



Imam Khomeini's Dynamic Interpretation of the Holy Quran and the Islamic Revolution of Iran

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ABSTRACT

Objective: Islam, with its focus on the sacred text and divine revelation of the Holy Quran, continues to expand as a leading school of thought in the world today. The source of the transformation in Quranic studies in the contemporary world was the Islamic Revolution in Iran, which was initiated by Imam Khomeini in the 1970s and drastically altered the course of Quranic studies worldwide in an unprecedented manner. The present study aims to answer the question of how the position of the Quran is analyzed within the Islamic Republic of Iran's system and what special services the Islamic Republic's institutions provide for the sanctity of the Holy Quran.

Method: This was developed based on descriptive-analytical research methods and library documentation.

Results: The Holy Quran serves as the foundation for the thoughts and perspectives of Imam Khomeini, and his dynamic interpretation and revolutionary view of the Holy Quran are clearly manifested in numerous levels and sectors of the structures of the Islamic Revolution system of Iran.

Conclusions: A comparative look at Islamic republics around the world shows that the Islamic Republic of Iran, in formulating its constitution, made the most use of the Holy Quran and the narrations of the Ahl al-Bayt in various social, political, and familial aspects, establishing public, promotional, and specialized institutions at the highest levels of government to expound and implement Quranic teachings.

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Introduction

The Holy Quran, revealed over 23 years, presented a set of moral, social, and political teachings to ensure human prosperity in this world and the hereafter, but from the very beginning, it faced resistance from the opponents of truth and deceit. The rational and logical explanation of Islamic programs by the impeccable Imams clashed with obstructions and opposition to enlightenments and arguments of divine teachings, gradually creating two major currents within Islamic governance: The pure and dynamic Islamic movement, which is centered on monotheism, rationality, opposition to oppression, truth-seeking, and justice, brought about the Alawi Islam. Secondly, the populist movement, which supports individual and family interests and exploits the masses through the preservation of individual and partisan interests and the development and spread of hypocrisy and ignorance, organized the Umayyad Islam. Insults, slander, defamation, and the creation of factions among the ignorant and the degradation of scholars, especially the creation of false employment for the masses, such as the diversion of thoughts from Quranic teachings to peripheral sciences of the Holy Quran, literature, and poetry, were only part of the Umayyad government's actions against the verses of the Holy Quran and the claimants of knowledge, reason, fairness, and the rights of the deprived in society, and the natural result was the preservation of the interests of capitalists, the powerful, and their lackeys in society and the elimination of the ideals of equality, equity, and the rule of the righteous in society. The reform movement initiated by Sayyid Jamāl al-Dīn al-Asadābādī two centuries ago aimed to return to Quranic teachings and apply lofty Quranic teachings to create a Quranic value-based governance in the world, and the tireless efforts of Rashīd Riḍā, Muḥammad ‘Abduh, and Sayyid Quṭb undoubtedly created a leap in the socialization and promotion of the Quran, and in the final decades of the past century, the religious and Quranic-centered uprising in Iran, led by Ayatollah Ruhollah Khomeini, established Quranic governance in the political structure of the republic, which has continued to progress and thrive in the Islamic world ever since. The aim of this research is to explain and introduce the position of the verses and narratives in the constitution as the most fundamental layers in the formation of the Islamic system.

1. Method

This was developed based on descriptive-analytical research methods and library documentation.

2. Islam as the Foremost of Religions

The Holy Quran, as the foremost of heavenly books (al-Mā'idah: 48) and the final version of revelation (al-An'ām: 115), has played the most significant role in the recent century in the global discourse among religions. According to the latest research from the Pew Research Center¹, out of the approximately 7.5 billion people in the world today, about 84% are religious, with Christians, at around 2.3 billion (equivalent to 31.2%), comprising the largest religious group. Islam follows with 1.8 billion (24.1%) in second place, and Hinduism with 1.1 billion and Buddhism with 500 million people are in the subsequent ranks.

However, regarding the global developments and statistics, the presence of Islam and the Holy Quran has shown significant and increasing quantitative and qualitative growth compared to other religions. On one hand, the relative growth of the Muslim population in recent decades is more than double the average population growth rate of the world, and between 2015 and 2060, it is estimated that about 32% will be added to the world's population, while the world's Muslim population will experience a 70% growth during this same period (26% more than Christianity).

This research shows that, firstly, followers of Islam are on average seven years younger than followers of other major religions, thus a larger population of Muslims will be in the reproductive age. Secondly, Muslims have more children than other religious minorities, with the average Muslim woman having 3.1 children, while women of other religions have 2.3 children under the best circumstances. Thirdly, statistics indicate that over time, followers of Christianity will either gravitate towards other religions or become non-religious. Fourthly, although in the coming years, 40 million people will lean towards Christianity, it is predicted that 106 million people will leave this religion. Consequently, from a quantitative perspective,

¹. Pew Research Center: an American think tank based in Washington, D.C. It provides information about issues, attitudes and trends shaping the United States and the world. Cf. PewResearch.org and <http://pewresearch.org/docs/?DocID=148>

Islam is projected to become the dominant religion of the world in about fifty years, taking the lead from Christianity in the table of religious adherents.

