. Saad Ali Zayer: (Philosophy of Education and Curricula of Arabic language – Iraq).
- Prof. Adel Al-Wachani: (Sociology of Culture and Communication – University of Gabes – Tunisia).
- Assoc. Prof. Neama Hasan Bakr: (Modern and Contemporary History – Ain Shams University – Egypt).
- Prof. Jamal Wakeem: (History of International Relations, Lebanese University).
- Sheikh Dr. Mohammad Nimr: (Educational Curricula – Lebanon).



» Magazine Publishing Terms



-
- Published research and studies do not necessarily express the opinion of the magazine.
 - When the research is accepted, the author undertakes to transfer the ownership copyrights of the research to the magazine, and not to publish it in any other magazine, except after obtaining written approval from the magazine's management. The magazine has the right to publish the research in a collective book; and if the researcher wants to publish his research in any paper, or electronic publishing medium, he must obtain prior written approval from the magazine's management.
 - The magazine is committed to inform the author of the approval to publish the research without modification, or according to specific modifications based on the comments of the evaluators, or apologizing for not publishing within a period not exceeding (30) days, except in the case of early writing (asking the author to write a sample to know his method), but the author is informed of that.
 - If the research is rejected, the magazine has the right to inform the author of the reasons for rejection, or not to inform him of that.
 - The arrangement of research (articles) within the magazine is subject to technical purposes, and has nothing to do with the status and fame of the author (researcher).
 - The magazine management pays a financial reward for each research published in the magazine, and informs him - in advance- of its value, or how the calculation is done.
 - Correspondence should be sent to the Editor-in-Chief: Dr. Mohammad Mortada at the following addresses:
 - Phone number: 009613821638 Email: oumam.magazine@gmail.com

Oumam Magazine Publishing Ethics

- The magazine's administration is committed to protecting the authors' intellectual property rights.
- The magazine's administration adheres to the principle of non-discrimination based on race or gender, basing the evaluation and analysis of ideas and topics on the standards of scientific thought and rigorous research methodologies.
- The magazine's administration maintains strict confidentiality throughout the peer-review process; the identities of reviewers are not disclosed to authors, nor are the identities of authors disclosed to reviewers, access to such information is restricted to the Editor-in-Chief and the editorial board.
- The magazine is committed to respecting the intellectual property rights associated with translated research.
- Research submissions must adhere to standards of academic integrity and the ethics of scientific research.
- Research must not have been previously published in a magazine or book, nor derived from an academic thesis; furthermore, it must not be currently pending publication or simultaneously submitted to another entity.

Using Artificial Intelligence Tools

- The magazine regards artificial intelligence tools as aids for researchers within limited scopes, provided they do not compromise the originality of the research or replace the scholarly and intellectual effort undertaken by the author. Accordingly, the magazine adopts the following standards:

A. Acceptable Use Limits:

- Authors are permitted to use artificial intelligence tools for supporting tasks that do not constitute the core of the scholarly contribution, such as proofreading, refining phrasing, suggesting linguistic alternatives, organizing or reordering ideas, and initial translation (provided the output is reviewed and verified for accuracy), as well as suggesting keywords or preliminary research avenues. In all these cases, it is

required that the idea, argument, analysis, formulation of the problem, derivation of conclusions, and critical stance remain the author's own work.

B. Unacceptable Use

- The magazine does not accept research papers, in which the scientific content, whether in whole or in substantial part, has been generated using artificial intelligence tools, even if the author has subsequently made linguistic or stylistic revisions. This applies to the use of such tools for drafting sections, constructing analyses and arguments, drawing conclusions, or formulating the scholarly discussions that constitute the core of the researcher's contribution. It is also prohibited to use artificial intelligence to generate text that implies it is the product of the researcher's own intellectual effort or critical analysis, when the intellectual content was actually produced by those tools.

C. Sources, References, and Citations

- Artificial intelligence tools are not considered reliable scholarly sources for substantiating or documenting information. Researchers are responsible for consulting the original sources and independently verifying the accuracy of the information, texts, quotations, references, and page numbers cited in their research. The use of references or citations generated by such tools without directly verifying the existence of the source, the accuracy of its bibliographic information, and the correspondence of the citation to the material quoted is also prohibited. Fabricated or unverifiable citations constitute a breach of the principles of academic integrity, regardless of whether they result from the use of artificial intelligence tools or any other means.

D. Author's Responsibility

- The author bears full scholarly and ethical responsibility for all parts of their research; the use of artificial intelligence tools does not, under any circumstances, absolve the author of this responsibility. This responsibility encompasses ensuring the accuracy of information, the correctness of citations and references, the originality of ideas and analyses, and the protection of intellectual property rights, as well as ensuring the research is free from plagiarism, fabrication, or falsification.

- Furthermore, authorship may not be attributed to an artificial intelligence tool, nor may such a tool be listed among the authors, as it lacks the legal or ethical capacity to bear the responsibilities associated with scientific publication.

E. Disclosure of Use

- If the use of artificial intelligence goes beyond proofreading or minor stylistic improvements, the author must disclose the nature of such use and the specific tool employed, while identifying the sections where it was utilized in accordance with the magazine's controls. Such disclosure does not imply acceptance of all forms of use; the research remains subject to the magazine's standards regarding originality and intellectual independence.

F. The Magazine's Right to Verify

- The magazine reserves the right to request clarifications from the author regarding the research methodology or the use of artificial intelligence tools therein, as well as to request whatever is necessary to verify the originality of the scholarly material or the accuracy of sources and references, should there be substantive grounds for doing so. It does not rely solely on the results of AI-generated text detection tools as conclusive evidence; rather, it treats these indicators as part of the editorial and scientific verification process, evaluating them based on the totality of available evidence.

I. Acknowledgment of Responsibility

- Submitting a research to the magazine constitutes an acknowledgment by the author that any use of artificial intelligence tools, if applicable, has adhered to the limits permitted by this policy, and that the core scientific and intellectual content is the product of their own work and effort.
- The author bears sole and full responsibility for any violation resulting from the use of these tools, whether discovered during the review and editing stages or after publication. The magazine reserves the right to take appropriate action in accordance with its editorial policies and publication ethics, including rejecting the research, requesting revisions, or retracting it after publication, should a significant violation be established.