3. Iran's Islamic Revolution as the Turning Point of Transformation in Quranic Studies

From a qualitative perspective, the Holy Quran, which was revitalized by the great reformer of the Islamic world, *Sayyid Jamāl ad-Dīn Asadābādī* (<http://ensani.ir/fa/article/70259>) (1838-1896), with the aim of dispelling the dust of oppression and historical superstitions from the face of the Quran and presenting a modern and social interpretation of the Quran, has taken stronger and more solid steps day by day in recent centuries by its followers' intellectual school. This progress has been made from the enlightenment of *Hasan al-Bannā* (1906-1949), *Muḥammad ‘Abduh* (1847-1905), *Muḥammad Rashīd Riḍā* (1865-1935), *Sayyid Quṭb* (1906-1966), *‘Allāma Faḍlullāh* (1935-2010), Martyr *Sayyid Muḥammad Bāqir Ṣadr* (1313-1359), and *Sayyid Muḥammad Bāqir Ḥakīm* (1939-2003) to the founder of the Quranic system of the Islamic Republic of Iran, Imam Ruhollah Khomeini (1902-1989), who distinguished and transformed the last quarter of the twentieth century with the pure teachings of the Quran and presented a new wave of Islam to the Islamic world with a fresh interpretation of the Holy Quran, doubling the growth of global Islam.

4. Waves of Imam’s Renewal interpretation from the Holy Quran

The Renewal interpretation of the Imam Khomeini (2014 AD/1384 SH) from the Holy Quran, which was based on a comprehensive understanding and deep knowledge of the Quranic teachings, was presented so powerfully, logically, and rationally that it led to the creation of several significant waves in the contemporary world (Encyclopedia of Imam Khomeini, Vol. 1, pp. 311-85). The political and social characteristics of the Imam's perspective include: the centrality of Muslim unity (*Āli ‘Imrān*: 103), *Nafyi Sabīl* (*al-Nisā’*: 141), Fight Against Arrogance (*al-Ḥajj*: 39-40, *al-Nisā’*: 75, *al-A‘rāf*: 103, 129, 137, *Ṭāhā*: 111, *Hūd*: 18), Fight Against Arrogance (*al-Baqarah*: 247, *al-Fath*: 29, *al-Tawbah*: 12, *al-Ṣāffāt*: 25), independence-seeking (*Hūd*: 113, *Nemooneh*: 2, 595 and 9, 260 and *Majma‘ al-Bayān*: 9, 213), justice-centered (*al-Naḥl*: 90, *al-Mā’idah*: 8, *al-Ḥadīd*: 25), benevolence and pursuit of

peace (al-Anfāl: 61, al-Baqarah: 205 and 208, al-Ḥujūrāt: 9), culture of resistance and Jihad², and so on. Although each of these characteristics requires detailed and independent research and is beyond the scope of our subject matter, they can be seen from a comprehensive perspective as representing a general perspective on the intellectual and operational transformations of the Quranic teachings in recent decades:

4.1. First wave

Going beyond traditional and literal views of the Quranic verses (Imam Khomeini, 2001 AD/1380 SH: 194) and promoting a dynamic, new, joyful, creative, and purposeful rational, mystical, and social thinking, invigorating, creative and purposeful (Erfan, 2000 AD/1379 SH: 162) not only at the level of Iran and the region, but also to the distant horizons of the Islamic world.³

This intellectual revolution of Imam Khomeini, which was the result of his lifelong struggle, effort, and contemplation in the religious seminaries, led to the following:

Firstly: "The seemingly reformist and purifying efforts of many Muslim intellectuals, who merely focused on the outward and superficial aspects of the Quranic verses within the framework of the Umayyad thought of their time, could lead to an explosion of light and awakening in the perspectives of nations and elites, illuminating the radiant stars of hope and the fervor of revolutionary spirit in the hearts of the oppressed in the Islamic world. In this regard, a wide variety of diverse theories emerged worldwide, the extent and depth of which are not easily measurable and analyzable by researchers. The examination of the phenomenon of the Islamic Revolution and the criticisms of theorists such as Michel Foucault (1977 AD/1357 SH: 42), John Foran (<http://ensani.ir/fa/article/229853>), Huntington (<https://maghalejoo.com/doc/3741>), John L. Esposito (2003 AD/1382 SH: 325, and Francis Fukuyama (<http://farsi.khamenei.ir/others-note?id=40865>) (to whom Imam Khomeini referred in his message on the occasion of the seizure of the American spy den, and whose book A

². There are at least seventeen suras of the Holy Quran, including Baqarah, Āli 'Imrān, Nisā', Mā'idah, Anfāl, Tawbah, Nahl, Ḥajj, Naml, Aḥzāb, Shurā, Muḥammad, Fath, Ḥadīd, Ḥashr, Mumtaḥanah and Šaff, and there are nearly 400 verses in relationship with Jihad has been revealed.