Oumam Magazine Evaluators' Guide

- The scientific evaluator' main task is to read the research submitted for publishing, which is within his scientific specialization, with great care, and evaluate it according to a scientific and academic vision and perspective that is not subject to any personal opinions, then put his constructive and honest observations regarding the research sent to him.
- Before starting the evaluation process, the evaluator ensures whether the research sent to him is within his scientific specialization or not. If the research is within his scientific specialization, he should estimate that he has enough time to complete the evaluation process; since the evaluation process should not exceed fifteen days.
- After the evaluator agrees to fulfill the evaluation process, and completes it within the specified period, he is committed to fulfill it according to the following determinants:
 - A. Determine the extent of scientific integrity of the research.
 - B. Determine the extent of conformity between the title and the content of the research.
 - C. Determine the extent of clarity of the research abstract.
 - D. Determine the extent of the research introduction clarification to the research idea.
 - E. Determine the extent to which the introduction of the research clarifies its idea.
 - F. Determine the extent of suitability and coherence of the subtitles.
 - G. Determine the extent of the scientific level of the research.
 - H. Determine the extent of the linguistic and literary level.
 - I. Determine the extent of the value of the sources and the accuracy of relying on them.
 - J. Determine the extent of the research importance and authenticity, in terms of mechanism and results.
 - K. Determine the extent of the research size.
 - L. Determine the extent of the research suitability for publishing.
 - M. Determine, accurately, the paragraphs that need to be modified

by the researcher.

- The evaluator determines the reasons for rejection, if he decides that the research is not suitable for publishing.
- The evaluation process is conducted confidentially.
- If the first evaluator wants to discuss the research with the second evaluator, he must inform the editor-in-chief.
- The scientific evaluator's comments on the research are sent to the editor-in-chief to be sent to the researcher if any, so that the author can take them into consideration for approval of publishing, without the evaluator and the researcher knowing each other.
- The evaluators' comments and recommendations are relied upon in the decision to approve the publishing of the research or not.

Oumam Magazine Authors' Guide

- The research must be new in its presentation, and no one has previously addressed the subject, using the same mechanism and reached the same results. It must be characterized by depth, analysis and criticism.
- The research must be free of linguistic and typographical mistakes, and punctuation marks must be taken into account when writing.

Title Selection, Planning Phase:

- The author selects a title from the list of topics specified for the issue.
- The author submits a general outline of the research within 15 days of the date the title is agreed upon.
- In the preliminary outline, the author takes into account the general themes defined in the magazine's editorial policy.
- The Managing Editor determines the required word count, aiming for approximately 5,000 words ($\pm 1,000$), based on the scope of the topic and in accordance with academic and methodological requirements, as well as the magazine's editorial policy objectives.

Writing, Conducting Phase:

- The author and the managing editor coordinate regarding the timeframe for completing the article.
- The author must promptly notify the managing editor if he/she is unable to write the article for any reason.
- The managing editor periodically contacts the author to check on the progress of the article.

Evaluation, Modification Phase:

- The research paper is subject to screening using the "Plagiarism Check X" software to ensure that the plagiarism rate does not exceed the established limit (25%). The article, whether in text or content, in whole or in part, must not have been previously published or submitted for publication elsewhere. The plagiarism rate must not exceed 25% of the total word count of the main text.
- The research paper is subject to review by the Editorial Board regarding methodology, content, and formatting.
- The Managing Editor forwards the Editorial Board's comments to the author.
- The author is required to incorporate the necessary modifications based on the comments provided.
- The author must complete the required modifications within a period not exceeding one week.

Methodological, Content Controls:

- The author must adhere to the Center's general intellectual direction, as well as its academic controls and policies published on the official website.
- The article must demonstrate originality and innovation, linguistic accuracy, and high-quality writing.
- The author should use clear, accessible language, avoiding overly convoluted phrasing or unnecessarily complex terminology, without compromising academic rigor; the article should be written in a clear, scholarly manner with a smooth, straightforward style free from complexity or ambiguity.
- 4. The author must rely on high-quality scholarly sources and reliable research references.

Referencing Guidelines:

- The Center employs a citation system using abbreviated footnotes accompanied by a complete bibliography for all books and research papers
- All footnotes are abbreviated from the very first citation; the initial citation is not provided in full form before being abbreviated in subsequent instances.
- The footnote includes author's name, book title, volume number (if applicable), and page number.
- (Example: Muhammad Husayn Tabataba'i: 'Al-Mizan fi Tafsir al-Qur'an', Vol. 2, p. 145.)
- Details regarding the editor, translator, publisher, place of publication, edition number, or year of publication are not included in the footnote.
- Phrases such as "ibid" (the same source) or similar expressions are not used; instead, the citation is rewritten as it appeared previously, with adjustments made to the volume or page number if they have changed.
- Full bibliographic details for references and sources are listed in a separate section at the end of the book. (Example: Mohammad Husayn Tabataba'i: 'Al-Mizan fi Tafsir al-Qur'an', Dar al-Ta'aruf, 2nd ed., Beirut, 1998.)
- f. For verbatim quotations, the text is enclosed in quotation marks ("..."), followed by the abbreviated footnote for citation.
- When paraphrasing (conveying the meaning), the same citation format is used, preceded by the word "See".
- The author cites sources in the page footnote. Sources are inserted automatically using the "Insert Footnote" feature in Microsoft Word, ensuring the text direction is set to right-to-left for Arabic writing, and left-to-right for footnotes in languages other than Arabic or Persian.
- Write Quranic verses with full diacritics and standard Quranic brackets; cite the verses from the Holy Quran and place them in the main text immediately following the citation, for example: {cooperate in righteousness and piety} [Al-Ma'idah, verse: 2].
- Hadiths are cited in the footnotes, including the book title, chapter, and Hadith number; for example: (Mohammad ibn Ya'qub al-Kulayni: Al-Kafi, Vol. 1, p. 34, Book of Intellect and Ignorance, Chapter on the Reward of the Scholar and the Learner, Hadith 3).
- The author enclose proper names in parentheses; for non-Arab names,

provide both the Arabic and English forms within a single set of parentheses upon their first mention in the research (e.g., [Mohammad Husayn Tabataba'i], [Henry Corbin]...); provide a brief biographical note in the footnote upon the first mention of the name (where necessary).

- The author reviews and verifies the detailed bibliographic information for sources and references cited in both the footnotes and the bibliography.

Organization, Structure

- The author must include the following information on the first page of the paper: the main title and subtitle; the author's name accompanied by a footnote detailing their academic credentials (nationality, academic degree or qualification, and institutional affiliation); an abstract of 150 words; and 5 to 10 keywords, depending on the paper's content.
- Sections and themes should be organized using a sequential format (e.g., First, Second, Third, etc.), ensuring a logical, methodological progression and avoiding unsubstantiated conclusions.
- The styles feature in Microsoft Word must be used for formatting headings and section titles.