Cf. <https://www.sid.ir/fa/journal/ViewPaper.aspx?id=155989>

³. In the most remote 3000 islands of Indonesia and in many countries of the African continent, they named their children Ruhollah. Also, martyre Motahari Foundation was established in Bandung, Indonesia, with thousands of students and educational staff, by Dr. Jalaluddin Rahmat, a figure interested in the Imam-centered Qur'an school in the sixties, who pioneered the teaching of reciting the Holy Prophet at the national level and regional.

beginning on an ending is also worth reading in this regard) is very noteworthy in this arena, which is the center of discourse on the Holy Quran in the Islamic school."

Secondly, Imam's intellectual revolution expanded the scientific research space for his disciples and great researchers, enabling them to deepen their research and explore the means of realizing political and revolutionary Islam. This expansion was carried out by intellectuals and thinkers at the national and international levels⁴, and a substantial volume of fundamental research in this area was presented to the world.

Establishment of hundreds of colleges and departments, and the annual enrollment of thousands of students in the fields of Quranic sciences, exegesis, and interpretation at the bachelor's, master's, and doctoral levels, the compilation of about 40 interpretations after the Islamic Revolution with a social, political, and cultural approach, and the launch of hundreds of research-promotion journals in the field of the Holy Quran in multiple languages, as well as more than five thousand research-promotion institutions (Abu Lehya, 2020: 302), are considered the fruits of this wave of Imam's intellectual revolution.

Thirdly, the revolutionary and incendiary thinking and interpretation of Imam Khomeini led to the redirection of many Orientalist currents and thoughts that had allocated their research focus to historical and scientific matters, with the expansion of activities and quantitative proliferation, towards confronting anti-arrogance and anti-imperialist ideologies and organizing themselves accordingly. This included the establishment of Islamic studies departments and groups, Shia studies chairs, and Quranic studies in Tel Aviv⁵, Germany, England, and elsewhere, as well as the activation of strategic institutions such as RAND

(<https://www.rand.org>;<http://nahad.ir/index.jsp?fkeyid=&siteid=51&pageid=3129&newsview=15437>) and its counterparts in Islamic countries, especially in the Persian Gulf

⁴. Cf. The book of Quran and Hadith study and research centers in Iran and the world by the author, Dar al-Hadith Publications, 2019/1399.

⁵. Tel Aviv University has a department of Islamic studies, Shia studies and educational courses and operates at undergraduate, masters and doctoral levels. The research vice-chancellor of this university is also active in holding conferences, seminars and research workshops, and prominent professors such as: Robin Avery, Mir Litvak, David Manashri, Uzi Rabi, Miri Shafer, Lee Kinberg, Israel Gershoni, Leon Shelf and... are active in it. <https://hawzah.net/fa/Magazine/View/4473/4486/34779/Studies-of-Islam-and-Shi'ism-in-Tel-Aviv-University>.

region (<https://www.quora.com/How-do-peaceful-Muslims-support-their-peaceful-view-of-Islam-from-the-passages-in-the-Quran>).

4.2. The second wave

Imam's renewal interpretation of the Holy Quran resulted in the awakening of nations and the confrontation with the ruling system, disrupting the tranquility of colonial powers in the region and the world.

Breaking the power and dominance of America in the eyes of the deprived and oppressed, removing its interests from Iran, and shaking its interests in other countries, focusing on the Zionist enemy and unwavering support for the oppressed people of Palestine, undermining dependent governments, and most importantly, operationalizing the culture of Quranic resistance and steadfastness (<http://farsi.khamenei.ir/newspart-index?tid=1140>) among Muslim people, were all results of the Quran-centered approach of the Imam (Cf. www.imam-khomeini.ir/fa/n14653; Mirqaderi and Kiyani, n.d.: 1, 69). In a glance, the anti-Quranic efforts of the ruling system in this regard included: boycotting and distorting news and information that introduced the principles and foundations of the pure and revolutionary Islamic Quran from the Imam and the esteemed leader and cultural and scientific institutions in the country to the Islamic world. In this field, the Quranic positions and perspectives of the Islamic Republic of Iran are under attack from two sides:

1. from the front of arrogance and the ruling system,
2. from the side of the ruling and closed-minded authorities and Salafists.

The ruling system, to prevent the spread of the revolutionary interpretation of the Holy Quran and the interpretations of the Imam and the leader, used all military, political, economic, and cultural capacities and continues to impose oppressive sanctions and distortions from various dimensions, from the beginning of the revolution until today, using global and international tools. Prominent examples include the preparation of repeated UN resolutions⁶ against Iran, allocating official budgets for overthrowing and supporting internal and external groups and institutions to confront and eliminate the revolutionary Islamic interpretation. launching

⁶. Resolutions: 12170, 12205, 12211, 12613, 12957, 12959, 13059, 13224, 13382, 13553, 13572, 13509, 13599, 13606, 13608, 13622, 13628 1737, 1747, 1803, 1835, 1929, From 1357 until now.

satellite networks⁷ using opposition and native and regional allies, and supporting the publication of books and magazines in different countries.