Editing

- 1. The paper must be typed using Microsoft Word, adhering to the following specifications:
 - For Arabic text, use the "Simplified Arabic" font, size 14 for the main body and size 12 for footnotes.
 - For English text, use the "Times New Roman" font, size 14 for the main body and size 12 for footnotes.
 - Numerals must be written using the Eastern Arabic numeral system. (1 - 2 - 3 - 4...).

Using Artificial Intelligence Tools

- The magazine permits authors to use artificial intelligence (AI) tools for tasks that support the research process, such as proofreading, refining phrasing, preliminary translation, and organizing material and ideas. However, these

tools must not be used to generate the research's core scientific content, write its sections or subsections, or produce its analyses, arguments, and results in a manner that allows the tool to replace the researcher in the author ship process. The author bears full responsibility for all information, text, quotations, references, and citations included in the research and is committed to verifying them against their original sources. References or citations suggested by AI tools may not be used without directly verifying their accuracy.

- The magazine reserves the right to request clarification regarding the nature of the use of such tools when necessary and to take appropriate editorial action if it is determined that their use exceeded the scope of assistance to include the generation of scientific material or author ship on the researcher's behalf.

Author Declaration

- The author must include the following declaration in a footnote linked to the research title: "I declare that the use of artificial intelligence tools in the preparation of this research, if any, was limited to supporting tasks and did not extend to the generation of its scientific content, analyses, or results. I assume full scholarly and ethical responsibility for all material contained herein, including the accuracy of information, quotations, references, and citations."

Declaration on the Researcher's Use Limits of Artificial Intelligence

I, the undersigned:

Author of the research entitled:

.....

I hereby declare that the use of artificial intelligence tools in the preparation of this research, if any, was limited to supporting tasks and did not extend to the generation of its scientific content, analyses, or results I bear full academic and ethical responsibility for all the content herein, including the accuracy of the information, quotations, references, and citations.

Signature:

Date:

Oumam Magazine Copyright Pledge

I, the undersigned:

The author of the research titled:

.....

I pledge to transfer the copyright and distribution rights to (Oumam) Magazine and Baratha Center for Studies and Research.

Signature:

Date:

Intellectual Property Pledge

I, the undersigned:

The author of the research titled:

.....

I pledge that the research I have completed has not been published or submitted for publishing to another magazine, whether in Lebanon, Iraq, or any other country, and I wish to publish it in Oumam magazine.

Signature:

Date:

Waning of Responsibility: From Individualism's Crisis to Community Reclaim

■ **Magazine Message:**

Confronting the intellectual challenges imposed by the West and others on our Arab and Islamic societies, through:

- ▶ Refuting these issues in a scientific and systematic academic manner, highlighting their consequences and shortcomings, and criticizing their origins and contexts.
- ▶ Revealing the political, economic and colonial backgrounds behind the attempt to dominate culturally on our societies.
- ▶ Providing scientific statistics from the inside of Western societies, which monitor the destructive consequences of these cultures on societies.
- ▶ Providing authentic and alternative visions on these issues from a universal humanitarian perspective, that is consistent with the requirements of human nature and the universal, metaphysical vision of humanity.

index

18

Revolution's Spirit

Dr. Mohammad
Mahmoud Mortada

Focus

29

Concept of Revolution According to
the Martyr-Imam Khamenei

Dr. Ahmad
Majed

30

Value-Based, Ethical Aspect of
Revolution in Imam Khamenei Thought

Prof. Rahman Abdul-
Hussein Daher

31

Political Theory of Revolution in
Imam Khamenei (QS) Thought

Dr. Ali Al-
Mohammadawi

32

Role of Clarification (al-Tabyin) in
Perpetuation of Revolution

Mohammad
Ali Barda

33

**Philosophy of 'Civilizational
Independence' within Intellectual
Framework of Sayyid Khamenei (QS)**

■ Dr. Talal
Atrissi

Foundations

34

**Political Interpretation of Quranic
Concepts**

■ Ali Reda
Daneshyar

Studies and Research

35

Economic, Cultural Jihad

■ Dr. Abdullah
Badawi

First talk

Revolution's Spirit neither Wronging nor Being Wronged

Editor in chief:

..... ■ Dr. Mohammad Mahmoud Mortada

"Revolution" is one of the most pervasive yet ambiguous terms in human history; it has accompanied peoples through their great moments of transformation and has been invoked alike by revolutionaries, reformers, philosophers, and politicians. Despite the vast discourse surrounding it, the fundamental question remains unanswered: What is a revolution? In addition, where does the dividing line lie between revolution, reform, and rebellion? The modern era has shaped a specific concept of revolution, linking it to the transfer of power, class struggle, and the material structures of society. This has imbued the concept with a political and economic character, leaving unresolved questions regarding the spirit, purpose, and destiny of revolution: Why do revolutions age and wither? What connects them to the human essence, to human meaning, values, and destiny? A purely materialist concept cannot answer these questions. The revolution manifests in various forms within the human experience: political revolutions that topple one regime and establish another; social revolutions that transform the structure of society; and intellectual revolutions that alter humanity's perception of itself and the world. Yet, the common thread linking these forms remains elusive. What truly defines a movement as a revolution, and what distinguishes it from mere fleeting unrest or a simple transfer of power? This is an age-old question, the answers to which have been shaped by entire schools of thought within modern political theory.

Many of these schools have viewed revolution through a singular lens, reducing it to a shift in the balance of power or a materialist inevitability governing the course of history. In doing so, they have displaced the human being from the centre of the revolution and overlooked its spiritual, axiological, and ethical dimensions. Hence, there arises a need for a theoretical framework that restores the human being to

the heart of the revolution, links it to human purpose and meaning, and addresses what the prevailing concept fails to explain: What is the true nature of revolution, and in what direction is it headed?

Understanding revolution requires a philosophical perspective that precedes the event itself, interrogating the concept prior to the facts. It demands an inquiry into the revolution's essence, foundations, logic, and objectives, while situating it within a comprehensive vision of humanity and history. Within this context, the theoretical perspective of Imam Khamenei holds a distinctive position; he interprets revolution as a profound transformation of the human being and of values, anchoring it in roots that run deeper than politics to transform it into a universal human discourse rather than a mere local event.