From the ruling authorities and closed-minded Salafi institutions within the Islamic school, there have been numerous designs, efforts, and actions against the enlightening and revolutionary interpretation of the Holy Quran, which are quite detailed and extensive. In the year 83, the Qatari newspaper "al-Rayah," which at that time hosted the sole political representation of the Zionist regime in Doha, practically unveiled the Zionist plans with the collaboration of regional mercenary writers and the support and guidance of the ruling system by writing an editorial titled "The Legitimacy of Tempering Islam with Islam." The launch of multiple satellites between the years 2001 and 2010⁸ against Iran and Shiism, and the commissioning of the authoring of thousands of volumes of books against Iran and the Shia school to some extent exceeds the volume of anti-Shia books published from the emergence of the Shia school until before the Islamic Revolution in Iran (*al-‘Imrān, Ali ibn Muḥammad Mu‘jam al-Muṣannaḑāt wal-Rudūd ‘alā al-Shī‘a al-Ithnā ‘Asharīyyah*) and to some extent can be considered as the launch of Shia phobia (Hemmati, The Efforts of Shia Studies, urd.ac.ir://http dated 21/4/95). In the Islamic world (Salehi Najafabadi, n.d.: 185) and the distribution of millions of anti-awakening thought books and revolutionary interpretations, as well as support for the establishment of anti-Shia chairs in the academic centers of Islamic countries⁹, only a corner of their full-scale invasion is considered.

From another perspective, the effects of the waves of renewal interpretation of the Imam from the Holy Quran and the tradition of the Ahl al-Bayt are still progressing and expanding in the Islamic world and the West.

Islamic awakening in countries such as Tunisia, Egypt, Iraq, Libya, and other regions has doubled the demands of institutions and countries from the ruling system. A serious transformation and reconsideration of Ash'ari and traditional thought has taken place in global Quranic and Islamic institutions and organizations.

⁷. Between 2001 and 2010, several satellite networks have been launched with the support of the reactionary countries of the region: such as Kalameh, Noor, Al-Hawar, Zamzam, Iran International, Alwahabiyah.com.

⁸. Such as: MBC, Al-Arabiya, Wesal, Kalameh, Noor, Al-Ahvaz, Al-Meshkat, Al-Borhan, Dalil Haqiq al-Rafidiya and... For more information, refer to: Alwahabiyah.com

⁹. Since the 1970s, the book of Dr. Nasser al-Qaffari entitled: The Principles of the Shia al-Imamiyyah al-Athna Ashariyyah Religion has been officially taught in universities under the aristocracy of Saudi universities, especially in Malaysia.

5. Quranic and Hadith Universities at a Global Level

According to statistics provided by the Federation of the Universities of the Islamic World (FUIW), which is affiliated with the Islamic Educational, Scientific and Cultural Organization (ISESCO), the total number of Islamic universities is 322 universities in 32 countries. Research and education on the Quran and Hadith are offered in various ways at universities and academic centers worldwide. At a glance, these institutions can be classified into several levels:

- Countries that have established universities for the study of the Holy Quran, such as the University of the Quran and Islamic Sciences in Sudan (1990);
- Countries that have defined specific Quranic studies faculties, such as the Faculty of Quranic Sciences in Medina, the Quranic Faculty of the Academy of London, and others;
- Countries that have defined Quranic studies in the departments or specific groups of Islamic universities or academic centers in the field of humanities, such as the Department of Quranic Studies in Nigeria, Quranic Studies at the University of London (SOAS), Quranic Studies at the University of Oxford, the Department of Quranic Studies at the University of Goethe Frankfurt, Germany, and others;
- Countries that have defined Quranic studies under the faculties of humanities, literature, and religious studies at the level of individual courses or research projects. Among the recent major projects in the Western world is the Corpus Coranicum project at the Berlin-Brandenburg Academy of Sciences.

It is worth mentioning that nowadays, Quranic and Hadith studies in academic centers worldwide generally focus on Ash'ari theology, peripheral and tangential aspects, rather than on the spiritual and epistemological aspects. In other words, most Islamic studies centers focus their educational and research efforts on topics such as the seven or ten readings, memorization, and on a broad level, on the acquisition of Quranic sciences such as Meccan and Medinan verses, Muḥkam and Mutashābih, Nāsikh and Mansūkh, and similar topics, without doubt, stopping on this path without epistemological and social studies is desired by colonial countries and the ruling system.¹⁰

¹⁰. You can see examples of these studies and examples in countries like Sudan, Egypt and even Tunisia and other Arab countries. Because the great country of Sudan has many schools for memorizing the Qur'an in

6. The Quran and the Islamic Republic of Iran

The Islamic Republic of Iran benefits from the advantages of the fourfold method of Quranic studies in the world. Firstly, it is the only country that has dedicated two important universities, the University of Quran and Hadith, and the University of Quranic Sciences and Knowledge, to the Holy Quran. Secondly, various faculties and groups in Iran specialize in Quranic sciences. Thirdly, Quranic studies are offered at all levels from elementary school to university as specific courses throughout the week. And fourthly, hundreds of major projects have been defined and dedicated to Quranic research and investigation.