These pages open up a new horizon for interpreting revolution as a philosophy; they begin by addressing revolution as a universal human concept, as it has crystallized in modern thought and experience, before moving toward a theoretical framework that elevates it from a local event to a universal philosophy addressing humanity everywhere. The text follows a progressive structure, starting with the nature and foundations of revolution, moving through the logic of its life and continuity, and culminating in its ultimate purpose and humanitarian mission, as well as its roots in the event of Karbala and their application in contemporary experience. This analysis aims to raise and organize key issues while preparing the mind for further elaboration, for asking the right question is half the journey toward finding the right answer.

First: Revolution as Human Concept, From Experience to Modern Theorization

At its core, the word "revolution" carries the meaning of rotation and return, a concept borrowed by ancient astronomy to describe the movement of celestial bodies in their orbits. With the advent of the modern era, the term's meaning shifted to signify radical change and the onset of a new phase in social life; the prevailing conception came to view its essence as a "Ibtida" [beginning], the establishment of a new order of freedom. The revolution is an event that breaks with the past and inaugurates a distinct political era¹. The French Revolution stands as the quintessential example, representing a profound rupture that reshaped both state and society, simultaneously embodying the promise of liberty and the fear of regression.

Linked to this concept is the question of boundaries: a coup is a change at the helm of power that leaves the underlying structure intact; reform is a gradual adjustment within the existing system; rebellion is an act of defiance that may lack a vision; whereas a revolution entails a project to transform both structure and values. Thus, revolution transcends the confines of a mere political event.

1 - See: Hannah Arendt, "On Revolution," p. 57.

offering a vision that links the transformation of power to the transformation of the human being. In contrast to this conception, a materialist understanding emerged that views revolution as the product of a struggle between social forces and the transformation of the economic structure. It interprets history as a succession of modes of production, with revolution serving as an explosive moment in which a rising class supersedes a declining one², thereby positioning the economic factor as the fundamental driving force and regarding values as a reflection thereof.

A third school of thought viewed the revolution much as a physician examines a body, tracing its "anatomy" and stages: the initial fever, the rise of hardliners, and the phases of moderation and reaction. It observed that many revolutions betray their own principles or revert to a new form of tyranny³. This perspective revealed that revolutions have a lifespan, a birth and a death, yet it left the deepest question concerning them unanswered.

These perspectives interpret the revolution through the lenses of power, economics, and violence, illuminating its foundational political dimension, its social roots, and its historical phases, yet they relegate the human being to the margins, treating the individual merely as an instrument in power struggles or a product of structural dynamics. Such reductionism fails to capture the spirit of the revolution and its ultimate purpose: the kind of human being it seeks to shape and the world it aims to build. A revolution devoid of an objective that transcends the mere overthrow of the status quo moves in a vicious circle, merely replacing one oppressor with another. Hence the need for a conceptual framework that restores the human being to the heart of the revolution, linking it to human meaning, values, and destiny, and elevating it from a local event to a universal human significance, an approach found in the thought of Imam Khamenei (QS).

Secondly: Revolution According to Imam Khamenei: Concept, Foundations

Imam Khamenei's (QS) conception of the Revolution begins with its essential meaning rather than the event itself. To him, the Revolution is a "comprehensive transformation within a human collective", not merely the events that marked its inception, for those constitute only a small fraction of the whole.⁴ It is a profound shift in thought, action, and values that spans the life of the nation, transforming the Revolution into an enduring reality rather than an event confined to a specific moment in time. In this way, his conception diverges fundamentally from a materialist perspective; its roots are human and spiritual, not material. Khamenei (QS) links the Revolution to a root far deeper than politics: the movement of the prophets.

2 - See: Karl Marx and Friedrich Engels: 'The Communist Manifesto', p. 3.

3 - See: Crane Brinton, 'The Anatomy of Revolution', p. 39.

4 - Ali al-Hosseini al-Khamenei: 'Speeches of the Guardian' (2015), p. 537.

When a Messenger is sent, he sparks a revolution and initiates a revolutionary movement within society, one that encompasses thought, action, and values; this constitutes the very essence of the religious movement and its revolution.⁵ In his view, the revolution of the prophets entails transforming people's minds and their perspective on existence, prior to any change in the system of governance, and he posits that the contemporary revolution represents a renewal of the essence of the Prophetic mission and a manifestation of its path in the modern age.⁶ Through this connection, revolution becomes a continuous thread in human history, wherein its forms are renewed while its spirit endures.

For him, the revolution rests on foundations that render it a universal human reality. The first of these is its harmony with innate human nature [fitra]; its goals align with the innate disposition of the masses, allowing it to be embraced by hearts, as its proponent speaks the language of that innate nature, resonating along with the innate inclination toward truth and justice that Allah, Almighty, has instilled in the human being.⁷ The revolution speaks the language of innate human nature, addressing the human being at their shared core and thus transcending the boundaries of nation and language.

The second element is the system of values. For him, the revolution is a blend of calls for justice, freedom, independence, and popular sovereignty, with spirituality and morality as its ultimate goals; it rests on solid foundations unrelated to either Eastern socialism or Western liberalism.⁸ He views it as a "novel proposal, a modern word and idea for human life", standing in contrast to a world held captive by major powers;⁹ it offers humanity an alternative conception of life's meaning, emerging as an independent civilizational discourse that transcends the divide between the two materialist blocs.

The third aspect is the divine dimension. For him, the revolution was a "revolution for the sake of Allah," and it was conducted in this very spirit; that is why it endured, persisted, and attained steadfastness and moral strength.¹⁰ Its divine root grants it permanence and meaning, connects it to an end that transcends immediate gain, and affirms that it rests upon "theoretical foundations" requiring deep understanding; for whoever enters its arena driven merely by zeal, lacking a solid

5 - Ali al-Hosseini al-Khamenei: 'Exegesis of Surah Al-Mujadila', p. 39.

6 - Ali al-Hosseini al-Khamenei: 'Address on the occasion of the blessed Prophet's Mab'ath (the anniversary of the commencement of his Prophetic mission)', March 11, 2021.

7 - Ali al-Hosseini al-Khamenei: 'Address of the Guardian (2010)', p. 47.

8 - Ali al-Hosseini al-Khamenei: 'The Leader's Call', p. 29.

9 - Ali al-Hosseini al-Khamenei: 'The Guardian's Address' (2017), p. 568.

10 - Ali al-Hosseini al-Khamenei: 'Speech of the Guardian (2010)', p. 40.

theoretical basis, will be swept away by the storm and lose their way.¹¹ It is, after all, an idea before it is a movement.

These principles converge on a single goal: forging a free, dignified human being who transcends the material realm to become a servant of Allah alone, for revolution is a movement within the soul before it is a movement in society. Because innate human nature is shared, values are unifying, and the divine dimension connects the human being to their origin, the revolution acquired a universal scope, a message reaching everyone who seeks justice and abhors injustice, and upon this concept, the logic of the revolution's unfolding is built.

Third: The Logic of Revolution, Life, Continuity, and Waning.

Imam Khamenei (QS) views the revolution as a living entity, possessing a birth, growth, and constitution, as well as potential ailments and an eventual end. This metaphor shifts the perspective from a static event to an evolving phenomenon; the revolution thus acquires a lifespan, developmental stages, and states of health and illness, governed by the logic of life rather than that of a fleeting incident. The revolution is an "ongoing reality" rather than a one-time event; profound transformation is not achieved in a year or five, and the process of becoming knows no bounds. A revolution that believes itself to be over loses its meaning, for its essence lies in perpetual motion; continuity is an intrinsic quality, not an incidental one.

He distinguishes between the constant and the variable within it: supreme ideals and major goals remain fixed, while means and methods are renewable, shifting with changing circumstances. It exists in a state of constant renewal and transformation, preserving its foundational principles while updating its tools. It is a "gradual transformation", not a sudden, singular event, requiring time to solidify its pillars. Recognizing this gradual nature guards against the haste to see results and the tendency to deem the revolution a failure at the first sign of an obstacle.

He also addresses the phenomenon of revolutionary decline, citing the French Revolution and the October Revolution as examples: two major revolutions that failed to remain vital, ultimately transforming into harsh dictatorships or reverting to pre-revolutionary conditions.¹² A revolution dies when it severs ties with its principles or stagnates, losing its vitality; recognizing this death is essential to preserving its life. Its preservation lies in adhering to fundamentals while rejecting stagnation, advocating a "foundationalism" free from rigidity or dogmatism, and rejecting innovations or calls for revisionism made under the guise of 'ijtihad' (independent legal reasoning).¹³ A revolution exists between two perils: stagnation

11 - Ali al-Hosseini al-Khamenei: 'Speech of the Guardian (2013)', p. 279.

12 Ali al-Hosseini al-Khamenei: 'Address at a meeting with commanders and officers of the Air Force and Air Defense Forces', February 8, 2023.

13 Ali al-Hosseini al-Khamenei: 'The Leader's Call', p. 32.

that stifles its momentum and unbridled license that dissolves its identity; indeed, "inertia, stillness, and silence breed stagnation."¹⁴ It is described as a "living phenomenon possessed of will", "flexible and ready to correct its own errors", demonstrating a constructive receptiveness to criticism while remaining steadfast in its values.¹⁵ Thus, a general logic governing the course of the revolution becomes evident. It is a living entity that upholds its principles, while renewing its methods; faces extinction only when it succumbs to stagnation or its roots are severed, ensuring that these principles remain the framework defining its ultimate goal.

Fourth: Revolution's, Its Universal Humanitarian Call

The question regarding the revolution's ultimate aim remains: Where is it heading, and what kind of world does it seek to build?

For Imam Khamenei (QS), the revolution has a purpose that transcends the mere overthrow of the incumbent regime; it aims to establish justice and uphold human dignity. A revolution devoid of a lofty goal merely moves in a vicious circle, whereas one driven by a humanitarian purpose resonates with every human being.

He encapsulates its logic in a single call: "Do not oppress, and do not be oppressed." Its call is defined as "confronting the system of hegemony and domination", a system that divides the world into oppressor and oppressed.¹⁶ This call resonates across humanity; after all, who would refuse to neither oppress nor be oppressed? It is a call that appeals to the innate human rejection of injustice, thereby transcending national borders and linguistic barriers. Its discourse "calls for justice and freedom for humanity" and advocates dismantling the system of hegemony, ensuring that no dominant force remains to subjugate another.¹⁷ It is described as a "major human awakening", a "cry for justice and a call for human dignity in a world rife with injustice."¹⁸ The message here is one of universal humanity; it pits the revolution against global injustice and reaffirms the human being as an end in itself, rather than a mere instrument.

It moves toward defending the oppressed and the deprived, for the message of Islam is fundamentally a "message of defending the oppressed",¹⁹ aligning itself with the downtrodden wherever they may be, rather than with a narrow nationalist agenda. Its objective extends beyond merely lifting injustice to a civilizational

14 Ali al-Hosseini al-Khamenei: 'The Leader's Call', p. 26.

15 Ali al-Hosseini al-Khamenei: 'Speech of the Guardian (2019)', p. 54.

16 - Ali al-Hosseini al-Khamenei: 'Speech of the Guardian' 2013, p. 533.

17 - Ali al-Hosseini al-Khamenei: 'Speech of the Guardian' 2015, p. 252.

18 - Ali al-Hosseini al-Khamenei: 'Speech of the Guardian' 2009, p. 90.

19 - Ali al-Hosseini al-Khamenei: 'Speech of the Guardian' 2018.

undertaking that bridges power with values and progress with meaning;²⁰ it serves as a foundation for construction, not a destructive force that halts once the existing order is toppled. It is viewed as a prelude to a broader movement: the revolutions that erupted in Islamic countries against puppet dictatorships serve as a precursor to the "revolution against global dictatorship" and the network of arrogance,²¹ expanding from the local level to a confrontation with the international system of hegemony. Its universality is one of ideas and appeals, not of imposition or coercion; it spreads through the power of its meaning by addressing the innate nature of the human being. Thus, the revolution transcends a mere historical event to become a universal message reaching all who seek justice, its contours fully defined by its concepts, foundations, logic, and purpose. It remains for us to witness its implementation, where its Karbalai origins converge with contemporary experience.

Fifth: Karbala is Foundation, the Islamic Revolution is the Implementation.

For Imam Khamenei (QS), the philosophy of the revolution finds its completion when connected to its primordial essence: Karbala. In his view, Ashura is the "Day of the Hussein Revolution," and the subsequent movements led by Lady Zaynab (peace be upon her) and Imam al-Sajjad (peace be upon him) are merely extensions of it.²² He regards Karbala as the consummate model of revolution; it embodies the principles, conceptual, structural, logical, and teleological, that serve as the benchmark against which all subsequent revolutions are measured. He maintains that the revolution of al-Hussein (peace be upon him) was undertaken to "fulfil a momentous duty": namely, "restoring Islam and Islamic society to their true path and revolting against deviations... regardless of the outcome."²³ In this context, the concept manifests as a transformative stance and a confrontation with deviation, while the logic manifests as the fulfilment of religious duty, independent of calculations regarding military victory or defeat. He further emphasizes that understanding al-Hussein (peace be upon him) requires recognizing his "acts of clarification and his enjoining of good and forbidding of evil," noting that the Battle of Ashura was but one facet of his struggle;²⁴ the Hussein Revolution was, first and foremost, a project of clarification and enlightenment, rather than merely a military conflict.