Accordingly, it should be said that undoubtedly the Islamic Republic of Iran is considered the standard-bearer of pure Islam in the contemporary world. A cursory look at nearly half a century of the Islamic Revolution in Iran clearly attests to this claim. A look at the constitutional foundations and the Quranic performance of the system over the past years provides clear evidence of this matter. First, we will examine the Quranic nature of the Iranian system, and then we will delve into some of the legal provisions derived from the Holy Quran and the traditions of the impeccable Imams to further substantiate this claim.

6.1. The Quranic Nature of the Islamic Republic of Iran

In the contemporary world, out of more than 50 Islamic countries, only four countries have a government system officially registered as an "Islamic Republic": Pakistan was the first country to change its name to the Islamic Republic in 1956 AD/1336 SH. Then Iran, with the victory of the Muslim people of Iran in the 1977 AD/1357 SH Revolution and a decisive 98% vote, rejected the dictatorial monarchy system of 2,500 years and positively voted the country into an "Islamic Republic," forming the second Islamic Republic system. About 30 years later, with the efforts and jihad of the Muslim people of Afghanistan, the third Islamic Republic country was officially registered in world history. All three countries are in Asia and are neighbors. The fourth Islamic Republic system in the northwest of the African continent belongs to the small country of Mauritania.

different readings and most of the people of this land are memorizers of the Holy Qur'an and in this country, next to two rivers with abundant water, Azraq and Abyaq, in the city of Khartoum, and the good conditions of agriculture, but according to global statistics, they still need to reach out to the countries of the domination system to receive their daily consumption needs!

While it is true that all four countries bear the name "Islamic Republic" and their form of government is a republic with Islamic content and support for religious laws, if we pay attention to their constitution and the nature of their governance, we will see clear differences in both form and content. The recognition of the nature of a movement and a government system also takes place through various means:

"Through the individuals and groups who have carried the burden of the movement, achieved victory, and established the Islamic Republic, through the causes and roots that have provided the groundwork for the movement, through the goals pursued by that movement, through the slogans that have empowered and given life and movement to that movement, and from the perspective of the leader of the movement and the founder of a system of government.¹¹ Imam Khomeini, the great founder of the Islamic Revolution of Iran and the spiritual leader of the century, believes, "Our republic is a sign of Islam... The thoughts of the corrupt are raw sedition." (Khomeini, n.d.: 195)

The Islamic Revolution of Iran, as its name implies, is a revolution with an Islamic nature, founded, guided, and led based on Islamic principles and standards. If we look closely at the atmosphere of the people and the desires and slogans of the early years of the revolution, we will see that they were all based on the Quran and Islamic teachings. Throughout the country, from the center to the farthest border areas, religion and faith were central concerns, and no one dictated this to the people or chose slogans for them. Rather, the people themselves expressed it with their hearts and souls, based on their belief and faith in Islam, the Quran, and their leader.

Imam considers the nature of the Islamic Republic to be based on the rules and principles of Islam and Quranic teachings, with the republic as its form and structure, and Islam as its spirit and content. But it is a pure Islam, not a closed and regressive Islam! It is a comprehensive Islam, not one-dimensional! It is an Islam that values the people and their opinions, not an Islam that interprets politics as meaningless (lies, hypocrisy, self-centeredness, dictatorship, etc.)! It is an Islam that advocates justice and fairness, freedom and independence, and religious democracy. He says:

"We, who speak of an Islamic government, want a government that is both desired by the people and a government to which God Almighty says at times, "They have indeed sworn

¹¹. Cf. Jamaran information and news base.

allegiance to Allah" (*Innamā Yubāyi'ūnallāh*), a ruler to whom allegiance is allegiance to God. We want a divine government. We want a government that is like no other. Our wish is for a government that does not violate divine law... We want a government that is based on the law that follows the law, not a government that follows Satan." (Khomeini, n.d.: 4, 460-461)

The Islamic Revolution of Iran, under the leadership of Imam Khomeini and based on the foundations and values of the Quran and Islam, took shape. Its characteristics, such as anti-oppression, struggle against tyranny, social corruption and deviations, revival of the Islam religion and divine commandments in the country, commanding good and forbidding evil, promoting the culture of jihad and martyrdom, are among the fundamental principles of the Islamic Revolution of Iran, which Imam Khomeini has repeatedly emphasized in his speeches, messages, and letters, all derived from the foundations of the clear religion of Islam and the Quran (Fuad, 2016 AD/1396 SH).

By referring to Imam's Sahifah and examining the goals and foundations of the Islamic Revolution expressed by him, it can be concluded that his most important goal of the revolution was the revival of the religion of Islam and the implementation of divine commandments. The Pahlavi regime sought to weaken and eradicate the foundation of Islam from the country, and the fight against this view is one of the Imam Khomeini's fundamental principles, which has a completely Quranic basis. He said in Homafaran (Army Air Force) gathering on Bahman 5th, 1357:

"Greetings to you who have recognized the value of God's blessings and have attached yourselves to the "Quran", the "Noble Quran" that guarantees the happiness of all mankind. The "Noble Quran" in the shadow of which anyone who falls, is successful in this world and the hereafter. The "Noble Quran" which recommends freedom and independence. We are all followers of the "Noble Quran" and followers of the principles and rules of Islam."