Karbala represents an ongoing revolution that has made the followers of Ahl al-Bayt (peace be upon them) standard-bearers in the struggle against injustice

20 - Ali al-Hosseini al-Khamenei: 'The Leader's Call', p. 29.

21 - Ali al-Hosseini al-Khamenei: 'Speech of the Guardian' 2012, p. 39.

22 - Ali al-Hosseini al-Khamenei: Televised address to Ministry of Education officials, September 1, 2020.

23 - Ali al-Hosseini al-Khamenei: 'Speech of the Guardian' 2012, p. 6.

24 - Ali al-Hosseini al-Khamenei: 'Speech of the Guardian' 2009, p. 351.

throughout history.²⁵ From this foundation stems the concept of a perpetual revolution and an unceasing conflict between truth and falsehood, crystallizing in the slogan "Every day is Ashura, and every land is Karbala", an expression of the enduring nature of this confrontation across all times and places.

It is from this foundation that he interprets the contemporary experience, invoking its founder, Imam Khomeini, whom he regards as having brought about a "renewal of the essence of the Prophetic Mission" and as the one whom Allah enabled to revive the "enduring path of the Mission" after it had waned.²⁶ He explicitly links his revolution to Karbala, viewing the events of Imam al-Hussein's (peace be upon him) era as having a microcosm in the age of Imam Khomeini, who revived the path of the prophets and the way of al-Hussein in the modern era.

The revolution erupted amidst the atmosphere of the month of Muharram and from the mourning gatherings for Imam al-Hussein, (peace be upon him). Khamenei (may his soul be sanctified) traces the spark of the revolution to the series of "Arbaeen" commemorations, beginning with the blood shed in Qom and extending to the subsequent Arbaeen observances that mobilized the masses in public squares right up to the day of victory.²⁷ Religious scholars stood at the forefront of this movement, disseminating revolutionary consciousness from the pulpit; no sooner was a slogan raised in Tehran on the day of Ashura than its echo would instantly resound in the smallest of villages,²⁸ uniting religion and politics upon the path of Karbala.

He views this experience as a "model of the great event of Ashura", one that found its manifestation during the era of the Sacred Defence, and perceives its "continuity and blessings,"²⁹ regarding the Arbaeen pilgrimage as an "extension of the Revolution."³⁰ This foundational principle elevates the Revolution beyond the confines of sect and nationality; the logic of Karbala, rooted in the rejection of injustice and the championing of truth, serves as a universal language. Furthermore, he sees the great Arbaeen procession, drawing people from dozens of countries, as an embodiment of Islamic civilization and a means of strengthening bonds between peoples.³¹ Thus, the cycle is complete: Karbala stands as the origin and

25 - Ali al-Hosseini al-Khamenei: 'Address at the ceremony commemorating the martyrdom of Imam al-Rida (peace be upon him)', August 25, 2025.

26 - Ali al-Hosseini al-Khamenei: Speech on "the Noble Prophetic Mission (Mab'ath)", March 11, 2021.

27 - Ali al-Hosseini al-Khamenei: 'Speech of the Guardian' 2012, p. 11.

28 - Ali al-Hosseini al-Khamenei: 'Speech of the Guardian' 2012, p. 444.

29 - Ali al-Hosseini al-Khamenei: 'Speech of the Guardian' 2012, p. 594.

30 - Ali al-Hosseini al-Khamenei: 'Speech of the Guardian' 2009, p. 33.

31 - Ali al-Hosseini al-Khamenei: 'Speech of The Guardian's' 2019, p. 509.

model, and Imam Khomeini (QS) as the one who put its principles into practice, ensuring that Karbala remains the standard by which the Revolution is measured.

These pages converge on a single idea: that the thought of Imam Khamenei (QS) offers a conceptualization of revolution that rises to the level of a universal philosophy. Starting from the concept of revolution as a universal human phenomenon, as articulated in modern thought, we find the materialist perspective inadequate to capture its true essence. We then move to a distinct conceptualization: revolution as a comprehensive transformation rather than a mere seizure of power. Its roots lie in the revolutions of the prophets, and its foundation rests upon innate human nature (*fitra*), values, and the divine dimension.

Thus, the logic governing its life, continuity, and decline becomes apparent, as do its purpose, its humanitarian call, and its Karbala-rooted origins, manifested here in the contemporary experience.

This perspective presents a philosophy of revolution that transcends the confines of a local event, reaching the realm of universal human significance. At its core, revolution is a movement within human consciousness, prior to being a shift in the balance of power, and its call, "Do not wrong others, nor be wronged", appeals to innate, sound human nature.³² Thus, the revolution transforms into a universal message that defies the constraints of time and space, addressing all who seek justice and reject oppression.

In this conceptual framework, Karbala remains the fundamental source and the standard of measure; from it, Imam Khamenei derives the meaning, logic, and ultimate purpose of the revolution and by it, he gauges its authenticity and enduring nature. As for the contemporary experience, embodied by its founder, Imam Khomeini (QS), it stands as a living application of this principle,³³ rather than merely a subject for theoretical discourse. It is this link to Karbala that connects theory to reality, demonstrating that his philosophy of the revolution is a viable, living philosophy.

These landmarks raise fundamental questions: What are the limits of revolution as a concept? What are the conditions for its continuity and the causes of its decline? How do human ideals intersect with historical implementation? What is the place of Karbala in formulating a general theory of revolution? The studies in this issue explore these questions, raised by the theorizing of Khamenei (QS), each from its own perspective.

What we have presented here serves as a prelude to and an arrangement of these issues, a harbinger of the detailed content within this issue, as the studies coalesce into a cohesive thematic unity, grounded in the conviction that framing the right question is half the journey toward finding the right answer.

32 - Ali al-Hosseini al-Khamenei: 'Speech of The Guardian's' 2013, p. 533.

33 - Ali al-Hosseini al-Khamenei: 'Speech of The Guardian's' 2012, p. 594.

This vision derives its significance from its position at the intersection of the modern concept of revolution and its religious roots; it poses the question of the human experience regarding revolution and answers it by returning the human being to the revolution's essence and restoring meaning to its trajectory. While modern thought has reduced revolution to a mere matter of power dynamics, Khamenei (QS) restores it to its spiritual and ethical dimensions, linking it to a purpose that transcends immediate gains. In doing so, he offers an intellectual contribution that transcends the dichotomy of the two materialist camps.

This conceptual framework simultaneously embodies both authenticity and universality: its authenticity stems from its Karbala-based roots, which lend it historical depth, while its universality lies in its humanitarian appeal, addressing the downtrodden everywhere. Thus, particularity opens onto a broader horizon; the logic of Karbala, centered on championing the oppressed and opposing injustice, represents a shared human value. It is from this synthesis of root and horizon that his philosophy of revolution derives its strength and its capacity to resonate with people across all times and places.

Ultimately, the philosophy of the revolution as articulated by Imam Khamenei (QS) represents a fertile field worthy of serious attention. Its substance is scattered throughout his speeches, lessons, and addresses, awaiting someone to gather, organize, and ground it in a systematic framework. This issue marks a step along that path; it opens the door, lays the foundational stone, and invites researchers to further explore a revolutionary philosophy that bridges the foundational legacy of Karbala with a universal human horizon.

In any case, the research papers in this issue are presented as follows:

The section "Focus" contains:

- The paper titled "Concept of Revolution According to the Martyr-Imam Khamenei," by Dr. Ahmad Majed (Lebanon).
- A second paper by Prof. Rahman Abdul-Hussein Daher (Iraq) titled "Value-Based, Ethical Aspect of Revolution in Imam Khamenei Thought."
- Dr. Ali Al-Mohammadawi (Iraq) writes: "Political Theory of Revolution in Imam Khamenei (QS) Thought."
- The fourth paper, by Mohammad Ali Barda (Lebanon), discusses "Role of Clarification (al-Tabyin) in Perpetuation of Revolution."
- The final paper in this section, authored by Dr. Talal Atrissi (Lebanon), titled: "Philosophy of 'Civilizational Independence' within Intellectual Framework of Sayyid Khamenei: from Political Liberation to Cognitive Emancipation."

In the "Foundations" section, a paper in Persian by researcher Ali Reda Daneshyar (Iran) was selected, titled "Political Interpretation of Quranic Concepts: Study of Ayatollah Khamenei's Exegetical Perspective Centered on the Islamic Revolution,"

translated by Dr. Mohammad Firas Al-Halbawi (Syria).

Finally, in the "Studies and Research" section, Dr. Abdullah Badawi (Lebanon) presents a paper titled 'Economic, Cultural Jihad: Analytical Study of Sayyid Mojtaba Ali Khamenei's Vision in Light of 'Jihad of Construction' and 'Resistance Economy' Experiences.'

May Allah have mercy on our martyr-leader Khamenei and all the martyrs, who fell while confronting the tyrants of the Earth.

Praise be to Allah, Lord of the Worlds.

Concept of Revolution According to the Martyr-Imam Khamenei

■ Dr. Ahmad Majed⁽¹⁾

Abstract

The research focused on the concept of revolution according to Imam Khamenei (QS), and he worked within a methodological plan that would ultimately lead to solving the problem he was working on. He took into account that the division of titles should be based on principles that serve its purpose, so he began with an approach of a conceptual nature that addressed the linguistic and terminological dimensions. The purpose of this is clarification. After that, he moved on to talk about the movement of the concept in the Islamic world, where he worked to monitor its arrival and the mechanism of dealing with it, arriving at the third title, which is the revolution according to Imam Khamenei (QS). He defined his concept of revolution and compared it to Western thought. Therefore, he showed its specificity and its pillars, and through this comparison, he showed the uniqueness of the Imam's vision. The research concluded with a socio-political reading of the term, and concluded with a conclusion that showed the results reached by the research.

Keywords: Imam Khamenei, Revolution, Iran, the Islamic World, Sovereignty, Freedom, Justice.

1 - A Lebanese researcher at Al-Ma'arif al-Hikmiyya Institute for Religious and Philosophical Studies in Beirut.

Value-Based, Ethical Aspect of Revolution in Imam Khamenei Thought

■ Prof. Rahman Abdul-Hussein Daher⁽¹⁾

Abstract

Imam (Khamenei) (QS) is considered a pioneer of the Islamic faith, a staunch defender of the Islamic theory, and has a balanced thought in all social, political, value and religious dimensions. Despite the harsh effects of the economic blockade on the people, and the many wars that the Islamic Republic has gone through, but it is a test, in which the values and ideals of the religious and political leadership were tested. In order to answer the question: Can the Iranian leadership be forced by political and economic circumstances to give up its moral and humanitarian values, or at least is it possible to compromise on them? I believe that Imam Khamenei's (QS) history of struggle, intellectual depth, and the knowledge, experience, and faith he possesses make it difficult to accept the notion that such values and fundamental principles of the Islamic system could ever be relinquished. These are matters of principle, religion, faith, and morality, which do not permit the system to compromise them under any circumstances. Rather, adversities only serve to strengthen its resolve and reinforce its steadfastness and determination to defend those values and moral ideals, even if the price to be paid is martyrdom.

Keywords:

Khamenei, Values, Ethics, Justice, Authority, Political Conflict, Sacrifice, Martyrdom.

1 -Professor of Graduate Studies at the College of Political Science, Al-Mustansiriya University, Iraq.

Political Theory of Revolution in Imam Khamenei (QS) Thought

■ Dr. Ali Al-Mohammadawi⁽¹⁾

Abstract

This study examines the political theory of revolution in the thought of Sayyid Ali Khamenei by analyzing his conception of the revolutionary state, the concepts of sovereignty and legitimacy, and the nature of the relationship between the nation and the leadership. The study seeks to provide an understanding of how a contemporary Islamic political model can be constructed that combines religious authenticity with the requirements of modern state governance. It presents Sayyid Khamenei's (QS) distinctive conception of the Islamic Revolution as a global civilizational project while preserving its Iranian cultural and historical specificity. It distinguishes between the revolutionary state and the traditional state based on fundamental criteria relating to continuous dynamism, the revolutionary spirit within institutions, and the doctrinal relationship between the leadership and the masses.

The study proposes a conception that combines divine sovereignty as the ultimate source of legislation with popular sovereignty as the nation's right to choose its system of government, through a distinction between legislative sovereignty and executive sovereignty. It also addresses the challenge of reconciling doctrinal constancy with the requirements of state governance by distinguishing between immutable principles and variables, as well as between negative justice and positive justice. The study concludes that Sayyid Khamenei's (QS) thought constitutes a substantive contribution to contemporary Islamic political thought.