Imam Khomeini, as a Usuli jurist, considered the Quran as the most important and fundamental source of Islamic knowledge, alongside attention to reason, tradition, and consensus as sources of religious knowledge production. The Quran has not only been a source of individual and religious life but has also been of concern to Imam Khomeini in political and social matters. Imam Khomeini's political and religious movement can be considered a return to the Quran; a movement that was nourished by the Quran and sought to act on the teachings of the Quran in the political and social arena. Imam Khomeini considered

the Quran to be the source of all human knowledge and recommended that Islamic scholars also see and present the Quran in this way: "So that it becomes clear that this book (Quran) is the source of everything; from mysticism and philosophy to literature and politics. So that the uninformed do not say that mysticism and philosophy are nothing more than fabrications and fantasies, and the ascetic practices and spiritual exercises are just the work of wandering dervishes, or what does Islam have to do with politics, governance, and the administration of the country, which are the affairs of sultans, presidents, and the people of the world. Or that Islam is a religion of peace and reconciliation and is even against war and conflict with oppressors, and they use this to criticize the church of ignorance and the politicians who have brought disgrace upon the great religion of Christ." (Sahifah Noor: 20, 93)

Imam Khomeini considers the cause of the decline and backwardness of Islamic societies, and ultimately their colonization, to be the failure to act according to the values of the Quran. He believes that in addition to internal factors, colonizers have also played a role in separating the Quran from the social and political lives of Muslims. In fact, the theory of the separation of the Quran and religion from politics has been continuously raised by the preachers of Christianity and the Zionists (ibid: 95).

Imam Khomeini has emphasized many times that the Holy Quran addresses the needs of not only Muslims but all humans in political and social matters. He said, "The Quran is everything. It reforms humanity; it is a book of humanization. The Quran has everything; it has politics, jurisprudence, and philosophy. Humanity is everything, and the Quran must fulfill all its needs." (ibid: 95)

Imam Khomeini's directive to interpreters and scholars is to pay attention to the purposes of the Quran. They should derive these purposes from the Quran itself and consider them in the interpretation of every verse of this holy book. In his view, the purpose of the Quran is guidance. In their testament, Imam Khomeini declared their pride in striving to realize the purposes of the Quran and the Sunnah.

6.2. The Quranic-Hadith Foundations of the Iran Constitution

Looking at the principles and articles of the Constitution of the Islamic Republic of Iran, it is evident that the foundations of the constitution are based on the Quran and the traditions of the impeccable Imams. The constitution contains the most Quranic and traditional content. In

other words, the divine sources of the constitution of the Islamic Republic of Iran are the Quran and the traditions of the impeccable Imams.

6.2.1. Quran

The Holy Quran is the heavenly, divine, and sacred book of Muslims that has been respected and revered among Muslims since the time of the Prophet and has always been the primary source of reference for all Muslims and all existing sects for the discovery and inference of religious commandments.

6.2.2. Quran in the Constitution

The Quran is considered the most important source for the drafting of the Constitution of the Islamic Republic of Iran, with its theoretical foundations directly and explicitly embedded in it. The Quran is the manifestation of true Islam and the source of the dynamic and everlasting text of the happiness of humanity, presenting the principles and foundations of the strategies for a dignified life for Muslims, as well as providing a program for life and a perspective on the human approach to the world. The Quran is a source of truth and a clear spring that unites the Islamic nation as a single entity across the world, and all sects and denominations agree on this unity.

The preamble of the Constitution begins with the verse: "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice" (al-Ḥadīd: 25) which expresses the purpose and direction of the constitutional school. Referring to the verse: "Indeed this, your religion, is one religion,^[903] and I am your Lord, so worship Me," (al-Anbīyā': 92) the legislator in the preamble of the Constitution outlines the movement of the Islamic government towards the formation of a unified global community based on the Quran. In line with the consolidation of anti-oppression and people-oriented governance, the Constitution refers to the verse: "And relieves them of their burden^[410] and the shackles which were upon them," (al-A'rāf:157) and for the purpose of explaining the management of institutions and the administration of the system by worthy and righteous leaders, it refers to the verse: "The land [of Paradise] is inherited by My righteous servants." (al-Anbīyā':105)

In the preamble of the Constitution in the section on the form of government in Islam, the verse: "And to Allāh belongs the dominion of the heavens and the earth, and to Allāh is the destination" (al-Nūr: 42) is used to express submission to spirituality and movement towards divine proximity. To articulate the realization of the government of the oppressed, the Constitution refers to the verse: "And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors." (al-Qaṣaṣ: 5) The emphasis on the need for the Islamic Republic of Iran's constitutional system to have well-equipped military forces with a religious mission, namely jihad in the path of God and the struggle for the expansion of the rule of God's law in the world, is acknowledged through the verse: "And prepare against them whatever you are able of power and of steeds of war^[456] by which you may terrify the enemy of Allāh and your enemy and others besides them." (al-Anfāl: 60)