Keywords:

Khamenei (QS), the Islamic Revolution, the Revolutionary State, Guardianship of the Islamic Jurist, Divine Sovereignty, Popular Sovereignty, Dual Legitimacy, Nation [Ummah] and Leadership, Islamic political thought.

¹ -An Iraqi academic researcher specializing in Western thought, and a lecturer (PhD) at Al-Isra University in Iraq.

Role of Clarification (al-Tabyin) in Perpetuation of Revolution

■ Mohammad Ali Barda⁽¹⁾

Abstract

It is no secret that Jihad al-Tabyin has great importance in the intellectual system of the martyred Sayyid Khamenei (QS). He believes that the enemies' despair of overthrowing the Islamic regime did not deter them from their continuous attempt to gain influence and penetrate within the Islamic Republic. Clarification, which the leader considers an essential part of the strategies of revolutionary action since the beginning of the revolution, increases in value and necessity the more these attempts intensify, targeting the minds of the people with the aim of eliminating the people's beliefs, principles, and revolutionary spirit that motivates the rejection of hegemony and arrogance. As for the revolution, a continuous movement does not end until it achieves its noble goals and great effects. However, in order for it to continue and endure, it requires conscious and effective clarification based on intellectual and practical principles. In this research, we will discuss the principles of clarification and its path in human life, and then we will move on to explaining the practical map of this intellectual jihad in a way that achieves the sustainability of the revolution.

Keywords:

Khamenei (QS), Reason, Ignorance, Revolution, Clarification, Awakening, Revolutionary Spirit, Islamic Civilization.

1 -A researcher and writer from Lebanon.

Philosophy of 'Civilizational Independence' within Intellectual Framework of Sayyid Khamenei (QS)

from Political Liberation to Cognitive Emancipation

■ Dr. Talal Atrissi⁽¹⁾

Abstract

The research addresses the issue of independence as a central idea for Sayyid Khamenei (QS) in his leadership experience of the Islamic Republic, and in his theoretical vision of Islamic civilization. This vision is based on the universal reference of the Qur'an, the basis of which is monotheism. Therefore, the goal of Islamic civilization will be to build man and meet his material, moral, and spiritual needs at the same time.

Sayyid Khamenei (QS) aspires to achieve civilizational independence, first and foremost through the production of culture, as well as through the entrenchment of scientific and intellectual values, university curricula, the dissemination of ethical and humanitarian values, the economy, the development of defence capabilities, and political values; in short, by avoiding dependency in all spheres of life.

From this perspective of civilizational independence, Sayyid Khamenei (QS) simultaneously emphasizes unity with other Muslim peoples and states in order to achieve political liberation and intellectual emancipation.

Keywords:

Khamenei, Independence, Dependency, Islamic Civilization, Cultural Liberation, Human Sciences.

1 -Scientific and Academic Advisor at Al-Maaref University (Lebanon); former Dean of the Higher Institute for Doctoral Studies at the Lebanese University.

Political Interpretation of Quranic Concepts: Study of Ayatollah Khamenei's Exegetical Perspective Centered on the Islamic Revolution⁽¹⁾

■ Ali Reda Daneshyar⁽²⁾

■ Dr. Mohammad Firas Al-Halbawi⁽³⁾

Abstract

This study examines the political interpretation of Quranic concepts from the perspective of Sayyid Khamenei (QS) during the Islamic Revolution. It aims to examine Sayyid Khamenei's (QS) approach to the political interpretation of the Holy Quran and to explore its impact on the trajectory of the Islamic Revolution. The research method followed in this study is the descriptive-analytical method, and the framework is the influence of political, social and intellectual fields on the emergence of political interpretation of Qur'anic concepts and their role in the progress of the Islamic revolutionary movement and its specific uses. Before the Islamic Revolution, Sayyid Khamenei (QS) benefited from the Holy Qur'an in the political interpretation of doctrinal concepts such as monotheism, prophecy, and imamate in the midst of the jihadist movement, struggle, and revolution against the situation controlling at that time of internal tyranny, external dependence, and hegemony. After the revolution, his political interpretations focused on the structure of the political system, the struggle against hegemony, and the call for brotherhood and Muslim unity.

Keywords:

Ayatollah Khamenei, Political Interpretation of the Qur'an, the Islamic Revolution, Qur'anic Concepts.

1 - "Islamic Revolution Studies" (Scientific-Research Quarterly), 15th Year, spring 2018, Issue 52, pp. 97-116.

2 - Iranian PhD student at the University of Islamic Knowledge, specializing in the Islamic Revolution.

3 - PhD in Persian Language and Literature, Lecturer at Damascus University, Sworn Translator.

Economic, Cultural Jihad

Analytical Study of Sayyid Mojtaba Ali Khamenei's Vision in Light of 'Jihad of Construction', 'Resistance Economy' Experiences

■ Dr. Abdullah Badawi⁽¹⁾

Abstract

This article examines the concept of economic and cultural jihad within the vision of Imam Sayyid Mojtaba Hosseini Khamenei, viewing it as an advanced stage in the trajectory of the Islamic Republic following the experiences of "Construction Jihad" and the "Resistance Economy."

It proceeds from a central question: How does resilience in the face of economic and cultural warfare transform into a form of daily stability that safeguards both production and public consciousness? It employs a historical-analytical approach that links "Jihad of Construction", as the foundation of social development, with "Resistance Economy", as the building of resilience, and with "Economic and Cultural Jihad", as the translation of that resilience into a social and institutional mandate. The study concludes that the worker and the teacher represent the twin pillars of this new phase, the former safeguarding production and the latter preserving consciousness, and that the success of this jihad hinges on the integration of state and society in protecting labor, supply chains, markets, education, and public trust. It emphasizes that the stability in question is not one of consumerist affluence, but rather a sense of security rooted in production, knowledge, sovereignty, and justice. Furthermore, the role of leadership here is to shift society from a mindset of passively enduring the crisis to one of organized participation in managing and overcoming it, facilitated by institutions capable of measurement and review.

Keywords: Economic Jihad, Cultural Jihad, Resistance Economy, Construction Jihad, Stability, Islamic Republic, Worker, Teacher, Supply, Sovereignty.

1 - Head of the Isnad Center for Studies and Research; holds a PhD in Islamic Studies from Lebanon.