In the section on "Judiciary" in the Constitution and the necessity of justice and fairness in arbitration, the Constitution refers to the verse: "And when you judge between people to judge with justice." (al-Nisā': 58) To illustrate the exemplary nature and superiority of the Islamic system, inspiration is drawn from the verse: "And thus We have made you a median [i.e., just] community that you will be witnesses over the people." (al-Baqarah: 143)

In Article Seven of the Constitution, to emphasize the necessity of public participation in decision-making and the establishment of a consultative system, assistance is sought from the verses: "And whose affair is [determined by] consultation among themselves," (al-Shurā:38) "And consult them in the matter." (Āli 'Imrān:159). In Article Eight, to express the obligation and necessity of commanding good and forbidding evil as a universal duty in society, the verse: "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong" (al-Tawbah: 71) is cited. In Article Fourteen of the Constitution, the necessity of behaving kindly and justly towards non-Muslims is expressed through the verse: "Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly." (al-Mumtaḥanah: 8)

The principles related to family and women are derived from verses 21 of Surah al-Rūm, 97 of Surah al-Naḥl, and 228 of Surah al-Baqarah. The verses 59 of Surah al-Nisā', 44 and 46 of Surah al-Mā'idah, 57 of Surah al-An'ām, and 229 of Surah al-Baqarah are the fundamental source and essence of the Constitution, and principles 4, 72, 91, 105, and 107 of the

Constitution of the Islamic Republic of Iran are based on these verses. In the economic principles, the constitutional law is derived from verses 5 and 29 of Surah al-Nisā', verses 29 and 168 of Surah al-Baqarah, verse 1 of Surah al-Anfāl, and verse 128 of Surah al-A'rāf, and for the negation of wealth concentration, reference is made to verses 6 and 7 of Surah al-'Alaq, verse 7 of Surah al-Ḥashr, and verse 34 of Surah al-Tawbah.

In the prohibition of usury (Article 43 of the Constitution), help is sought from verses 275, 278, and 279 of Surah al-Baqarah. In relation to the prohibition of extravagance and wastefulness in the Constitution, reference is made to verse 31 of Surah al-A'rāf and verses 26 and 27 of Surah al-Isrā'. The characteristics of leadership are addressed based on verse 35 of Surah Yūnus and verse 246 of Surah Al-Baqarah, and in terms of preventing foreign domination and influence on the country, verse 141 of Surah al-Nisā' has been used by the legislator (Madani, 1995 AD/1374 SH: 25 and 26).

Accordingly, it can be said that the Quran is the most fundamental source of the Constitution, which has been incorporated into the process and construction of the Constitution of the Islamic Republic of Iran, and other divine sources of the Constitution (Sunnah and Hadith, consensus and reason) also derive their credibility and validity from the Quran. Therefore, because they have derived their legitimacy from the Quran, they fall under the category of divine sources.

6.2.3. Sunnah¹²

Sunnah according to the school of Ahl al-Bayt¹³ is defined as the sayings, actions, and statements of the impeccable Imams, which reports the tradition of these sayings, actions, and statements in the form of speech. Therefore, Sunnah is the actual practice that was performed by the impeccable Imams during their time, and thus, Sunnah does not have categories of authentic and weak, and all Sunnahs are considered authentic.

In this way, Sunnah and not just Hadith are one of the sources of deducing religious rulings. However, this reality (Sunnah) was an absolute proof during the presence of the impeccable

¹². Sunnah in the word means way and method and "Sunan" is its plural form. Also, other meanings such as "continuity" and "favorable way" are also mentioned in the meaning of Sunnah.

¹³. Hadith reaserches of the first centuries believe that the Sunnah, it was the concept of the works of the Prophet, the Companions and the successors, who were called Companions of the Works, and from the time of Shafi'i until now, it refers to the sayings, deeds, and narrations of the Prophet. Cf. Talkhīs Miqbās al-Hidāyah, p. 12, and the Great Encyclopedia of Islam, entry of Companions of Ahl al-Hadith.

Imams, and now that we are distant from them, it is natural that we should rely on the report of Sunnah, which is the same as Hadith. So, some have used Sunnah and Hadith interchangeably.¹⁴

6.2.3.1. Sunnah in the Constitution

Sunnah is the second source for the formulation of the Constitution of the Islamic Republic of Iran. Islamic jurisprudence sources, including the Quran, Sunnah, consensus, and reason, are considered fundamental sources, all of which refer back to the Quran. The Holy Prophet, with divine knowledge, expressed Islam for the people and was careful not to speak except by the command of God.

On the other hand, based on divine command, it is obligatory to follow their orders. The successors of the Prophet also had the authority to interpret the commandments and laws of Islam, and their words have authenticity and validity for discovering the command of God. Therefore, the sum of the words and actions of the Prophet and the Imams, called Sunnah and Sirah, are sources of the Constitution of the Islamic Republic, and many of the principles of the Constitution are directly based on Sunnah.

The narrations and sayings of the Holy Prophet and the Imams, especially Nahj al-Balagha, hold a special place in the Constitution. The Holy Prophet said: "O! People! know that your Lord is one and your father is one. There is no superiority for an Arab over a non-Arab or for a non-Arab over an Arab and neither for white over black or for black over white, except by piety." (Qurtubi, 1985 AD/1364 AH: 16, 342) This statement is explicitly conveyed in the nineteenth and twentieth principles of the Constitution. Furthermore, the equality of citizens' rights in benefiting from the resources of the Muslim society is always emphasized in Nahj al-Balagha (Goli, n.d.: 4, 15), and its lofty contents have been incorporated into various social, political, cultural, and military arenas and the principles of the Constitution of the Islamic Republic of Iran (Cf. Nahj al-Balaghah, sermons: 37, 205, 34 and 216 and letters: 5, 53 and 45).

¹⁴. In addition, Sunnah in different fields; for example: Jurisprudence (in the sense of what is recommended against the duty) and kalam (the Sunnah against heresy) are also used (Usul Muzaffar, vol. 2, p. 63).

6.3. The Status of Quranic and Hadith Institutions after the Revolution

The performance of the Islamic Republic of Iran's system in the past decades and the establishment of various Quranic and Hadith institutions with a social-political approach, and bringing forth the lofty contents of the Quran and Sunnah from various perspectives, is noteworthy and worthy of contemplation.

The formulation of the Charter for the Development of Quranic Culture and the establishment of the Council for the Development of Quranic Culture with the presence of the Ministries of Education, Culture and Islamic Guidance, and Science and Technology at public, promotional, and higher levels, the compilation of more than forty interpretations of the Quran after the Islamic Revolution, the establishment of a series of Quranic promotional centers and institutions in the system until 1395, according to the official statistics of the Ministry of Guidance, more than two thousand were registered, and in 1398, around eight thousand institutions were registered. Additionally, the organization of more than thirty international Quran competitions and 28 international Quran exhibitions with the presence of personalities and international Quranic and Hadith institutions highlights the special capacities of the Islamic Republic of Iran in the field of Quranic services, which is admirable and unparalleled on a global scale.

The establishment of Quran and Hadith sciences, and interpretation fields at the bachelor's, master's, and doctoral levels, and the enrollment of 26,000 master's and doctoral students in these fields in 1395, the official registration of 22 scientific research journals in the Ministry of Science, the publication of 402 articles in 1396, and the defense of 25,000 doctoral and master's theses in the universities of the Islamic Republic of Iran until 1395 are services that have been carried out in recent decades in the service of the Quran (ibid.).

The number of active educational units for the Quran and Hadith sciences reached a maximum of 5,700 in 1395-1396, while for theology, humanities, and arts, 59,000 educational units were offered. Among the approximately 400 fields in the universities and higher education centers of the country in the fields of humanities, about 80 of these fields are in the field of humanities, while up to fourteen general units of study are mandatory for all university fields at the bachelor's level. This also indicates the unparalleled or unique status of

the Quran and Hadith in the social and cultural structure of the Islamic Republic of Iran in the world.¹⁵

Theology, Humanities and Art (1394)	Quranic Sciences and Hadith (1395)	Major	
1100	60	The number of active curricula	
59000	5700	The number of active study units	
17400	360	The number of active sites	
92000	550	Number of faculty members	
2345000	26000	Total	Number of students studying
44000	1700	P.H.D	
454000	7700	M.A	
1400000	16000	B.A	
450000	600	an associate	
650000	6500	Number of enrolled students	
360000	4000	The number of graduates	
155000	1140	Total	The number of theses
144000	40	P.H.D	
11000	1100	M.A	
615	22	Number of research journals (1396)	
12000 ¹⁶	402	Number of research articles (1396)	
3100+700=3800	53	The number of active scientific associations	
440		The number of Quran and Ahl al-Bayt centers	

Conclusion

Research and interpretation of the Holy Quran has faced numerous ups and downs throughout history. In recent centuries, Sayyid Jamāl al-Dīn Asadābādī and his students introduced a new transformation in the position and return to the Holy Quran at the level of the Islamic world. The Islamic Revolution of Iran, under the leadership of Imam Khomeini, presented a unique

¹⁵. Official statistics of the Center for Coordination and Development of Higher Quranic Research and Education in the country.

¹⁶. . For the number of 615 journals in humanities and arts, an average of 20 articles per year per journal.

model of Quran-centered Islamic governance to the global community, as a continuation of dynamic movement, anti-colonialism, and anti-hegemonic system.

The Islamic Republic of Iran has established significant structures at the highest levels of government and legislation in the fields of general education, specialized and scientific education, and promotional activities, with the participation of five ministries. Additionally, it has achieved unparalleled expansion in social and cultural levels for the development of Quranic culture, establishing thousands of scientific, research, promotional, and artistic institutions in the form of grassroots organizations, leading to in-depth Quranic research and production. This structure is unparalleled or unique among Islamic countries.

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